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Sir William Beechey pinxt. William Finden, sculpt.

Chas. Simeon

MEMOIRS

OF

THE LIFE

OF THE

REV. CHARLES SIMEON, M.A.,

LATE SENIOR FELLOW OF KING'S COLLEGE,
AND MINISTER OF TRINITY CHURCH, CAMBRIDGE.

WITH A SELECTION FROM

HIS WRITINGS AND CORRESPONDENCE.

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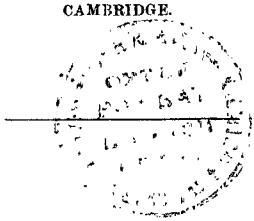
ac

EDITED BY THE

REV. WILLIAM CARUS, M.A.,

FELLOW AND SENIOR DEAN OF TRINITY COLLEGE,
AND MINISTER OF TRINITY CHURCH,
CAMBRIDGE.



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FOR the various contributions to this Work, which the Editor has received from many kind friends, he takes this public opportunity of offering his grateful acknowledgments.

More particularly he wishes to express his obligations to the Lord Bishop of Calcutta, for permitting him to reprint the RECOLLECTIONS of Mr. Simeon, originally published in India:—to Sir Richard Simeon, Bart., for the historical Notices of his family prefixed to the MEMOIR:—to the Rev. M. M. Preston, for the use of his interesting and important MEMORANDA:—and to the Rev. Henry Venn, for a large and valuable collection of Letters, and other documents, with which the earlier part of this Work has been enriched.

Nor can he omit to mention how deeply he feels indebted to the Syndics of the University Press, for their kind and ready compliance with his request to procure for him the new type, in which he is now enabled to present his Work to the public.

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ERRATA.

Page 174, line 13, *for* Trinity *read* Queens'.
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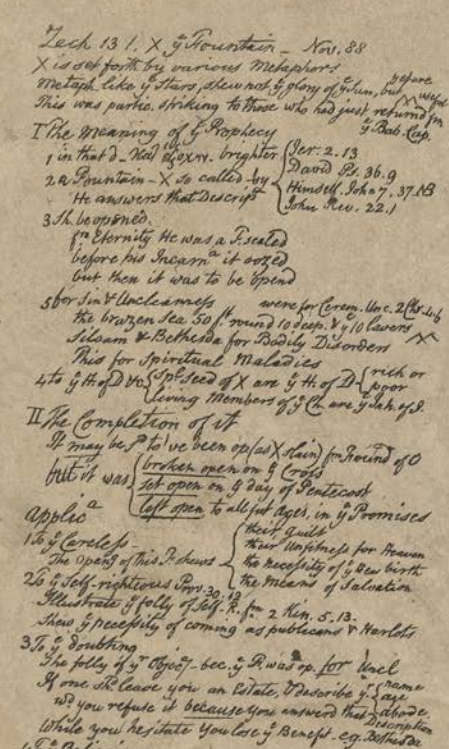
To the Binder.

THE Portrait to face the Title-page, and the Autographs to be inserted between the Table of Contents and the Introduction.

Fac-similes of the Handwriting of the Rev. Charles Simeon.

A SERMON WRITTEN IN 1788.



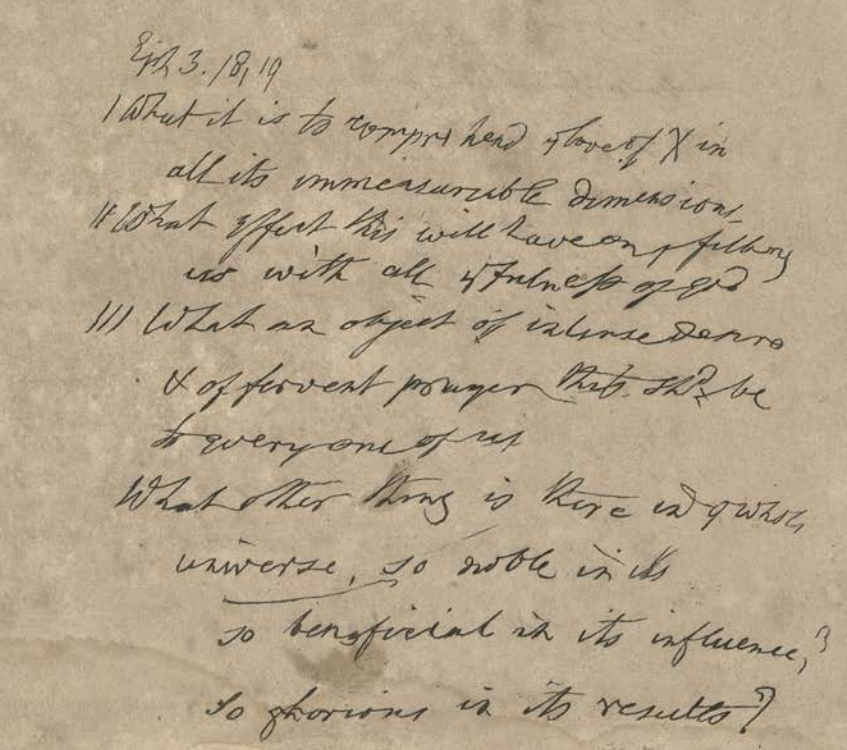
Zech 13 1. X ye Fountain – Nov. 88
X is set forth by various Metaphors
Metaph. like ye Stars, shew not ye glory of ye Sun, but ye fore
This was partic. striking to those who had just returned from ye Bab. Cap.

I The meaning of ye Prophecy
1 in that d – Hal ye ex. brighter { Jer. 2. 13 / David Ps. 36. 9 / Himself. John 7. 37. 18 / John Rev. 22. 1 }
2 a Fountain – X so called by
He answers that Descrip.
3 Sh. be opened.
fm Eternity He was a F. sealed
before his Incarn.a it oozed
but then it was to be opend
5 for Sin & Uncleanness were for Cerem. Unc. 2 Chr. 4. 6
the brazen Sea 50 ft. round 10 deep. & ye 10 lavers
Siloam & Bethesda for Bodily Disorders
This for Spiritual Maladies
4 to ye H. of D. &c { Spl. Seed of X are ye H. of D. { rich or poor / living Members of ye Ch. are ye Jah. of J.

II The Completion of it
It may be s.d to've been op. (as X slain) fm Round of O
but it was { broken open on ye Cross / set open on ye day of Pentecost / left open to all fut ages, in ye Promises

Applic.a
1 To ye Careless –
The Opening of this F. shews { their guilt / their Unfitness for Heaven / the necessity of ye Dee birth / the means of Salvation }
2 To ye Self-righteous Prov. 30. 12
Illustrate ye folly of Self-R. fm 2 Kin. 5. 13.
Shew ye necessity of coming as publicans & Harlots
3 To ye doubting
The folly of yr Objec.s – bec. ye F. was op. for Uncl
If one sh.d leave you an Estate, & describe yr. { name / age
wd you refuse it because you answerd that { abode / Description
While you hesitate you lose ye Benefit – eg. Bethesda
4 To ye Believing.
Remember what you were are & wd be; & be humble
Shew yt you are cleansed by yr. Spirit, temper, Conduct

HIS LAST WRITING ON HIS DEATH-BED.



Eph 3. 18, 19
I What it is to comprehend ye love of X in
all its immeasurable dimensions
II What effect this will have on ye filling
us with all ye fulness of God
III What an object of intense desire
& of fervent prayer this sh.d be
to every one of us
What other thing is there in ye whole
universe, so noble in its
so beneficial in its influence,
so glorious in its results?

I have not written the foregoing Memoir as a life of myself; but only as a record of some facts connected with my public Ministry, the notoriety of which renders them likely to be mentioned after my death, whilst yet there is no man but myself who could place them in their true light, for want of that full knowledge of the circumstances which I alone possess. Had I designed to write a life of myself, I should have entered into the interior workings of my heart in relation to my religious experience; and into a multitude of things known only to God & my own soul: but I have no wish to ~~make myself a theme~~ obtrude upon the public any ~~thing~~ relating to myself:

Chas. Simeon

INTRODUCTION.

In publishing the following Memoir, the Editor feels it necessary to premise a few remarks respecting the documents entrusted to him for its compilation; and also to explain the circumstances under which he has ventured to engage in a work of so much responsibility.

During a season of indisposition and retirement from public duty in the summer of 1813, Mr. Simeon was induced to draw up a short sketch of his early life, together with a narrative of the chief incidents of his Ministry. This he appears to have done, not in the least degree with a view to its future publication, but solely to refute any erroneous statements which might be put forth respecting the course he had pursued amidst certain parochial difficulties which he had recently encountered. This Autobiography is dated, Sandgate, July 21, 1813, and is prefaced with the following observations:—

"Being here with a view to the re-establishment of my health, I feel a degree of leisure, to which I am unaccustomed at home, and which admits of my turning my attention to things which I should not otherwise have thought of. Hence, at the earnest solicitation of my dear friend, Mr. Venn, just deceased, I undertook to complete what he had begun of his Father's life. The very high reverence which I feel for his honoured father would have made this a delightful task, notwithstanding the utter insufficiency

which I feel to perform it in a manner worthy of that blessed servant of God; but, on examining the papers which were to form the groundwork of his life, I find that there are no documents to serve as a substratum for my work, nor any facts whereon to found my comments and observations. I was constrained therefore yesterday to inform the family that I am unable to proceed with the work....

"Hence I have thought that I will recollect some circumstances in my own life; and to this I am rather inclined from the great injury done by —— to the character of my dear honoured friend, Mr. Henry Venn, in the Memoir of him which has been prefixed to his 'Complete Duty of Man.'....

"From such pieces of biography I learn; 1st, that what is really not true is often adduced through want of better information; 2nd, that truth is so often injudiciously stated, as to be almost as injurious as falsehood itself to the person referred to, and prejudicial rather than useful to those who read it. What, if any one undertaking to write a memoir of me should attempt to give an account of my private societies, either as conducted on my former plan, when I met my people all together, or as altered of later years to six smaller societies? All he could do would be to give *his own* views of those things: he could not give *mine*, seeing that there is not a man in the world, except Mr. Thomason, that is fully acquainted with them. Yet such is the taste of the present day for memoirs, that it is difficult for a Minister of any notoriety to

escape without having them published respecting him even in his lifetime; and when he dies, he is sure to have the magazines filled with anecdotes respecting him, or delineations of his character.... I therefore commit some things to paper, to enable my executor to determine how far the views which may be exhibited by others are correct or not."

From an early period of his residence at the University, Mr. Simeon appears to have made occasional memoranda of important matters in which he was personally concerned, and generally to have kept copies of his correspondence on all subjects to which he might afterwards be likely to refer. These papers and books of memoranda at length accumulated to a great extent, and the letters alone towards the close of his life amounted to several thousands*. As he advanced in years and influence, and it became hopeless to expect that he could prevent the appearance of some kind of memoir after his decease, he was repeatedly advised to adopt such measures as would ensure the publication of at least a faithful record of his sentiments and conduct. To this he was more particularly urged by his beloved and honoured friend, Mr. Wilberforce; from whom he received the following suggestions early in the spring of 1828:—

"As I have pen in hand, I will mention a subject, which after I had despatched my last letter I regretted that I had omitted to notice. It is my wish that you would use some of your less occupied half-hours for the purpose of putting down notes, if you have not already done it, of such particulars as you had mentioned in one of your last letters;—I mean the comparative attendance at your Church, or rather the comparative state of religion in general at Cambridge, in the beginning and at the end of your residence there. We may

* See Letter to Sir R. H. Inglis, p. 639.

be sure that whenever it shall please God to close your mortal career (which for the sake of others will, I hope, be at a very distant period), all such particulars will be laid before the public either in the way of Life, or in some other. If however I mistake not, there is but one person in the University at all qualified to supply the particulars I allude to, I mean Professor Farish. I therefore wish you to leave notes, or heads at least, if not more."

Upon this letter Mr. Simeon made the following memorandum:—"I had often had the idea suggested to me, but never could endure the thought of preparing materials for a memoir. But hateful as the task is, I here commence it, December 15, 1829."

Having to a great extent arranged (with indices and observations) the voluminous mass of his papers, Mr. Simeon proposed to place them in the hands of his 'most beloved friend,' the Rev. John Sargent, who on every ground was of all persons the best qualified to undertake the work. But, to the great loss of the Church of Christ, Mr. Sargent was suddenly called to his rest at the very time he was preparing to visit Mr. Simeon for the purpose of receiving his papers. The following letter, written by Mr. Simeon on the occasion, will shew the repugnance he still felt at making these preparations for a Memoir of himself.

"June 1, 1833.

"I think I have expressed to you the real feelings of my heart in reference to any Memoir of me after my death. Could entire silence respecting me be obtained, there is no price at which I would not purchase it. But of that I have no hope, where there are so many booksellers that will be glad of the Work, and so many writers who would be ready to execute it. But what do ——, or —— know of me? Nothing at all. I am not communicative of my feelings, or of my secret motives of action, unless to one with whom I have the closest communion, or who can, from somewhat of a similarity of mind, appreciate them. After Mr. Thomason, there was no man in the world who knew so much of me as our dear departed friend Mr. Sargent. In my correspondence with Mr. Thomason (which had been preserved entire for twenty years), he

had a continuous view of all that had passed in my Ministerial life, and not a little of what had passed in my heart; and he knew (as he has fully proved in his Biography of Martyn) what a Memoir should be.... He knew too what kind of observations would do good in such a sphere as that in which it has been my lot to move....

On these grounds therefore I had desired my most beloved friend, Mr. Sargent, to *pre*-vent and prĕvent the attempts of others, who would do harm to religion by their injudicious, though well-meant productions. And, that he might not be anticipated by others, he was actually engaged to come to *me* the very day I set off to attend his funeral, to arrange some papers, which would have furnished materials for him to work upon for the first thirty or forty years of my Ministrations.

Now let me say, that God having in his tender mercy spared my life to see my Work edited, and having times without number heard me welcoming my dissolution any day or hour after that great work should be accomplished, I am expecting a summons from Him daily and hourly (it will not come one hour the sooner for being looked for by me); and therefore I have lost no time in requesting my beloved friend Mr. C. to stand in the place of my departed friend. ..... He knows, and will know more and more, my abhorrence of laudatory encomiums—he knows what my idea of biography is....

I hate myself for the steps which I feel myself thus almost bound to take. I feel that an injudicious person might do great harm by statements on subjects, on which he was only partially and perhaps erroneously informed. This, so far as it respects myself, would be of no consequence, any more than it would be if two persons in China were either applauding or reviling me at this moment; but it may be of consequence to young men who may come to the University after I am gone to my great account. And this alone reconciles me to a measure, which on every other ground I should utterly abhor."

Immediately after his return from the funeral of Mr. Sargent, Mr. Simeon requested the Editor to undertake the work, which had been assigned to his deceased friend. On various grounds however, on which it would be unbecoming here to enter, the task was respectfully declined; and it was only when urged

by some important considerations of a public nature, that the Editor so far ventured to commit himself to the work, as to engage to *examine* the papers and *prepare* them for publication. But being solicited to the last to undertake the responsibility of editing them, and the whole of Mr. Simeon's MSS. being bequeathed to him for this purpose, he felt himself no longer at liberty to decline a duty thus solemnly imposed.

After examining and digesting the mass of papers confided to his care, (a work of no light labour and perplexity,) the Editor proposed to compile the Memoir in the usual historical form, connecting it, as might naturally be expected, with the religious events of the times: this course was recommended indeed by many of his friends, to whose judgment he would ever pay the greatest deference. But a difficulty, apparently insurmountable, soon presented itself; Mr. Simeon had given the strictest injunctions, that on no consideration whatever should the Memoir exceed the limits of '*a single octavo volume.*' It was obvious therefore, that to reduce within the prescribed compass the history, public and private, of an active life of more than seventy years, much of the most important part of the papers, viz. the Correspondence, must of necessity have been omitted. This plan therefore, after much consideration, was ultimately abandoned.

The Work was then for some time entirely suspended; and for various reasons, some of a public and others of a more private nature, it was thought desirable, for a season at least, to postpone its publication. When at length the Editor felt himself at liberty to resume the task, his intention was, for the present, merely to print the Autobiography, together with such a selection from Mr. Simeon's writings and correspond-

ence as would give a general view of his character and sentiments; and then to append to the Work a narrative of his last illness and death; adding in conclusion the valuable 'Recollections,' which had been kindly furnished by the Bishop of Calcutta.

The whole of the Autobiography, with the exception of a few words, has been printed without abridgement or alteration, and is introduced under the term, MEMOIR. The opinion of some indeed was, that it should have been published as it was written, viz. without any interruption; and then have been followed by the Correspondence and other details, in chronological order. But as the history was in many respects incomplete, and in one instance passed over a period of fifteen years, with scarcely any allusion to the important matters which occurred during the interval, it was found to be almost necessary to break up the MEMOIR into short Chapters, according to the natural division of the subject, and then to append to each Chapter such contemporaneous matter as might be either interesting in itself, or desirable to fill up the narrative. As this was done during the progress of the Work through the press, the Volume at length increased so much beyond expectation, that it was necessary at the conclusion of the Autobiography to discontinue the historical form altogether; or else the Correspondence must have been seriously abridged. The selection however of extracts from Mr. Simeon's letters and memoranda, will present, it is hoped, a sufficiently connected view both of his proceedings and sentiments to the close of his life. Many topics indeed of interest and common report, which may probably be looked for in this Work, have been omitted; partly owing to the manner of its composition, and partly because in some instances it would have been necessary

to allude to persons still living more than would be becoming. It has been the earnest desire of the Editor to omit, as far as was consistent with fidelity, every expression which might cause pain to the survivors of Mr. Simeon: and if occasionally, to preserve any useful observations, he has permitted some stringent remarks to appear, he hopes, by suppressing the names of the parties under review, effectually to prevent their being recognized. And as regards the painful comments upon a former state of affairs at Trinity Church, the Editor feels it only due to the present Congregation to state here distinctly, that there is no one *now* living in Cambridge to whom those censures refer.

To avoid these and other difficulties, he would gladly have postponed the publication of the Work to a still more distant period: he feels that the life of a public man can scarcely be written with the completeness which is desirable till some considerable time after his decease. But to meet the wishes of his friends so urgently repeated, and under the hope of rendering some present service to the Church of Christ, he has ventured at length to send forth the Memoir in its present form.

In making the selection from the Letters, Diaries, and Memoranda, the Editor has kept the following objects in view; first, to introduce whatever might best illustrate Mr. Simeon's ministerial life and character—his religious sentiments and doctrines: and next, to present such incidents or observations (some of them apparently trifling), as would give the most natural and familiar view of his private life, and exhibit in detail his temper and spirit, as well as his feelings and habits. Hence it did not appear consistent with fidelity to suppress occasional expressions or statements,

which betray symptoms of vanity, or other infirmities. For the same reason, strong but characteristic remarks have been allowed to stand unaltered; and observations and sentiments, which the Editor might perhaps be inclined to dissent from, and *in some cases would gladly have omitted,* he has suffered to remain without abridgement or comment. He has wished to abstain equally from censure and eulogy. His almost filial affection and reverence for the subject of this Memoir would restrain him from venturing on the former, as it makes him obviously too partial to attempt the latter. He feels, however, that happily he has not to discharge the office of a critic, but solely of a compiler: and he has been confirmed in the propriety of this course by Mr. Simeon's own observations in the following letter, on the publication of the Correspondence of the Rev. J. Newton.

"5 o'Clock on Sunday Morning,
K. C., Feb. 21, 1808.

"I have risen to prepare for the service of my God; but I cannot sit down to other work till I have discharged my conscience towards you as an Executor of Mr. Newton. You are commissioned to publish his papers, *and those in particular which he has pointed out;* and you submit them to the judgment of myself and two other Ministers, who, in point of Christian experience, are mere babes to him. In consequence of this, because we cannot descend into his depths, we must bring him into our shallows, and reduce this and that expression to our standard. This is an injustice to him, and to the world. We have not ability to sit in judgment upon such a man, any more than babes just beginning to see the truth are to sit in judgment upon us. And my decided opinion is, that there should be no modifying

of his expressions at all. Had the letters been written in his *very* advanced age, I might have thought otherwise; but at the age of forty-five or fifty he surely knew his own experience better than we can do. We may be better men than he; and, having less corruption in our hearts, may be unable to go all lengths with him in his expressions; but if he was so vile, and had humility enough to publish it, let God have the glory, and men the benefit of his fidelity. What good has not been done by Augustine's confessions? When therefore Mr. Newton speaks of being shunned as a wild beast, I would not alter an iota of it. There certainly is one person living who *can*, or rather who *must* go all lengths with him; and who is comforted by knowing that *such a man* felt *himself* so vile as HE KNOWS HIMSELF TO BE. Such a thing as the recital of a story may be omitted; because judgment alone can determine that; but, when he declares his own experience, I think it wrong to alter a syllable: it is like the Jesuits concealing the Crucifixion of the Lord for fear of its giving offence to the Chinese; and I am sure that the disposition to alter his words would have induced us to correct the Apostle Paul, if we had been at his elbow when he wrote the 7th of the Romans: or if we had been left his executors to publish his papers.

"I have thus expressed my mind, and unburthened my conscience, and endeavoured to approve myself, what I most truly am,

"Your very affectionate friend, and humble servant,

"C. SIMEON.

"P. S. Remember that I speak only of those passages where he relates his own experience; but in *any* passage I would be fully convinced that it needed alteration before I would suffer it to be altered. My rule should

be, 'What would Mr. Newton do if he himself in the fullest exercise of all his faculties were present?' *That* only would I do, or advise any one else to do. He has spoken for himself when living; and he should do the same when dead; *and that too, without any apologies for him, either in notes or in a preface.* If the Editor or Editors do not agree with him, they have no need to publish their names; they are mere Executors of Mr. N's Will. Let us get nearer to God, and have more of the mind of God than he, and then let us sit in judgment on him, and make apologies for him; till then, let us sit at his feet and learn."

Upon this principle it has been the Editor's endeavour to compile the following Memoir. His constant desire has been to act with fidelity and candour, not attempting to display the graces, nor yet to conceal the failings of the man; but so to set forth the truth respecting him, and as he would himself have published it, that (to adopt his own language) "God may have the glory, and men the benefit of his fidelity."

No one can be more sensible than the Editor is himself of the imperfection of the Work as it is at length sent forth to the public. He can only say that, during his short intervals of leisure from collegiate and parochial duties, and often after protracted periods of necessary attention to other engagements, he has devoted to it all the thought and care in his power: and he trusts, that in complying with the earnest wishes of his friends to publish this Memoir without further delay, he shall meet with their kind indulgence, if he is unable at present to offer it to them in a form more worthy of their acceptance.

And now he would humbly commend his Work to the Giver of all Good, with the earnest hope that

the Divine blessing may accompany its perusal. And he would feel himself amply rewarded for all his anxious labor in compiling it, if happily it should prove instrumental to the diffusion of that same 'spirit of *love*, and of *power*, and of a *sound mind*,' with which Mr. Simeon was so eminently endued; and thus be the means of advancing those high and holy objects, the promotion of which was the unceasing effort of his long and laborious life.

Trinity College,
Feb. 18, 1847.

MEMOIR

OF

THE REV. CHARLES SIMEON.

CHAPTER I.

PARENTAGE AND BIRTH OF MR. SIMEON—HIS EDUCATION AT ETON COLLEGE—REMARKABLE ACTIVITY—LETTER FROM DR. GOODALL —HIS EARLY HABITS AND CHARACTER—HIS AUTOBIOGRAPHY—FAST-DAY IN 1776 — HIS MANNER OF KEEPING IT — MR. MICHELL'S ACCOUNT—HIS REMOVAL TO KING'S COLLEGE, CAMBRIDGE—PREPARATION TO ATTEND THE LORD'S SUPPER—HIS OBTAINING PEACE WITH GOD—DELIGHT IN THE LITURGY—EFFORTS TO BENEFIT OTHERS—HIS FALL—TROUBLE OF MIND RESPECTING SAVING FAITH—REVIEW OF HERVEY—HIS ECONOMY, AND RELIGIOUS DISTRIBUTION OF HIS INCOME—EXTRACTS FROM HIS DIARY.

1759—1782.

CHARLES SIMEON, the subject of this Memoir was the fourth and youngest son of Richard Simeon, Esq. of Reading, by his marriage with Elizabeth Hutton, the descendant of a family remarkable for having numbered amongst its members two archbishops of York. His immediate ancestors, in the two preceding generations, had been the incumbents of the living of Bucklebury in Berkshire; a circumstance which may possibly have had some influence in directing his thoughts to that profession, of which he after-

wards became so distinguished and influential a member. The family trace their descent directly from the antient house of the Simeons of Pyrton in Oxfordshire; in which county, and that of Stafford, they formerly held very large possessions. Their only male representatives are now to be found in Mr. Simeon's branch of the family: the other branches having terminated in females; one of whom intermarried with the celebrated JOHN HAMPDEN; and others are merged in the families of the Welds of Lulworth Castle, and the Lords Vaux of Harrowden.

The eldest son of Richard Simeon, who was named after his father, died early in life. JOHN the second son, was bred to the bar; he became Senior Master of the Court of Chancery; and was one of the Commissioners, conjointly with Sir Herbert Taylor and Count Munster, for the management of the private property of George the Third. For many years he represented the Borough of Reading in Parliament; and in 1815 was created a baronet; an honour previously held by the family from a period almost coeval with the institution of the order. The third brother, EDWARD, was an eminent merchant in London; and for many years one of the Directors of the Bank of England. He realized a large fortune, but was cut off in the prime of life by a peculiar and distressing malady; during which he derived the most important benefit from the devoted attention and faithful instruction of his youngest brother.

CHARLES SIMEON was born at Reading, September 24, 1758, and was baptized at the parish-church, October 24, following. Very little can be ascertained with accuracy respecting his early history. Whilst yet very young he was sent to the Royal College of

Eton, where he was in due course admitted on the foundation; and in his nineteenth year he succeeded to a Scholarship of King's College in the University of Cambridge. The energy and vigour which so remarkably distinguished him through life, were much noticed in his youth. Horsemanship was his favourite exercise; and few persons, it is well known, were better judges of the merits of a horse, or more dexterous and bold in the management of one. In feats of strength and activity he was surpassed by none; of some of these he was pleasantly reminded in the decline of life by his early schoolfellow and constant friend, Dr. Goodall, the late Provost of Eton; who in a letter, September 29, 1833, writes to him,—"I much doubt if you could *now* snuff a candle with your feet, or jump over half-a-dozen chairs in succession. Sed quid ego hæc revoco?—at 73, moniti meliora sequamur." With regard to his moral character and habits, there is every reason to believe, from observations that occasionally escaped from him, that he was by no means profligate or vicious in the usual sense of the terms. It would rather appear that though exposed to scenes and temptations, which he often spoke of with horror, he was on the whole in early life regular in his habits, and correct in his general conduct. His failings were principally such as arose from a constitutional vehemence and warmth of temper, the more easily provoked from certain feelings of vanity and self-importance, which during the whole of his life were a subject of conflict and trial to him. These feelings would display themselves at school in too great attention to dress, and in little peculiarities of manner, which quickly attracted the notice and provoked the ridicule of his companions.

It seemed necessary to premise thus much respecting Mr. Simeon's early habits and behaviour; as it might easily be supposed from the strong language he has used, when describing "the vanity and wickedness" of his youth, that he had been guilty of some gross violations of morality. Those however who are accustomed to searching self-examination, and habitually compare their lives and tempers with the requirements of God's holy law, will have no difficulty in understanding Mr. Simeon's unreserved expressions of sorrow and humiliation when reviewing the past. It should be remembered too, that the statements of the following autobiography are those of an advanced Christian, recording with matured views his judgment of the unprofitableness of his youth. We now enter upon Mr. Simeon's own narrative.

MEMOIR WRITTEN IN 1813.

"I begin then with *my early life.*—But what an awful scene does that present to my view! Never have I reviewed it for thirty-four years past, nor ever can I to my dying hour, without the deepest shame and sorrow. My vanity, my folly, my wickedness, God alone knoweth, or can bear to know. To enter into a detail of particulars would answer no good end. If I be found at last a prodigal restored to his Father's house, God will in no ordinary measure be glorified in me: the abundance of my sinfulness will display in most affecting colours the superabundance of his grace.

"There is, however, one remarkable circumstance which I will mention. About two years before I left Eton, on one of the fast days during the American War, I was particularly struck with the idea of the

whole nation uniting in fasting and prayer on account of the sins which had brought down the divine judgments upon us: and I thought that, if there was one who had more displeased God than others, it was I. To humble myself therefore before God appeared to me a duty of immediate and indispensable necessity. Accordingly I spent the day in fasting and prayer. But I had not learned the happy art of 'washing my face and anointing my head, that I might not appear unto men to fast.' My companions therefore noticed the change in my deportment, and immediately cried out Οὐαὶ, οὐαὶ ὑμῖν, ὑποκριταί (Woe, woe unto you hypocrites,) by which means they soon dissipated my good desires, and reduced me to my former state of thoughtlessness and sin. I do not remember that these good desires ever returned during my stay at school; but I think that they were from God, and that God would at that time have communicated richer blessings to me, if I had not resisted the operations of his grace, and done despite to his blessed Spirit."

[The late Rev. J. H. Michell, Rector of Kelshall, who was Mr. Simeon's schoolfellow at Eton, from the year 1768 to their removal together to King's College, gives the following account of this circumstance in a letter to the Editor in 1837.—

"On the fast day in 1776 we attended the chapel twice, and heard a sermon from Dr. Barnard, the Provost. Though few of us had any clear notion of a fast, except that we were to abstain from meat and amusement till the afternoon after the second service, yet we could not forbear from observing and ridiculing our schoolfellow, who shut himself within his study, and instead of joining us in the public hall, contented

himself with one hard egg. His dress and manners from this time became more plain and unfashionable. This was very observable to myself who slept within a few feet of his bed. As it was the custom for the upper boys to meet, after the outward doors were closed, in their lower chamber, many a direct and indirect jest was uttered against him. * * * We learnt also that he kept a small box with several divisions, into which, on having been tempted to say or do what he afterwards considered as immoral or unlawful, it was his custom to put money for the poor.—His habits from that period became peculiarly strict."—He adds; "We used to have a song about him, ridiculing his strictness and devotion: and the chorus of that song, referring to his box, I am ashamed to say I once joined in: and it haunts me to this day."]

"On my coming to College, Jan. 29, 1779, the gracious designs of God towards me were soon manifest. It was but the third day after my arrival that I understood I should be expected in the space of about three weeks to attend the Lord's Supper. What! said I, *must* I attend? On being informed that I *must*, the thought rushed into my mind that Satan himself was as fit to attend as I; and that if I must attend, I must *prepare* for my attendance there. Without a moment's loss of time, I bought the old *Whole Duty of Man*, (the only religious book that I had ever heard of) and began to read it with great diligence; at the same time calling my ways to remembrance, and crying to God for mercy; and so earnest was I in these exercises, that within the three weeks I made myself quite ill with reading, fasting, and

prayer. From that day to this, blessed, for ever blessed, be my God, I have never ceased to regard the salvation of my soul as the one thing needful.

"I am far from considering it a good thing that young men in the university should be compelled to go to the table of the Lord; for it has an evident tendency to lower in their estimation that sacred ordinance, and to harden them in their iniquities; but God was pleased to make use of that compulsion for the good of my soul, and to bring me to repentance by means, which for the most part, I fear, drive men into a total disregard of all religion.

"I soon became a member of the Society for Promoting Christian Knowledge, because I thought that the books of that society would be the most useful of any that I could procure, and that I might do good to others by the circulation of them. The first book which I got to instruct me in reference to the Lord's Supper (for I knew that on Easter Sunday I must receive it again) was Kettlewell on the Sacrament; but I remember that it required more of me than I could bear, and therefore I procured Bishop Wilson on the Lord's Supper, which seemed to be more moderate in its requirements. I continued with unabated earnestness to search out, and mourn over the numberless iniquities of my former life; and so greatly was my mind oppressed with the weight of them, that I frequently looked upon the dogs with envy; wishing, if it were possible, that I could be blessed with their mortality, and they be cursed with my immortality in my stead. I set myself immediately to undo all my former sins, as far as I could; and did it in some instances which required great self-denial, though I do not think it quite expedient to record

them; but the having done it has been a comfort to me even to this very hour, inasmuch as it gives me reason to hope that my repentance was genuine. One little instance of quite inferior consideration was this: on leaving Eton I took a receipt in full of every person with whom I had dealt; but one man, who let out boats, had charged me, as I verily believed, at least double the amount of my just debt; and therefore I paid him only half; and gave him his option, to receive that or none. This, on reflection, appeared to me an act of oppression; for though the man was certainly not in high repute for honesty, I could not *prove* that he had imposed upon me; and it was better that I should suffer loss, than run any risk of doing an unjust thing. I therefore determined to pay him the other half of his bill, the very first moment I should see him. This also was a relief to my mind, because it was doing as I would be done unto*.

"My distress of mind continued for about three months, and well might it have continued for years, since my sins were more in number than the hairs of my head, or than the sands upon the sea shore; but God in infinite condescension began at last to smile upon me, and to give me a hope of acceptance with him. The circumstances attendant on this were very peculiar.

* It is a curious fact, however, that this very man, a year or two after I had executed my purpose, met me in Eton, and claimed from me the original bill; but as, for three or four years, I carried in my pocket the small card on which all the receipts were written, I shewed him his receipt, and brought to his remembrance all the circumstances that had passed. From that day I have been very careful in keeping my receipts; and have, on one occasion in particular, saved a great deal of money by it.

My efforts to remedy my former misdeeds had been steadily pursued, and in a manner that leaves me no doubt to whose gracious assistance they were owing; and, in comparison of approving myself to God in this matter, I made no account of shame, or loss, or anything in the world; and if I could have practised it to a far greater extent, with the hope of ultimate benefit to myself and others, I think I should have done it. In proportion as I proceeded in this work, I felt somewhat of hope springing up in my mind; but it was an indistinct kind of hope, founded on God's mercy to real penitents. But in Easter week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect: 'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought rushed into my mind, What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning (Easter-day, April 4) I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day; Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's table in our chapel I had the sweetest access to God through my blessed Saviour. I remember on that occasion there being more bread consecrated than was sufficient for the communicants, the clergyman gave some of us a piece

more of it after the service; and on my putting it into my mouth I covered my face with my hand and prayed. The clergyman seeing it smiled at me; but I thought, if he had felt such a load taken off from his soul as I did, and had been as sensible of his obligations to the Lord Jesus Christ as I was, he would not deem my prayers and praises at all superfluous.

"The service in our chapel has almost at all times been very irreverently performed*: but such was the state of my soul for many months from that time, that the prayers were as marrow and fatness to me. Of course, there was a great difference in my frames at different times; but for the most part they were very devout, and often, throughout a great part of the service, I prayed unto the Lord 'with strong crying and tears.' This is a proof to me, that the deadness and formality experienced in the worship of the Church, arise far more from the low state of our graces, than from any defect in our Liturgy; if only we had our hearts deeply penitent and contrite, I know from my experience at this hour, that no prayers in the world could be better suited to our wants, or more delightful to our souls.

"From the time that I found peace with God myself, I wished to impart to others the benefits I had received. I therefore adopted a measure which must have appeared most singular to others, and which perhaps a more matured judgment might have disapproved; but I acted in the simplicity of my heart,

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* Contrasted with this painful state of things we cannot but notice here the reverence and devotion which now prevail in this and our other College Chapels. ED.

and I am persuaded that God accepted it at my hands. I told my servant, that as she and the other servants were prevented almost entirely from going to church, I would do my best to instruct them on a Sunday evening, if they chose to come to me for that purpose. Several of them thankfully availed themselves of the offer, and came to me; and I read some good book to them, and used some of the prayers of the Liturgy for prayer; and though I do not know that any of them ever received substantial benefit to their souls, I think that the opportunities were not lost upon myself; for I thereby cultivated a spirit of benevolence, and fulfilled in some measure that divine precept, 'Freely ye have received, freely give.'

"In the long vacation I went home; and carried with me the same blessed desires. I had then a brother, eight years older than myself, living with my father, and managing, as it were, his house. I wished to instruct the servants, and to unite with them in family prayer; but I had no hope that a proposal to that effect would be acceded to either by my father or my brother: I therefore proposed it to the servants, and established it myself, leaving to my brother to join with us or not, as he saw good. To my great joy, after it was established, my brother cordially united with me, and we statedly worshipped God, morning and evening, in the family. I take for granted that my father knew of it; but I do not remember that one word ever passed between him and me upon the subject.

"As yet, and indeed for three years after, I knew not any religious person, and consequently continued to have my society among the world. When the races came, I went to them, as I had been used to do,

and attended at the race-balls as usual, though without the pleasure which I had formerly experienced. I felt them to be empty vanities; but I did not see them to be sinful; I did not then understand those words, '*be not conformed to this world.*' At the latter ball, Major B. of Windsor, asked me to go over with him the next day to Windsor, to join in a match at cricket, and to spend a few days with him; this I did; and it led to an event which I desire ever to remember with the deepest shame, and the most lively gratitude to God. On the Sunday he proposed to go and visit a friend about fifteen miles off; and to that proposal I acceded. Here I sinned against God and my own conscience; for though I knew not the evil of races and balls, I knew full well that I ought to keep holy the Sabbath day. He carried me about ten miles in his phaeton; and then we proceeded the remainder of our way on horseback. The day was hot; it was about the 26th day of August, 1779, and when we arrived at the gentleman's house, I drank a great deal of cool tankard. After dinner, not aware of the strength of the cool tankard, I drank wine just as I should have done if I had drunk nothing else; and when I came to return on horseback, I was in a state of utter intoxication. The motion of the horse increased the effect of the liquor, and deprived me entirely of my senses. Major B. rode before, and I followed; but my horse, just before I came to a very large heath, turned in to an inn; and the people seeing my state took me off my horse. Major B. not seeing me behind, rode back to inquire for me: and when he found what condition I was in, he put me into a post-chaise, and carried me to the inn whence we had taken our horses. Here we were

forced to stop all night. The next morning we returned in his phaeton to Windsor. I do not recollect whether my feelings were very acute that day; I rather think not. The next morning we went to a public breakfast and dance at Egham, which at that time was always on the Tuesday after the Reading races. There I passed an hour or two, and after returning with him to Windsor proceeded on horseback to Reading. I went through Salthill, and seeing Mrs. Marsh standing at her inn-door, I entered into a little conversation with her. She asked me whether I had heard of the accident that had happened to a *gentleman of Reading* on the Sunday evening before; and then told me that a gentleman of Reading had fallen from his horse in a state of intoxication and had been killed on the spot. What were my feelings now! I had eighteen miles to ride, and all alone; how was I filled with wonder at the mercy of God towards me! Why was it not myself, instead of the other gentleman? Why was he taken, and I left? And what must have been my state to all eternity if I had then been taken away! In violating the sabbath, I had sinned deliberately; and for so doing, God had left me to all the other sins that followed! How shall I adore his name to all eternity that He did not cut me off in these sins, and make me a monument of his heaviest displeasure!

"There have been two seasons in my life when God might have cut me off in most righteous judgment; namely, in August 1778, when my horse fell with me in Piccadilly, and broke my spur, but without my falling off; (at which time I was at the very summit of all my wickedness, without one serious concern about my soul; and when the stumbling of my horse

called forth only a bitter curse at him, instead of a thanksgiving to God;) and on this occasion, when, after having received so much mercy from God as I had since done, I sinned so grievously against him. On either of these occasions he might well have made me a monument of his heaviest indignation. Never have I since gone through Egham without the most lively emotions of gratitude blended with the deepest humiliation of soul before God. I always look for the Assembly Room, that I may begin there my acknowledgements to my heavenly Father; and it is remarkable that on the very day of August in the last year, (1812) I went through Egham with my dear invalid brother, in our way to the Isle of Wight. What a mercy did I feel it, that after the lapse of thirty-three years the mercy was as fresh in my remembrance as at the first, and that all my feelings, if not quite so acute as at first, were quite as sincere. Blessed, for ever blessed, be my God, who has not to this hour cast off my soul!

"During this vacation, and all the following vacations till I entered into Orders, I used to attend the parish-church at Reading every afternoon, and frequently in a morning; and I used to find many sweet seasons of refreshment and comfort in the use of the stated prayers.

"After this I went on, through the goodness of God, comfortably for nearly a year; but having read a great deal of Hervey's works, I was much perplexed in my mind respecting the nature of saving faith. I have some idea that I expressed a wish to my father to have some person who could give me information on the subject; and that it was he who advised me to apply to Dr. Loveday of Caversham for instruction.

To him I did apply, and he lent me Archbishop Sharp's third volume, containing his casuistical sermons; these I read with great profit; they shewed me that Hervey's view of saving faith was erroneous: and from that day to this I have never had a doubt upon the subject. I think it clear, even to demonstration, that *assurance* is not necessary to saving faith; a simple reliance on Christ for salvation is that faith which the word of God requires; assurance is a privilege, but not a duty. The true source of all the mistakes that are made in the religious world about assurance is, that men do not distinguish as they ought, between an assurance of *faith* and an assurance of *hope*. There are three kinds of full assurance spoken of in the Scriptures (as I have shown in one of my printed Skeletons); a full assurance of understanding (Col. ii. 2), of faith (Heb. x. 22), and of hope (Heb. vi. 11). The first relates to a clear view of revealed truth in all its parts; the second to the power and willingness of Christ to save to the uttermost all that come unto God by him; and the third, (which is generally understood by the word assurance) to our own personal interest in Christ. This last may doubtless be enjoyed; but a person may possess saving faith without it, and even a full assurance of faith without it; he may be fully assured of Christ's power and willingness to save him, and yet not be assured that Christ has actually imparted salvation to him. The truth is, that these two kinds of assurance, namely of faith and of hope, have respect to very different things; assurance of faith having respect only to the truth of God in his word, whilst assurance of hope is founded on the correspondence of our character with that word: the

one believes, that God will fulfil his promises to persons of a particular description; and the other, that we ourselves are of that very character to whom they are and shall be fulfilled. This latter therefore, I say again, is not a duty but a privilege; (an inestimable privilege no doubt); and it is certain that our Lord himself very highly commended the faith of the Canaanitish woman and others, who possessed the former assurance without one atom of the latter.

"This shews, I think, that we ought to read all human compositions with caution. The best of writers have their favourite notions, which they are apt to carry too far; and this I consider to be the case with Hervey, both with respect to the doctrine of assurance and that also of imputed righteousness. I do myself believe the doctrine of imputed righteousness; but I do not approve of refining upon it, and insisting upon it, in the way that Hervey does: I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ.

"During my Scholarship at King's College, I made many attempts to benefit my friends, and sometimes thought I had succeeded in conveying to them some spiritual good: but I now see that I expected too much from my own exertions, and from their resolutions. If good be done to any, the work must be God's alone; 'the help that is done upon earth, he doeth it himself.'

"I am not aware of any thing very particular occurring previous to my becoming a Fellow of King's; but

there were certainly some great benefits which I received from my religious turn of mind.

"Though by nature and habit of an extravagant disposition, I practised the most rigid economy; and in this I was very much assisted by allotting my small income so as to provide for every the minutest expense, and at the same time consecrating a stated part of my income to the Lord, together with all that I could save out of the part reserved for my own use. This made economy truly delightful; and enabled me to finish my three years of scholarship without owing a shilling, whilst others, my contemporaries, incurred debts of several hundred pounds. To this hour do I reap the benefit of these habits; for though my income is now very large, I never indulge in any extravagance. I have, it is true, my establishment on rather a high scale in comparison of others; but I never throw away my money in foolish indulgences, nor spend more of my income upon myself, than I believe God himself approves. I appear to spend a great deal; but by constant and careful economy, I in reality spend scarcely half what I should in general be thought to spend; and of the indulgences I have, I am persuaded I could sacrifice far the greater part without a moment's regret, if there were occasion for my so doing."

It appears from his books of accounts, which from the first were kept with remarkable neatness and accuracy, that his whole income in 1780 (the second year of his residence in College) was only £125; and after gradually increasing for fourteen years, it became in 1793 about £300 per annum.

On examining the mode of its disbursement during this period, it seems to have been his plan regularly to dispose of *one third* of his income in charity.

At the close of this part of the narrative, it may not perhaps be uninteresting to observe the manner in which Mr. Simeon was accustomed to record his "thoughts and actions" at this early period. A few extracts from his Diary will suffice; all the memoranda are brief, and very similar in character; and it will be remembered that they are merely the private remarks of a young man at College in the earliest stage of his religious career.

The first entry in his diary occurs February 18, 1780, and runs thus:—

"Friday.—I took the hint of keeping a diary of my thoughts and actions from Stonhouse's *Spiritual Instruction to the Uninstructed*, and shall think my religion cooled very much when I remit it.

Saturday.—I began not my repentance till past 12, and continued it all day, but exercised it chiefly on only one set of my sins, and made good resolutions concerning one, though am wavering on the other. At E. C.* not so much wandering as usual.

Sunday.—Prayed tolerably fervent in and before M. C.†, and received the Sacrament so; but after chapel found a lassitude, and only read in Wilson till dinner: had no devotion at St. Mary's. Had wanderings in E. C.: read to servants and to Mr. R. 'trust in God.' Prayed, but very languidly, at night.

Monday.—In M. C quite lukewarm; and much wandering in prayer. In E. C. nearly the same; after which I went to M. R., but talked only on indifferent subjects; prayed at night without a true and proper fervour.

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* E. C. Evening Chapel. † M. C. Morning Chapel.

Tuesday.—Took physic, and was not in M. C. Rose at 9 tolerably devout. At E. C. sad wanderings and coldness: at night I seemed almost to sleep over my prayers, such was their weakness, and so frequent wanderings.

Wednesday.—In M. C. The Sacrament surely has not given me much more fervour. Very deficient indeed! Johnson gave us an exposition or sermon on Conscience: at 11 read Bishop Beveridge's sermon on Common Prayer till 12, and then prayed fervently for several graces out of the *Whole Duty*. In E. C. prayed devoutly without much wandering: at night but short prayers, but tolerably performed.

Thursday.—M. C. very little wandering, and pretty devout, owing to my prayers yesterday morning. Went to St. Mary's—Relhan—Charity. Did not keep my attention well. E. C. so, so. Spent the whole evening with M. R.: read Psalms and Lessons pretty devoutly. Cheerful evening. Did not go to the concert. Prayed poorly."

The Diary proceeds much in the same manner, recording the state of his devotional feelings, till we come to the following passage, noticing a circumstance at Trinity Church, to which Mr. S. frequently alluded as a striking contrast to what he afterwards witnessed there.

"March 5th. Sunday.—M. C. very deficient, and much wandering. Breakfasted with Dr. Glynn. Went to hear Mr. Cooke at Trinity Church, and turning at the Creed, saw the table covered: prayed fervently, though with some wandering, and stayed the Sacrament. Mrs. and Miss Burleigh *the only two Communicants*—administered by Mr. Relhan. Dr. Halifax and Mr. Cooke went away.

8th. Wednesday.—M. C. kneeled down before service, nor do I see any impropriety in it. Why should I be afraid or ashamed of all the world seeing me do my duty? Matt. v. 16: Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

20th. Monday.—(Passion Week.) M. C. at ten o'clock, without surplices. When I arose was very penitent and very

devout. In M. C. nearly the same. I have determined that I will neither eat nor drink all this week, except at dinner, and that sparingly till Sunday. E. C. very fervent: at night very devout and penitent."

The following entries exhibit his habits of early rising at this period and his efforts for the spiritual welfare of his servant.

"May 28th. Went into the water, and shall continue it at 5.,

29th.—Rose before 5: read from 6. M. C. a great deal of wandering.

June 8th.—6 after returning from the water prayed devoutly with my servant, and am to do the same every morning and evening that I am at home. Hollis will also come in the evening from this time. M. C. much earnestness and much wandering. E. C. indifferently. At night read to my servant and Hollis, and prayed with them from the Litany; and afterwards shortly by myself—very fervent."

After September the Diary is much interrupted; no entries being made for many days together. Mr. Simeon never succeeded for any length of time in his attempts to keep a Journal; and confessed he had little "taste for Diaries."

CHAPTER II.

HIS ORDINATION—LETTER OF BISHOP YORKE—FIRST ACQUAINTANCE WITH RELIGIOUS PERSONS—INTRODUCTION TO THE VENNS—FIRST SERMON—DILIGENCE IN PAROCHIAL VISITING—DIFFICULTIES ABOUT THE DOCTRINE OF ELECTION—LETTERS OF MR. VENN RESPECTING HIS ZEAL—LETTER OF MR. SIMEON UPON MR. J. VENN'S ORDINATION—EARNEST LETTER TO HIS BROTHER ON THE SUBJECT OF RELIGION—ANOTHER ON HIS ELDEST BROTHER'S DEATH, TO MR. J. VENN.

1782.

MEMOIR CONTINUED.

"I NOW come to the time of my Ordination*. On May 26th, 1782, (Trinity Sunday) I was ordained by the Bishop of Ely; and began my ministry in St. Edward's Church (in good old Latimer's pulpit), serving that parish for Mr. Atkinson during the long vacation. The way in which I became acquainted with him was this. I had endeavoured to find out some minister who preached those truths which I loved and delighted in; and I attended at St. Mary's for a long time to but little purpose. At last I heard Mr. A. at St. Edward's; and he came nearer to the truth than any one else that I could hear. I therefore, from

* Bishop Yorke writes thus to Mr. Simeon's father on the occasion:—"I understood before I received your letter, that your son was on my list as a candidate for Orders on Sunday next; I shall be very glad to see him at that time ..... I dare say he will approve himself on the occasion a hopeful minister in the church; and as such it will give me pleasure to countenance him."

the time that I became a Fellow of King's, attended regularly at his church. Being the only gownsman that attended there, I rather wondered that he did not take any notice of me; I thought that if I were a minister, and saw a young gownsman attending as regularly and devoutly as I did, I should invite him to come and see me; and I determined, if he should do so, I would avail myself of the opportunity to get acquainted with him. I longed exceedingly to know some spiritual person who had the same views and feelings with myself; and I had serious thoughts of putting into the papers, as soon as I should be ordained, an advertisement to the following effect: "That a young Clergyman who felt himself an undone sinner, and looked to the Lord Jesus Christ alone for salvation, and desired to live only to make known that Saviour unto others, was persuaded that there must be some persons in the world whose views and feelings on this subject accorded with his own, though he had now lived three years without finding so much as one; and that if there were any *minister* of that description he would gladly become his curate, and serve him gratis." At last he did invite me to come and drink tea with him; and invited a Mr. D., an artist, to come and meet me. The conversation did not take a useful turn, for Mr. D. was not what I should call a religious man; and we parted without any profitable communication of our sentiments. In a few days I invited Mr. Atkinson to sup with me, and asked Mr. D. to meet him: it happened that Mr. D. could not come; so that Mr. A. and I were tête-à-tête. I soon dropped some expressions which conveyed the idea of my feeling myself a poor, guilty, helpless sinner: and Mr. A. was quite surprized, for

he had set it down as a matter of course that I must be a staunch pharisee; he had, even for the whole space of time that I had been at college, noticed my solemn and reverent behaviour at St. Mary's, so different from that which is generally observed in that place, and concluded, as three of his pious friends had also done, that I was actuated by a proud pharisaical spirit; when therefore he found that I was of a very different complexion, he manifested an union of heart with me, and introduced me the very next day to an excellent man, my dear friend, Mr. John Venn, who, alas! is just now deceased. (July 1813.) Here I found a man after my own heart, a man for whom I have retained the most unfeigned love to his last moments, and of whom I ever shall retain the most affectionate remembrance. He, Mr. J. Venn, soon took me over to Yelling*, and introduced me to a man of no ordinary character, his own dear and honoured Father. O what an acquisition was this! In this aged minister I found a father, an instructer, and a most bright example: and I shall have reason to adore my God to all eternity for the benefit of his acquaintance. This blessed man had often heard his son speak of this singular gownsman of King's College, and had advised him to get acquainted with him; but God, no doubt for wise and gracious reasons, had kept far from me all spiritual acquaintance: by which means he made it to appear the more clearly that the work in me was 'not of man, or by man, but of God alone†.'

* A village about twelve miles from Cambridge.

† 1782, June 1. (Extract from the Diary of Mr. J. Venn.)

"Drank tea at Atkinson's with Simeon, an undergraduate Fellow of King's, a religious man, and Jowett.

"Being now acquainted with Mr. Atkinson, I undertook the care of his church during the long vacation; and I have reason to hope that some good was done there. In the space of a month or six weeks the church became quite crowded; the Lord's table was attended by three times the usual number of communicants, and a considerable stir was made among the dry bones. I visited all the parish from house to house, without making any difference be-

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June 2nd. (Sunday.)—Drank tea with Jowett, Simeon, (who preached his first sermon to-day at St. Edward's,) and Atkinson.

3rd.—Called on Simeon, and walked with him to Trumpington. Supped with Simeon and Atkinson.

4th.—Simeon and Atkinson drank tea with me.

6th.—Called on Simeon, and walked to Grantchester."

The next day Mr. Venn left College and went home to Yelling, where he was alone, as his father and family were in London.

"13th.—Simeon of King's walked over from Cambridge to see me; walked on the terrace with him and in church. Family prayers extempore—his engagement.

14th.—Rode over with Simeon to Everton to introduce him to Mr. Berridge.

15th.—Walked with Simeon in the church; he returned after dinner to Cambridge."

July 14, 1782, Mr. S. writes to Mr. J. Venn, desiring to be introduced to his father:

"I propose, with the blessing of God, riding over to Yelling on Tuesday morning next before 8 o'clock, or at farthest a quarter after. To converse with your father has long been my desire, and that I shall be both pleased and edified by it I have not the least doubt.

Your most affectionate friend in Christ,

C. SIMEON."

Mr. J. Venn has made the following memorandum in his pocket-book:

"16th July, 1782. Tuesday.—Mr. Simeon came at 8, and stayed till past 8 at night."

tween Churchmen and Dissenters: and I remember disputing with the Dissenting Minister (in a friendly way) about the doctrine of Election. I could not receive the doctrine of Election, not being able to separate it from that of reprobation: but I was not violent against it, being convinced, as much as I was of my own existence, that, whatever others might do, I myself should no more have loved God if he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wise above what is written. I feel that I cannot even explain how it is that I move my finger, and therefore I am content to be ignorant of innumerable things which exceed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God; for I have not only avoided many perplexities by means of it, but actually learned much, which I should otherwise have never learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge; but I now see it is so; and in fact it is the true way in which we attain human knowledge also; for the child receives every thing first upon the authority of his teacher, and thus learns the very first rudiments of language; he does not say,

How do I know that *a*, *b* spells *ab*? or, that this is the nominative case, and that is the verb, and that is the accusative case that is governed by it? No: he calls things as he is taught to call them, and then in due time he sees that these things are not the arbitrary dictates of his master, but that they of necessity appertain to language, and exist in the very nature of things; and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon. This, I am persuaded, is the way in which we should receive instruction from God; and if we will do so, I verily believe, that we shall in due time see a beauty and harmony in many things, which the pertinacious advocates of human systems can never understand."

The Rev. M. M. Preston, in his "Memoranda" of Mr. S., has recorded an incident which may be noticed here:—

"The very first day of his public ministrations was marked by an occurrence of a remarkable character. In returning from the church through the thoroughfare called St. Edward's Passage, his attention was arrested by the loud wrangling of a man and his wife. The door being open, he entered the house, and earnestly expostulated with them on the sin of absenting themselves unnecessarily from the House of God, and disturbing, by such unseemly conduct, those who had been there. He then knelt down to pray for them; and persons passing by, attracted by the novelty of the scene, gradually collected, till the room was full. It was not likely that such zeal in a young man of his station should long remain unnoticed."

His character and conduct are described at the time by his revered friend, the Rev. H. Venn, in the following letter to the Rev. J. Stillingfleet.

"October 9, 1782.

"On Trinity Sunday was ordained Mr. Simeon, Fellow of King's College. Before that day he never was in company with an earnest Christian. Soon after, he was visited by Mr. H. Jowett, and my son, and two or three more. In less than seventeen Sundays, by preaching for Mr. Atkinson in a church at Cambridge, he filled it with hearers—a thing unknown there for near a century. He has been over to see me six times within the last three months: he is calculated for great usefulness, and is full of faith and love. My soul is always the better for his visits. Oh, to flame as he does with zeal, and yet be beautified with meekness! The day he was a substitute for Mr. Atkinson he began to visit the parishioners from house to house. Full of philanthropy was his address: 'I am come to enquire after your welfare. Are you happy?' His evident regard for their good disarmed them of their bitterness; and it is amazing what success he has met with."

In a letter to another friend, the Rev. H. V. writes:—

"September 18, 1782.

"This is the young man who was bred at Eton College; so profligate a place, that he told me he should be tempted even to murder his own son (that was his word) sooner than let him see there what he had seen. This is the young man so vain of dress, that he constantly allowed more than £50 a year for

his own person. Now he scruples keeping a horse, that the money may help the saints of Christ."

Mr. Simeon's feelings respecting his solemn duties as a minister, and the sense he had of his own peculiar dangers appear from the following letter written to Mr. J. Venn, on the occasion of his Ordination.

"King's College, Sept. 23, 1782.

"My dearest Friend,

"I most sincerly congratulate you, not on a permission to receive £40 or £50 a year, nor on the title of Reverend, but on your accession to the most valuable, most honourable, most important, and most glorious office in the world—to that of an ambassador of the Lord Jesus Christ. An envoy from the king would not be ashamed or afraid to speak even in the presence of princes, if the interests of his master's kingdom were attacked, or if any insult or reflection were thrown out against him; they would be accounted no better than traitors if they held down their heads and sealed up their lips. Oh let it not be said of us as of the prophets of old, 'they are light and treacherous persons' (Zeph. iii. 4): but your own observations on your conduct are so just, that they can derive no weight from any I can add. Your letter, though dated Friday evening, I know not by what means, was not brought to me by the postman till this hour, 11 o'clock, Monday morning. I had been thinking this morning of the degeneracy of the Clergy, and whether the Lord would put it in my power to bear testimony against it. There is a Visitation Sermon preached every month at my own parish-church at Reading, which determined me to sit down and make a plan, that if I

could only at a very short notice get permission to preach it, I would get up in the pulpit, and speak a word for him who bore so much for me. I had chosen my text (Acts xx. 28); had made my plan, and was improving it from a sermon of your father's at Wakefield. Your letter suggested a thought or two which I immediately inserted. * * *

"I used formerly to think that I had some idea of real friendship, but my acquaintance with you has convinced me that it was a very faint conception rather of what it should be, than of what it is. The Lord Jesus Christ, I trust, has given me to know something more of it now. I feel my heart glow with affection towards you and your dear father; may God increase and cement it more and more, and enable me to prove it in the whole tenor and conduct of my life! Would that it were as strong as St. Paul's to his brethren the Jews: if it fall short of that here, it will exceed it soon, when renewed in the presence of the Lamb. My weak prayers are daily offered up for you and for your whole family, who are all very highly endeared to me, not so much for the very, very kind reception I have met with at Yelling, as for their eminent love for Him who died and rose again for us. You were particularly in my remembrance Saturday and yesterday, that the Lord might enrich you with the spirit of wisdom and revelation in the knowledge of himself, and that he would strengthen you with might by his Spirit in the outer as well as the inner man. I am so poor, so weak, so ignorant, and yet so vain, that I stand highly in need of your prayers and intercessions for me. Lukewarmness and vanity are Scylla and Charybdis. Oh, may the Lord Jesus Christ enable us both to

steer clear of them! * * * Present my good wishes and my love to all your family, and believe me,

Your most affectionate
Friend and Brother in Christ,
C. SIMEON."

Before we return to the narrative, we must introduce a letter, written during this summer by Mr. Simeon to one of his brothers. It is the earliest composition of his which has been preserved; and strikingly exhibits his earnest and faithful efforts for the spiritual welfare of his family. We will first extract a few sentences from his brother's letter, to which it is an answer.

"Dear Charles,

"To argue with you upon the effects of over zeal in desiring to serve a good cause, I am fully sensible will but confirm you in your plan of reformation, and by that very means prevent a reform in our family, if it is so necessary amongst us as you seem to apprehend. I will therefore tell you exactly what effect your well-meant letter had upon me and Ned (who are the two heretics in the family you will say), and leave you to judge, whether you would not do well to adopt a different mode of advising; and even to confine yourself to the duties of your office within the bounds, which the best men have prescribed to themselves. We laughed and looked serious alternately, under the apprehension that you should lose that valuable gift called common sense, in endeavouring to furnish your mind with ideas of one sort only. * * * I should add, that Dick, though left to his own observations on the subject, and not in the enjoyment of that pride

of health which makes us all so thoughtless—(though I have the pleasure of telling you that he is much mended since his return to Reading)—only smiled. * * * It is natural for young people to be zealous in anything new; and therefore I trust that in the common course of things your zeal will slacken a little, being well assured that you will have full enough to serve your Master with efficacy, after a considerable abatement. In hopes therefore of seeing this period, which I consider much more favourable to the cause you mean to serve, than the enthusiasm by which you at present seem to be influenced,

I remain yours very affectionately,

J. SIMEON."

To this Mr. S. replies:—

"I thank you most sincerely, my dear brother, for your kind admonitions, which seem to proceed from a clear conviction of the rectitude of your opinion, and an affectionate regard for my welfare. You speak so openly, and so ingenuously, that I shall ever esteem myself peculiarly happy in the advice of so sincere a friend; and be not only ready but desirous to adopt it, whenever my own opinion shall be proved erroneous. Nor will I obstinately persevere in any prejudices that I may have acquired, but will, according to the Apostle's advice, 'prove all things, and hold fast that which is good.' I hope you will have not only the patience to read through, but the candour thoroughly to weigh and consider my arguments, taking this into consideration, that we are not only men, but have also by baptism become Christians, and professed to follow the precepts of our Lord and Master Christ. As my arguments

are in support of what I imagine to be the Gospel doctrine, they will be drawn entirely from the Gospel; and if I should be so happy as to prove to you the necessity of 'remembering our Creator in the days of our youth,' you, I hope, will reject the shallow, sophisticated excuses of worldlings, and conform yourself to the dictates of reason and religion." * * *
(He then proceeds to quote at large and comment upon St. Paul's exhortation to the Eph. v. 1—7, and 11—20; adding, 'One would think that ninety-nine young men out of an hundred had never heard these verses.') "Should I quote to you St. James's words, you might, perhaps, though without the least reason, think me bigotted: 'Whosoever shall keep the whole law, and yet offend (wilfully) in one point, he is guilty of all:' and he then proceeds to give the reason of this: 'For,' says he, 'He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' By this time, without my troubling you with any more quotations, you cannot but see that the positive injunctions of the Gospel clearly prove it our duty to live continually as in the sight of God; and so far from allowing ourselves in the fashionable vices, we are not to grieve the Holy Ghost, 'whose temple our body is,' by impure actions, words, or thoughts. Is the practice of mankind conformable to this doctrine? If not, would you wish me to involve myself in the common error; nay, in the common ruin too, rather than walk in the straight path? Will not you, my dear Jack, rather follow the Gospel, 'whose ways are pleasantness and peace,' than the 'world, which is at enmity with God?' You seem to think that we are too

young as yet to dedicate ourselves to the service of God, and that it would be better if deferred to a more advanced period of life: but will any one insure us the possession of our lives and senses till that time? Fix when that time shall be; that being fixed, are we sure that our minds, which have not yet lost the facility of receiving new impressions, will be able to throw off the yoke of sin, after having so long submitted to its baneful influence? Cicero, I think, tells us 'inveterascunt vitia;' and who is there that has not found it so? Who, at the first commission of a criminal act, hath not trembled?—hath not felt the poignant checks of conscience? Yet by use he will not only commit the same crimes without fear, but even with boasting and ostentation. Hence it is evident that conversion to a religious life becomes more difficult, in proportion to the time it has been deferred; and that a habit, settled by time and practice, can scarcely ever be eradicated. The truth of this, I think, you cannot doubt. But suppose death should lay his cold hand upon us unexpectedly, and call us to the Bridegroom, will he let us in when the door is shut against us? It will be in vain then to knock, for it shall not be opened unto us. Let us therefore take the advice of the prophet Isaiah, 'Seek ye the Lord while He may be found, call ye upon him while He is near.' *. * * I need not say much to prove that 'the wisdom of the world is foolishness with God.' Hume, Voltaire, and many others, were men of deep learning, and what has that profited them in their scriptural researches? They trusted to their own sagacity too much, instead of looking up to God to enlighten their minds, as every diligent enquirer after truth

should do. The knowledge of the Scriptures has been 'withheld from the wise and prudent, and revealed unto babes and sucklings.' I do not mean by this to decry the study of polite literature, because I am sensible that we cannot enter into any critical investigations without having laid a good foundation: but surely we may know them sufficiently without the aid of mathematics*; because 'the Holy Spirit will lead us into all truth;' so that I am under not the least apprehension of not understanding all the parts which are necessary, either for the guidance of myself, or the instruction of others. If we would read the Testament on that day which has been set apart from the beginning of the world for the cultivation of spiritual knowledge, with an earnest desire of finding out our duty and practising it—if also we neglect not to seek God's enlightening grace by fervent prayer—we shall not long remain ignorant of it. And for want of this the cleverest men are often filled with the most absurd ideas of religion: and indeed I think that not only on that day, but on every other, we may, amidst the multiplicity of worldly business, pay some attention to the 'one thing needful;'

"Which done, the poorest can no wants endure,
And which not done, the richest must be poor."

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* Mr. S. was by no means indifferent to the acquisition of human learning, and was always a diligent student. He has recorded "the peculiar delight" he found in studying Pearson *On the Creed*, and Aristotle's *Ethics*, on which lectures were given in his college, "for the clearness with which they conveyed religious and moral truth to his mind." Mathematics were not at that time subjects of lecture or examination at King's College.

"We may, and should always look forward to, and have, as the scope of all our actions, that crown of glory, which Christ has purchased for us by his blood—that inheritance in heaven, which is ἀφθαρτὸς, not perishable, but lasting as eternity; ἀμιαντὸς, not tarnished, but free from every circumstance of alloy; ἀμαραντινὸς, not fading, but always in the fullest bloom of perfection, glory, and joy.

"You seem to be apprehensive of my becoming a bigot to my religion, and that I should not follow it too far, you quote me an heathen author, which I hope you will not put in competition with sacred writ. But I agree with you entirely in that point. If any one will point out to me a better religion than that which I now profess, even if it is Mahometanism, I will upon being convinced embrace it, and am determined always to give up my own opinions when better are suggested. We need not be afraid of pursuing virtue too far if we keep entirely to the precepts of the Gospel. I will allow you that there is such a thing as Enthusiasm, but not amongst those who have a deep sense of their own unworthiness, and a clear conviction that they can never be saved by their works, even if they lived to the utmost extent of human perfection; because we are all abominable in the sight of God, we are all dead in the law, and can only be raised to life eternal by the all-sufficient sacrifice of our Redeemer. 'As in Adam all die, so in Christ shall all be made alive.' But you think that a strict and early attention to religion would be pernicious to one's character, and that the thinking and sensible part of mankind would look upon one as a zealot or an hypocrite. Pray, brother, let this never discourage us. Our blessed Saviour foreknew that

this would be the consequence of following his commandments, and hath strongly guarded us against it: 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake: rejoice, and be exceeding glad, for great is your reward in heaven.' So far from being diverted from what is right by the censures or even the persecutions of mankind, they become stimulatives and encouragements to our perseverance; they are, you see, to excite joy, exceeding great joy, not grief, disappointment, and melancholy. But will the world judge us at the last day? No: the same Saviour who took upon himself our infirmities, He who suffered for us, shall also judge us, and we know that his judgment is true. Let us therefore so purify our hearts that we may become acceptable in his sight, and then we shall have little reason to regard the praise or censure of the world. I am very sensible that we must strike first at the great vices, and proceed 'gradatim et pedetentim,' if we are really desirous to take the best method of bringing people to a sense of their duty; but surely you will not call that advice, which recommends even to the most obdurate sinner abstinence from fleshly lusts and constancy in prayer, you will not call this, I say, a caustick. Here are none of the refined duties of Christianity; none which the most ignorant and unenlightened may not easily practise. But you will not think any one a Christian for advancing thus far, unless he endeavours to proceed to those sublimer duties of loving God with all his soul, and his neighbour as himself. Will you not allow that a clergyman is to be an example to the best as well as the worst in his parish? How then is this to be, if he does not endeavour to live 'perfect

even as the Father is perfect?' Would not a compliance with the vices and follies of the world be an absurd way of drawing others from them? would not the example rather induce others to persist in them? To 'do as they do at Rome,' is a very pretty saying in the mouth of a debauchee, but can never be the real opinion of a sensible man, who has an eye to the next world as well as this. That I may persuade you to consider the importance of living like a true disciple of Christ, and of 'making your calling and election sure,' I shall not point out the judgments threatened, and anathemas denounced against impenitent sinners, for this is more calculated to frighten than reform. But contemplate the goodness, mercy, and love of God! Picture to yourself the Son of God himself mocked, set at nought, scourged! Behold his temples streaming with the purple tide, his hands and feet and sides transfixed with iron, his soul oppressed with bitterest agony! that innocent head bearing the whole weight of Divine vengeance, and suffering that punishment which was due to you, to me, and to the whole world;—think of this, dear brother, and obey him through gratitude; calmly meditate on this, and I am convinced, that so far from condemning, you will acquiesce in and adopt the sentiments of

C. S."

These earnest and affectionate efforts, though for a season ineffectual, were eventually crowned with success. Mr. S. has made the following memorandum on the subject:—

"My eldest brother was taken ill, and I was going to him; but my two other brothers strove to keep me away, lest I should disturb his mind. Blessed be God, both these brothers lived to embrace and

honour that Saviour whom I had commended to them."

In October his brother Richard died: upon which he addressed the following letter to the Rev. J. Venn:—

"My dear Friend, Reading, Oct. 13, 1782.

"The sad catastrophe, which I have for some time expected, has at last taken place—about 5 o'clock on Friday morning. The best of sons, the most affectionate of brothers, is irrevocably gone—gone, I trust, to the incorruptible inheritance reserved for all who truly love the Lord Jesus Christ. It is painful to separate from our friends, however we may be persuaded that it was rather a desirable event; but the affliction of the whole family is greatly mitigated by the resignation and composure of my father. Though his sensibility was unfortunately excessive, and rendered him almost inconsolable during my brother's illness, he is now quite reconciled to the will of God. * * *

"I have some incidents to communicate to you relative to the reception I have met with at home, and my acquaintance with Mrs. Talbot and Mr. Cadogan; but these I shall defer till I have the pleasure of seeing you in town. My stay at Cambridge will not be above a month; let us therefore hold a little communion there with our friends, and with the Lord Jesus Christ. Do not let any one detain you too long in town; for it may very probably be the last time of my coming to Cambridge. I have offered to live with my dear and aged father, who has hitherto declined it; whether he may alter his wishes I cannot tell; most certainly if he does, I shall think it both my duty and my happiness

to render his few remaining years as comfortable as I can. I hope, my dear friend, that the Lord continues to strengthen you by his Spirit with might, both in the inner and outer man, and that He will set you up for a burning and a shining light; the former, I trust, you are, the other is to come. Oh, that we may be faithful unto the end, and then— I am at present rather busy, and must therefore conclude with an assurance of my hearty prayers being offered up for the welfare of you and your's, and a request that you will bear in remembrance at the Throne of Grace

Your most affectionate Friend,

C. SIMEON."

CHAPTER III.

PREPARATION TO LEAVE CAMBRIDGE—DEATH OF THE INCUMBENT OF TRINITY CHURCH—MR. SIMEON'S APPOINTMENT TO THE LIVING—REMARKABLE CIRCUMSTANCES ATTENDING IT—OPPOSITION OF THE PARISHIONERS—ATTEMPT TO ESTABLISH AN EVENING LECTURE—THE CHURCH-DOORS LOCKED AGAINST HIM—RELIGIOUS MEETINGS IN A PRIVATE ROOM—MR. VENN CONSULTED—TRIALS IN THE PARISH AND AT HOME—MR. SIMEON'S FATHER RECONCILED TO HIM—MARRIAGE OF HIS BROTHER—PRESERVATION OF A FEMALE FROM SUICIDE—THANKFULNESS FOR REPROOF—PREACHING AT OXFORD—MR. ROBINSON OF LEICESTER—ORDAINED PRIEST.

1782—1783.

MEMOIR CONTINUED.

"In October my poor brother Richard died; and as there was then no one living with my aged father, it was thought desirable that I should leave College, and go to live with him. To this I acceded; but feeling the indispensable necessity of serving God according to my conscience, and of seeing my own acquaintance without restraint, I secured a promise that I should have a part of the house to myself, where I might see my friends without interfering with my father. Everything was settled: my books, &c. were just going to be packed up; and in a fortnight I was to leave College for good. But behold! in that juncture an event took place that decided the plans of my whole life. I had often, when passing Trinity Church, which stands in the heart of Cambridge, and is one of the largest churches in the town, said

within myself, 'How should I rejoice if God were to give me that church, that I might preach his Gospel there, and be a herald for him in the midst of the University!' But as to the actual possession of it, I had no more prospect of attaining it, than of being exalted to the See of Canterbury. It so happened, however, that the incumbent of it (Mr. Therond) died just at this time, and that the only bishop, with whom my father had the smallest acquaintance, had recently been translated to the see of Ely. I therefore sent off instantly to my father, to desire him to make application to the bishop for the living on my behalf. This my father immediately did; and I waited in College to see the event of his application. The parishioners of Trinity were earnest to procure the living for Mr. Hammond, who had served the parish as curate for some time; and they immediately chose him lecturer, concluding that the living without the lectureship would not be worth any one's acceptance; it being, even with the surplice-fees, not worth more than forty guineas per annum. They all signed a petition to the bishop in behalf of Mr. H., informing him at the same time, that they had appointed him to the lectureship. The parish being so extremely violent for Mr. H., I went to the vestry, where they were assembled, and told them that I was a minister of peace; that I had no wish for the living but for the sake of doing them good; and that I would, *if upon further reflection it did not appear improper*, write to the bishop to say that I declined any further competition. Accordingly I went home, and wrote to the bishop precisely to the effect that I had stated in the vestry; but it so happened that my letter was too late for the post. This being the case, I

had the whole night for reflection; and upon reconsidering the matter, I found I had acted very foolishly; for whether the bishop designed to give it me or not, it was unwise: if he did not intend to give it me, my declining it was superfluous; and if he did, it was throwing away an opportunity that might never occur again. I therefore determined to keep back the letter, which indeed my own declaration at the vestry had authorized me to do. But still, having in appearance pledged my word, what was to be done? This I determined with myself: I will wait the event; if the bishop gives Mr. H. the living, it is well; and if he give it me, I will appoint Mr. H. my substitute, with the whole profits of the living, and continue him in the situation as long as he chooses to hold it; and then, if I am alive when he wishes to leave it, I can go and take possession of it as my own, without any risk of having another bishop in that see, or of meeting with a repulse on renewing my application for it. Thus I shall keep my word most fully with the parish, and yet avoid all the evils which a hasty declining of the living might have occasioned.

"Here then behold to what a situation I was reduced! the living now could not possibly be mine, at least for years to come. Whether the bishop should give it him or me, I was equally precluded from possessing it. But God, in submission to whose will I had made the sacrifice, most marvellously interposed to deliver me from this difficulty. No sooner had I made the declaration in the vestry, than the parishioners, without any authority from me, wrote to the bishop that I had declined: and this brought me a letter from the bishop saying, that

if I chose to have the living it was at my service; but that, if I declined it, Mr. H. should not have it on any account*.

"Here the knot was untied: my word was kept to all intents and purposes; everything was done by me that truth and honour could dictate: to decline the living now would in no respect answer the wishes of the parish, and to execute my intentions in reference to Mr. H. was impossible. Thus did God interpose to deliver me from a difficulty which seemed absolutely insurmountable; and the parish themselves, through their indiscreet and indecent earnestness to accomplish their own wishes, were the very instruments whom God made use of to fix me among them as their stated pastor. How little did they think what that letter of their's would effect! It was that which irritated the bishop, and caused him to send me such a letter as relieved me at once from all embarrassment, and fixed me in a church which I have now held for above thirty years, and which I hope to retain to my dying hour. Truly 'the judgments of God are unsearchable, and his ways past finding out.'

"The disappointment which the parish felt proved very unfavourable to my ministry. The people almost universally put locks on their pews, and would neither

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* The bishop's words were:—"The parishioners have petitioned for Mr. Hammond, and unless gratified, insinuate their intentions of bestowing their lectureship on a different person than my curate. I do not like that mode of application, and if you do not accept it, shall certainly not license Mr. H. to it. I shall await your answer." Nov. 9, 1782.

The next day Mr. S. preached for the first time in Trinity Church.

come to church themselves, nor suffer others to do so: and multitudes from time to time were forced to go out of the church, for want of the necessary accommodation. I put in there a number of forms, and erected in vacant places, at my own expense, some open seats; but the churchwardens pulled them down, and cast them out of the church. To visit the parishioners in their own houses was impracticable; for they were so imbittered against me, that there was scarcely one that would admit me into his house. In this state of things I saw no remedy but faith and patience. The passage of Scripture which subdued and controlled my mind was, 'The servant of the Lord must not strive.' It was painful indeed to see the church, with the exception of the aisles, almost forsaken; but I thought that if God would only give a double blessing to the congregation that did attend, there would on the whole be as much good done, as if the congregation were doubled, and the blessing limited to half the amount. This has comforted me many, many times, when, without such a reflection, I should have sunk under my burthens.

"The opposition thus formed continued for many years. The Lectureship being filled by Mr. Hammond I had only one opportunity of preaching in the whole week. I therefore determined to establish an evening lecture*; but scarcely had I estab-

* July 16, 1783. Mr. S. writes to Rev. J. Venn:—"Coulthurst established an extempore lecture at six in the evening, for the first time on the last Sabbath; and I intend, with God's grace, now he has led the way, to begin the same at the same hour in Trinity Church next Sunday. I much need your prayers, my dear friend, being very insufficient for so arduous a task."

lished it, before the churchwardens shut the church-doors against me. On one occasion the congregation was assembled, and it was found that the church-warden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time, but did not think it expedient to persist under such circumstances.

"Yet what was to be done? If those whose minds were impressed by my preaching had not some opportunity of further instruction, they would infallibly go to the dissenting meetings, and thus be gradually drawn away from the church. The only alternative I had was, to make them meet in a private room; I therefore hired a small room in my parish, and met them there, and expounded to them the Scripture, and prayed with them. In time the room was too small to hold us all, and I could not get one larger in my parish; I therefore got one in an adjoining parish, which had the advantage of being very spacious and very retired. Here I met my people for a considerable time. I was sensible that it would be regarded by many as irregular; but what was to be done? I could not instruct them in my church; and I must of necessity have them all drawn away by the dissenters, if I did not meet them myself; I therefore committed the matter to God in earnest prayer, and entreated of Him, that if it were his will that I should continue the room, he would graciously screen me from persecution on account of it; or that if persecution should arise on account of it, he would not impute it to me as sin, if I gave up the room. He knew the real desire of my heart; he knew that I only wished to fulfil his will:—I told him a thou-

sand times over that I did not deprecate persecution; for I considered *that* as the necessary lot of all who would 'live godly in Christ Jesus;' and more especially, of all who would preach Christ with fidelity; but I deprecated it as arising from that room.

"My friends, as I expected, were all alarmed; and at last they prevailed on my dear and honoured friend, Mr. Henry Venn, to speak to me on the subject. His word would operate more forcibly with me than the words of a thousand others, because I knew him to be governed by no carnal policy, but to be given up wholly unto God. On his dissuading me from it, I told him all my transactions with God respecting it; I told him that none of my friends were more fearful of injuring the cause of God than I was; that the motion of a finger was sufficient to turn me in this matter, if only I could ascertain the mind of God; and that, in order to learn the will of God respecting it, I had with many prayers committed it to him in that way; entreating him to prevent its being an occasion of offence, if he willed that I should continue it; and that he would pardon me for giving it up, in case it should excite a clamour and persecution against me. Mr. V. then said, 'Go on, and God be with you:' and verily God was with me there on many occasions, to the abundant edification of my people in faith and love. The persecutions in my parish continued and increased; but during the space of many years no persecution whatever arose from that room, though confessedly it was the side on which my enemies might have attacked me with most effect."

The trials of Mr. S. at this period, are thus alluded to by the Rev. H. Venn, in a letter to Mr. Riland.

"Jan. 23, 1783.

"Cambridge is going to be in a ferment—Mr. Simeon's ministry is likely to be blessed. We may indeed say, 'a great door is opened!' for several gownsmen hear him. What follows is as true, 'and there are many adversaries.' He comes over to advise with me upon every occasion. But 'the Wonderful Counsellor' is with him. I advised him to visit a poor felon in the gaol, whose case was put into the papers as accessory in a murder. He answered, 'Oh, I have been with him several times, and have good hopes he will go from the gallows to glory.' Mr. Simeon's father, who used to delight in him, is all gall and bitterness. I should not wonder if he were to disinherit him. The Lord will be his portion if it be so; and he would be rich nevertheless. Such storms we have weathered—for what remains may we be ready, and at last be guided into the haven where we would be."

This trial however at home was not of long continuance; for Mr. S. writes to the Rev. J. Venn:

"May 19, 1783.

"You will no doubt join with me in giving thanks to God, who, when we acknowledge Him in all our ways, has promised to direct our paths, and to make all things work together for our good. He has been pleased to reconcile my dear father to me entirely, and we are now on the same friendly terms as ever. Did ever any trust in Him and was confounded? But I cannot stop to make observations, having a great deal of news to communicate, and not a minute to spare. My eldest bro-

ther is going to be married to Miss Cornwall, (Mr. Thornton's partner's daughter), and I shall go up to town for the purpose of tying the indissoluble knot. My father is now in London, looking out for a house for them. O that Jesus were at the wedding, with what joy should I go then!"

Before Mr. Simeon accepted the invitation to be present at the marriage, as usual he consulted Mr. Venn on the subject. Mr. V. was aware of the breach occasioned by his religion with his relatives, and he thought that this might be a favourable opportunity for bringing them together again; for Mr. S. had been much beloved by his family. Yet he feared on the other hand, that it might induce something like a compromise from Mr. S., or be otherwise injurious to those sacred principles which he had imbibed. Very fervent, therefore, were the prayers of this aged servant of God on behalf of his young friend just entering on the ministry. His cautions to him were most earnest and faithful that he might not be drawn aside by any worldly attractions, or by the yearnings of family affection. How were these prayers more than answered by the Chief Shepherd of the flock, who was watching over the young minister! The day after his arrival in town he met the Rev. Mr. Abdy, who requested him to take his occasional duty at Horsleydown, to enable him to stay another week with his friends in the country. Mr. Simeon glady consented; and on the very day of the marriage, when a large and splendid party had assembled to celebrate the event, notice was sent him that there would be a funeral at Mr. Abdy's church. Mr. S. was in the churchyard punctually at the hour fixed; but was kept some time waiting for the funeral, "when

God was pleased in a very signal manner to make use of him for the preservation of a poor woman from suicide;" and he had reason also to "trust for the salvation of her soul." The narrative which follows was written by Mr. S. soon after the occurrence.

"It was in July 1783, I was waiting in Horsley-down church-yard for a corpse, which I was engaged to bury, and for my amusement was reading the epitaphs upon the tomb-stones. Having read very many which would have been as suitable for Jews or heathens, as for the persons concerning whom they were written, I at last came to one that characterized a Christian:

"When from the dust of death I rise,
To claim my mansion in the skies,
Ev'n then shall this be all my plea,—
'Jesus hath liv'd and died for me.'"

Struck with the sentiment conveyed in the two last lines, I looked around to see if there were any one to whom God might render it the means of spiritual instruction; at a little distance I saw a young woman reading an epitaph, and called her to me, and addressed her nearly in these words, 'You are reading epitaphs, mistress; read that; when you can say the same from your heart, you will be happy indeed; but till then, you will enjoy no real happiness in this world or the next.' She read them without any apparent emotion; and then told me that a church-yard was a very proper place for her, for that she was much distressed. On my enquiring into the causes of her distress, she told me, that she had an aged mother and two children, that she had ruined her health in labouring for them, and was now unable to support them: I immediately turned to some passages in my Bible, such as 'Seek ye first

the kingdom of God and his righteousness, and all (needful) things shall be added unto you;' and endeavoured to turn her eyes to Him who gives rest to heavy laden souls. After having conversed with her about a quarter of an hour, the corpse arrived, and at my request she gave me her address. The next evening, about seven o'clock, I went to see her, and found the aged mother very ill of an asthma, the two little babes lying in bed, and the young woman sitting very disconsolate. Though I was no stranger to scenes of distress, at this sight I was overcome in a very unusual manner: I told them that I was unable to say anything which might administer comfort, and desired that they would join me in applying to the Father of mercies and God of all consolation. We fell upon our knees, and in a moment were bathed in tears; I could scarce utter my words through heaviness of heart, and the abundance of tears which flowed down my cheeks; and to almost every petition that I offered, 'Amen, Amen, Amen,—God grant it may, Amen, Amen,' was the language both of their hearts and lips. I was too much affected to be able to converse with them; I therefore referred them to two or three passages of Scripture, and left them. The next evening, about the same time, I visited them again, and, as before, we wrestled in prayer with strong cries and floods of tears; nor was I any better able to converse with them than before, so deplorable did their situation appear, and to such a degree were all our hearts overwhelmed with sorrow. As before, I left a few Scriptures for their consideration, that they might plead them in prayer with our promise-keeping God; and returned the third evening about the same hour:

then I began with some conversation, and afterwards went to prayer, but though we were earnest, our whole souls were not drawn out as on the two preceding evenings. When we had risen from prayer, I sat down to talk with them, and after I had spoken a little time, the young woman addressed me to this effect, and as nearly as I can recollect, in these words: 'Now, Sir, I will tell you what the Lord has done for me; when you called me in the church-yard, (which was nearly two miles off her house) I had been there five hours; I went to my sister, who lives close by, to tell her my distress, but she, instead of assisting me at all, or even pitying my situation, sent me away with reproaches; I thought God had utterly forsaken me, and left me and my children to starve, and that it did not signify what became of me; I found my misery insupportable, and therefore was determined to put an end to it; and at the instant you spoke to me, I was going to drown myself: thus I should in one moment have left my aged mother and my little helpless children without a friend in the world, and have plunged my own soul into irretrievable ruin. And now, Sir, instead of despairing of bread to eat, I am enabled to see that God, who is the Father of the fatherless, and the Husband of the widow, is my friend, that Christ Jesus has washed me from all my sins in the fountain of his own blood, and that it is my privilege to be careful for nothing; and, blessed be God, I am enabled to cast all my care on Him who careth for me. I have hitherto laboured on the Lord's day to support my family; and I now see how little I can do without the blessing of God: henceforward, by grace, I will never work again on the Sabbath, but devote it entirely to the service of God, the con-

cerns of my soul, and the instruction of my children.' This was the last time of my seeing her during my stay in town; but on my return to town, about a year afterwards *, I made inquiries of a gentleman who lived very near her, and whom I desired to watch over her conduct, and found that it had been perfectly consistent with the professions she had made to me of faith in the Lord Jesus Christ; that she was in every respect sober and discreet, and at all times regular in her attendance on the means of grace. Having heard this character of her as to the external conduct, I was very desirous of seeing whether the life of godliness also were in her soul, and went to visit her. At my entering into the house, she caught hold of my hand, utterly unable to speak, and I was apprehensive she would have gone off into a fit, through surprise and excess of joy. When she was composed, I asked her where her mother was; she told me that she had died about three months before; and that her departing words were, 'Come, Lord Jesus, I am ready if thou art willing; come, Lord Jesus:' and then, addressing the young woman, 'May God bless you, my dear daughter,' she expired without a groan. Such was the end of her who had been for years, I believe, a close walker with God.

"In the course of conversation, the young woman told me that she herself had, in the winter, been

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* Before he left, however, he comforted them with the assurance of his own effectual assistance. And it is stated by the late Mrs. Elliott, daughter of Rev. H. Venn, that "a weekly allowance was regularly paid them by almoners known to her; and as the children grew up they were respectably provided for."

at the point of death, and that she was enabled to commit her children into the hands of her Heavenly Father, without a doubt of his taking good care of them, and that she desired to depart and to be with Christ: in short, her whole conversation then, and at several times since when I have seen her, as well as her general character from those who live near her, have fully convinced me that her soul is quite alive to God, and I pray God it may continue so to the end.

"We may observe from hence, how mistaken those physicians and apothecaries are, who imagine that religious conversation with patients has a tendency to impede their cure. Here is a case where the woman was very ill in body, as well as distressed in mind, whom all the drugs in their dispensary could not have cured. When she had found Christ Jesus, that great Physician, healing her soul with the Balm of Gilead, her troubles immediately subsided, and her health was quickly re-established; for her subsequent illness, in the winter, was of a very different nature."

So strong an impression did this event make on Mr. Simeon, that when alluding to it, just thirty years after, he says, "If my whole life had been spent without any other compensation than this, my labours had been richly recompensed."

"On one of the occasions of visiting this poor family," observes Mr. Preston, "Mr. S. having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began to be jocular with him, as to the cause of his absence. "Ah," said he, in narrating this, and with the usual

fervid moulding of his face, "*I had meat to eat which they knew not of.*" He used to speak of the invitation, which he had received at this period, to join in the festivities of his friends, as a plot kindly, but ignorantly laid, for diverting him from the over-intense pursuit of the objects which then lay nearest his heart. The deep interest, which he felt in ministering to the spiritual necessities of this poor widow, was regarded by him as graciously appointed to counteract—as it did more than counteract—the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to feel pleasure."

In a note upon this subject in 1829 Mr. Simeon writes; "I went to town to marry my brother and Mr. Thelluson to two sisters. There were three grand feasts; and my relations secretly hoped that I might be drawn from God. But how did God interpose for me, and work by me!"

After the marriage, Mr. S. made a tour for a few weeks to visit some of his clerical friends. The profit he derived from their conversation and example is acknowledged in the following letters:—

"To the Rev. H. VENN.

"Birmingham, Aug. 21, 1783.

"If Mr. Farish has not been with you, you will be astonished at hearing from me from this place. My sudden departure from Cambridge was occasioned either by a letter received from Mr. Riland on Sunday last, or by my misinterpretation of his letter—I should rather think the latter. * * *

"Mr. Riland would make me preach for him on Wednesday last: the Lord gave me much of his presence; but towards the end I found Satan work-

ing powerfully on my corrupt, vain heart, which made me pray most fervently against his power: how does God answer prayer! When we were got home, Mr. Riland did not say one word in commendation of the sermon, but found fault with it on account of tautology, and want of richness in the application. What a blessing—an inestimable blessing is it to have a faithful friend! Satan is ready enough to point out whatever good we have; but it is only a faithful friend that will screen that from your sight, and shew you your deficiencies. Our great apostacy seems to consist primarily in making a God of self; and he is the most valuable friend who will draw us most from self-seeking—self-pleasing—and self-dependence, and help us to restore to God the authority we have robbed him of. Having come so far as Birmingham, I shall not return without my errand; but shall go on Monday next to Reading, and return hither that day fortnight. If you know of any godly people between Reading — Birmingham — Leicester — Cambridge, I shall take great pleasure in calling upon them on my return."

"To the Rev. JOHN VENN.

"King's College, Sept. 22, 1783.

"My very dear Friend,

"Is it possible that I could write sarcastically to my friend Venn? That I did not intend it I am sure; and if I was so incautious as to pen anything which would bear such an interpretation, I will most willingly acknowledge myself (unwittingly indeed, but) very highly deserving of censure. I shall however assign two reasons why it is possible that you may have been a letter in my debt, and

not I in yours. * * * But not to talk of whose turn it is, I tell you that I will pester you whenever I think fit—gainsay it who will. The difference of the numbers of your auditors, which you mention, reminds me of my feelings the first time I preached at Trinity. When I came in scarcely a person was in church, whereas at St. Edward's it used to be full before I came. I concluded I was to preach to bare walls, and beheld, through the grace of God, as I thought, a wonderful display of Divine goodness towards me in mortifying my vanity, which had been too much fed and indulged in the preceding summer; and was enabled to return God my most hearty thanks for it: but there came a tolerable congregation after the service was begun. Doubtless your faith will clearly see the glory of God, and your own good in some manner connected with your present situation. Do you ask me why I do not come to Dunham? I first answer, that I was absent from my parish five weeks when my brother was married; secondly, I went five weeks ago to Birmingham, with an intent of being absent only one Sunday, and on my arrival, found that I had made a mistake, having come three weeks too soon for the meeting: I therefore went into Berkshire to visit my father, and the new-married couple—dined at Reading with Mr. Cadogan—then on my return stayed a day with Pentecross at Wallingford, and preached for him:—two days at Oxford—preached there morning and afternoon in Carfax Church, where the mayor, &c. always go. Mr. Fletcher the mayor obtained the church for me. Before permission was granted, it was asked 'Is he a methodist?' Mr. F. truly said, 'He knew neither me nor my sentiments.' In the morning

there was a good, in the evening a very crowded congregation; the aisles all full out to the very door. I hope the Lord did not send them there without some good resulting from it: it is His work, His cause, and he will plead it: and if we are not used by him as instruments of converting sinners, you rightly observe, that 'we shall be a sweet savour of Christ even in them that perish;' and 'though Israel be not gathered,' yet shall we be glorified, and God too will be glorified by us. * * * At Birmingham I preached twice—stayed about a week in all—highly pleased and edified with the conversation and example of Mr. R.: how worthy is he of imitation in his custom of redeeming time! he scarcely ever loses a minute. Oh, that I could say the same of myself! We dined together with Mr. and Mrs. Elton. Your sister was very well, as were all the R. family. Thence I went to Leicester, spoke twice in Mr. Robinson's pulpit. He is an excellent man. From thence I went to Northampton, where I stayed at Mr. Riland's. How odd a man! He stuns me, yet he makes me ashamed. His blood is frozen in his veins with age, yet what life!—what fire when he speaks of our adorable Redeemer! He received me so coldly at first that I began to make apologies for my intrusion; but when he knew me and my connexions, he gave me the right hand of fellowship. Christ is indeed his all: if he would but speak more softly, he would make a stone in love with Christ. He gave me some of his small tracts, and I gave him some which I have printed. If you can put me in the way to send them to you at very little expense, I shall beg your acceptance of an hundred. Each tract is not so large as half this sheet of paper:

they are to be given to those with whom you have no opportunity of conversing. From thence to Mr. Barham's of Bedford, but he was in Yorkshire:—thence to Potton (poor desolate place)—Mr. Berridge's—Mr. Venn's—and home, where I arrived safely, Friday, Sept. 19. Your family are all very well. And now I think you need not ask, why I do not come, for I have spent twelve guineas more than I intended—have got no horse—and have already been absent so long from my parish that I am quite ashamed of myself. In addition to this, many whom I left in my parish well are dead, and many dying; this fever rages wherever I have been. Moreover, on Sunday next I am to be ordained priest by the Bishop of Peterborough*. My dear friend, pray that He who has called me to the work, may qualify me for it, and bless me in it. Had the ordination been held on Sunday last, I could not have offered myself a candidate, not being twenty-four till Wednesday the 24th. Mr. Bacchus has behaved towards me with all imaginable politeness—made a thousand apologies for examining *me*—hoped I would excuse his doing it for truth's sake, that he might be able to answer the Bishop's question—'Have you examined these?' He asked me the advantages of revealed above natural religion—what was necessary to establish the credibility of a revelation—and whether there were any standing miracle now. I answered him these to his full satisfaction; and there ended the whole of my examination. But shall we not meet with a different examination soon? It will

* This Ordination was held by Bishop Hinchcliffe, Master of Trinity, in the College Chapel, September 28, 1783.

soon be asked, Were you moved to it by my Spirit? Did you undertake your office, not for filthy lucre's sake, but from a love to souls, and a desire of promoting my glory? Did you give yourself wholly to these things? &c. It will be an awful account to give. God grant that you and I, my dear friend, may be found good stewards, and give up our accounts with joy. May God bless you, and give us a happy meeting above.

Yours most affectionately,

C. SIMEON.

"P.S. I forgot to tell you that my churchwardens have shut my church-doors against me, and prevented my continuing an evening lecture, which I had established, and which was well attended. Their behaviour has been highly displeasing to the whole parish, except two or three enemies to the Gospel. Nor has it been less illegal than uncivil. They gave me no notice; so that a numerous congregation came and were disappointed. May God bless them with enlightening, sanctifying, and saving grace: I shall renew the lecture next summer."

CHAPTER IV.

PREACHING AROUND CAMRRIDGE—CLAUDE'S ESSAY—INSTRUCTION IN COMPOSITION—DIFFICULTIES IN MAKING SERMONS—COMPLAINTS TO THE BISHOP—COMMENTS ON HIS PREACHING—CONTEST FOR THE LECTURESHIP—TRIALS CONTINUED—HIS EMINENT DEVOTION—ACQUAINTANCE WITH MR. HOUSMAN—DILIGENT STUDY OF SCRIPTURE—BROWN'S SELF-INTERPRETING BIBLE—ADVANCE IN GRACE—FIRST SERMON BEFORE THE UNIVERSITY—LETTER TO MR. T. LLOYD—BENEFIT OF AFFLICTION—ON BESETTING SINS—TO MR. THORNTON ON HUMILITY—PROPOSED MISSION TO CALCUTTA—REV. DAVID BROWN AND MR. GRANT—MR. WILBERFORCE—ZEAL FOR THE POOR DURING THE SCARCITY—APPOINTED DEAN OF HIS COLLEGE—CHARACTER OF HIS CONGREGATION.

1783—1790.

MEMOIR CONTINUED.

"HAVING but one sermon in the week at my own church, I used on the week-days to go round to the churches of pious ministers, very frequently, to preach to their people; taking one church on Mondays, another on Tuesdays, another on Wednesdays. Amongst the places where I preached, were Potton, Wrestlingworth, Everton, Yelling, Haddenham, Wilburton, &c.; and these seasons I found very refreshing to my own soul, and they were peculiarly helpful to me in my composition of sermons; for as I preached extempore, as it is called, I had opportunities of reconsidering the subjects I had preached upon at Cambridge, and of rendering them more clear in the

statement, and more rich in the illustration. I trust too that many of my fellow-creatures were benefitted by them: indeed I have no doubt but that God made use of them for the conversion and salvation of many. It was very much by these means that I attained that measure of clearness in my arrangements, and perspicuity in my statements, which, perhaps I may say, rather than otherwise distinguish my sermons. It was not till ten or twelve years after I had entered into the ministry, that I ever saw Claude's *Essay on the Composition of a Sermon*, and I was perfectly surprized to find that all the chief rules, which he prescribes for the composition of a sermon, had not only been laid down by myself, but practised for some years. This shews that his rules are founded in nature; for it was from nature only (so to speak) that I learned them; I laboured only to conceive clearly, and to state perspicuously the subjects that I handled; and in so doing, I formed the habit which he recommends. From seeing my own views thus reduced to system, I was led to adopt the resolution of endeavouring to impart to others the little knowledge I possessed in that species of composition; and to adopt Claude as the ground-work of my private lectures; correcting what I thought wrong in him, and supplying what I thought deficient; though in truth in his *rules* there is little either wrong or deficient; but in his *illustration* of them there is much, which I have endeavoured to amend, and which I think is amended in my Skeletons. For the space of about twenty years I have persevered in having a few young men to assist in thus preparing for that which is generally esteemed so difficult—the writing of their sermons; and from the many acknowledge-

ments which have been made by ministers from time to time, I have reason to hope that my labours have not been in vain in the Lord."

This was one of the most important services which Mr. Simeon rendered to the younger members of the University; and it was a labour of love peculiarly his own. He had himself keenly felt at the outset of his ministry the want of some direction in the composition of his sermons; and he was therefore the more anxious to remedy this want, as far as he could, by imparting to others the results of his own experience and care. He used frequently to allude in his playful manner to the awkwardness of his first efforts, both in the composing and delivering of his discourses: and he would kindly encourage the least hopeful of his sermon-class by telling them, that with *his* example before them none need despair. "When I began to write at first, I knew no more than a brute how to make a sermon—and after a year or so, I gave up writing, and began to preach from notes. But I so stammered and stumbled, that I felt this was worse than before—and so I was obliged to take to a written sermon again. At last however the *reading* a sermon appeared to be so heavy and dull, that I once more made an attempt with notes; and determined, if I did not now succeed, to give up preaching altogether." This method of preaching from notes, carefully arranged and prepared, he pursued till within a few years of his death; when no longer feeling equal to the mental effort, and having on one occasion broken down, he thought it his duty to make use of the sermons which he had composed in the full vigour of his mind. These sermons however he took the greatest pains in preparing anew for delivery; for

as he would frequently observe, he could expect no blessing on his work, if he presumed to offer to the Lord that which cost him nothing. Every sermon therefore, as it was required, was copied out by him with the greatest care, in a large and legible hand, and read over deliberately "half a dozen times at the least;" and thus, having made himself entirely master of it, he was enabled to deliver it with perfect ease and his usual animation. It had been his practice previously, and from an early period, to write out on his return from church the principal remarks he had made whilst preaching from his notes; and in this manner he composed (with the exception of his complete discourses) almost the whole of the sermons, which now occupy the twenty-one volumes of his entire works*. His style of delivery, which to the last was remarkably lively and impressive, in his earlier days was earnest and impassioned in no ordinary degree. The intense fervour of his feelings he cared not to conceal or restrain: his whole soul was in his subject, and he spoke and acted exactly as he felt. Occasionally indeed his gestures and looks were almost grotesque from the earnestness and fearlessness of his attempts to illustrate or enforce his thoughts in detail; but his action was altogether unstudied—sometimes remarkably striking and commanding—and always sincere and serious. At that period such manifestations of feeling were very unusual in the pulpit; and it is therefore highly probable, that the opposition and ridicule he en-

* Mr. S. has made the following note upon his Sermons:—"None written till preached—by this were gained—accuracy—conciseness—life—and spirit."

countered, in the earlier part of his ministry, may be attributed as much to the manner as to the matter of his preaching.

"My parish, after two or three years, made a formal complaint against me to the bishop; they complained that I preached so as to alarm and terrify them, and that the people came and crowded the church, and stole their books. The bishop wrote to me, and I answered him at great length, vindicating my preaching, and denying the charges which were brought against me. I still possess a copy of my answer; but it was certainly not drawn up in a judicious way. I remember it contained my answers in distinct heads, 1, 2, 3, somewhat like a syllabus, and not in a continued strain of argument; and the bishop was rather displeased with it; but I was not then skilled in writing to bishops: were I to answer the same accusations now (1813), I should frame my reply in a different way; as indeed my late answer to similar accusations, no longer than the year before last, sufficiently shews.

"In my preaching I endeavoured to approve myself to God with fidelity and zeal; but I do not now think that I did it in a judicious way. I thought that to declare the truth with boldness was the one object which I ought to keep in view; and this is a very general mistake among young ministers. I did not sufficiently attend to the example of our Lord and his apostles, in speaking as men were able to hear it, and in administering milk to babes, and meat to strong men. My mind being but ill-informed, my topics were necessarily few; and the great subjects of death, judgment, heaven, and hell, were prominent in every discourse, particularly as motives to enforce

the points on which I had occasion to insist. Were I *now* to enter on a new sphere, especially if it were in a town and not in a village, I would, in the Morning Services especially, unfold the parables, and endeavour rather to take the citadel by sap and mine, than by assault and battery. I would endeavour to '*win* souls,' and 'speak to them the truth in *love*;' not considering so much what I was able to say, as what they were able to receive. But this requires more extensive knowledge, and a more chastised mind than falls in general to the lot of young ministers, especially of such as have never had one letter of instruction given them on the subject.

"After about five years Mr. Hammond vacated the lectureship; and a son of a parishioner became a competitor for it. By this time I had gained some footing in the parish; and I believe at this hour, that if matters had been carried fairly, I had the majority of votes; but there was a bitter and persecuting spirit among all the heads of the parish; and whether justly or unjustly, they carried it against me*. The greater part of the pews also still continued shut; but though I was persuaded that the parishioners had no right to lock them up, there being only one faculty pew in the church, I was restrained from attempting to open them by that divine declaration, 'the servant of the Lord must not strive.' Many hundreds of times has that one word tied my hands, when a concern for immortal souls, and a sense of the injury done to my ministry, would have prompted me to take off the locks. I hoped that God would at last effect

* Rev. Mr. Berry elected Lecturer, February 5, 1787.

a change; and I found, after about ten years, that I was not disappointed.

"Little did I think, in all the years that the parishioners prevailed to shut the church against me, how great a mercy it was both to me and the church of God: for if I had been able to labour to the full extent of my wishes, I should infallibly have ruined my health in a short time: but being actually bound, as it were hand and foot, I was constrained to keep within my strength, and was thus enabled to go on for twenty-four years, without ever being laid by one single Sabbath. How mysterious are the designs of God, and how marvellously does he make the wrath of man to praise him!"

Grievous as these trials must have been to one of such zealous aims and ardent temperament as Mr. Simeon, it will easily be understood how he was enabled to endure them with meekness, and even regard them as "mercies," when his eminently devotional habits at this period are considered. We have happily a record of them by one of his most intimate friends. He had been little more than a year in the ministry when he became acquainted with the late Rev. J. Housman of Lancaster: and this acquaintance soon ripened into a friendship which was affectionately cherished by both parties through life. Mr. Housman indeed had peculiar reason for his devoted attachment to Mr. Simeon, for he always recognized him "as the instrument of bringing him to the knowledge of the truth:" and Mr. Simeon in turn regarded Mr. H. with no common interest, as he believed him to be almost the first of all

the members of the university to whom his ministry had been blessed. Mr. H. also, whilst yet a student at St. John's College, had been ordained Priest by Bishop Hinchliffe in the same year with Mr. Simeon*. When preparing to take his degree the following year, Mr. H., being unable to reside in his own college, was invited by his beloved friend to come and share with him his rooms at King's. Here he resided for more than three months; and, as they had a sitting-room in common, he became familiarly acquainted with all Mr. Simeon's feelings and habits. Of his example, conversation, and counsel, Mr. H. was wont ever after to speak in terms of the liveliest gratitude. "Never did I see such consistency, and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which never can be cancelled." During the period of his residence at King's, (as Mr. H. informed the Editor in 1837), Mr. Simeon invariably rose every morning, though it was the winter season, at four o'clock; and, after lighting his fire, he devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures. He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. Here was the secret of his great grace and spiritual strength. Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials, and prepared for every duty. The copy of the Scriptures, which became the favourite

* In Mr. Housman's Life it is stated that he received Priest's Orders, "on the 26th of October, 1783."

companion of his devotional hours from this period, was a quarto volume of Brown's *Self-interpreting Bible;* which to the end of his life he was continually enriching with valuable notes of his own. So much did he prize this commentary, that in 1787, Jan. 19, he wrote to the author at Haddington, "Your Self-interpreting Bible, seems to stand in lieu of all other comments; and I am daily receiving so much edification and instruction from it, that I would wish it in the hands of all serious ministers. I have conceived a thought of purchasing a few to give to those godly ministers, who would find it very inconvenient to purchase it for themselves. But having no very great affluence myself, it is needful that I should proceed upon the most saving plan. I take the liberty therefore of asking whether you, (whose heart seems to be much set upon forwarding the cause of Christ), could procure me forty at the booksellers' price for *that purpose alone;* and to inform me whether there will be a new edition soon."

His advance in grace at this period was such as might be expected from this diligent and prayerful study of the Scriptures; and is thus noticed by his friends both at Yelling and at Dunham.

From Mr. J. VENN's Diary:— "May 25, 1785.

"Our dear friend Simeon came over to see me; very much improved and grown in grace; his very presence a blessing."

"Rev. H. VENN to Rev. J. VENN.

"June 9, 1785.

"Your account of Simeon is very just: my fears concerning him greatly abate. He appears indeed to be much more humbled from a deeper

knowledge of himself. He is a most affectionate friend and lively Christian."

And again: "Oct. 16, 1785.

"Come by Cambridge, and pray spend some time with Mr. Simeon; he has the warmest love for you, and is the only one of all the Cambridge men who follows the Lord fully as Caleb did. I am sorry to hear so few of the gown attend. He has preached admirably at St. Edward's, on the Decalogue; and his concluding sermon afterwards was on, "Cursed is every one that continueth not, &c. and let all the people say, Amen." I think his profiting appears like dear Mr. Robinson's at Leicester. It does me good to be with him."

The next year he preached for the first time before the University.

"Rev. H. VENN to Rev. J. VENN.

"Dec. 12, 1786.

"On Sunday se'nnight our friend Simeon appeared in St. Mary's pulpit: his friends were delighted; his bitterest foes struck dumb; and all mistaken in the man. On the Saturday before, Dr. Glynn called on him, and desired the favour of his company, and to bring his sermon with him; telling him he had a critical and a prejudiced audience to speak to, and he was his friend, believing him to be a good man. Mr. Simeon thankfully accepted the invitation. The Doctor heard the sermon, corrected, and improved it; and concluded, "Now, Sir, as I am called out, and cannot be at St. Mary's, I am glad I can say, I have read the sermon, and shall be your advocate wherever I go." Mr. Coulthurst is going about to all his acquaintance that were prejudiced, and appealing now to the sermon. There was a very large congregation, and great atten-

tion; though it is said, there were some who came to *scrape*. Pray much that his good may not be evil spoken of."

The greatest excitement prevailed on this occasion. St. Mary's was crowded with gownsmen; and at first there seemed a disposition to disturb and annoy the preacher, in a manner at that period, unhappily, not unusual. But scarcely had he proceeded more than a few sentences, when the lucid arrangement of his exordium, and his serious and commanding manner impressed the whole assembly with feelings of deep solemnity, and he was heard to the end with the most respectful and rivetted attention. The vast congregation departed in a mood very different from that in which it had assembled; and it was evident, from the remarks which were overheard at going out, and the subdued tone in which they were made, that many were seriously affected, as well as surprised, at what they had heard. Of two young men, who had come among the scoffers, one was heard to say to the other; "Well! Simeon is no fool however!" "Fool!" replied his companion, "did you ever hear such a sermon before?" *

The ridicule and contempt he had hitherto encountered began now in some measure to abate; though still he had not unfrequently to endure, even in his own church and in the time of divine service, the most insolent and profane behaviour from some of the junior members of the University. These trials

* I am indebted for this account to my uncle W. W. Carus Wilson, Esq. of Casterton Hall, who was present on the occasion, and often relates the circumstance when speaking of the serious impressions he had himself received at that period from the ministry of Mr. Simeon.—Ed.

however from various quarters, severe as they were, and keenly felt by him, were light, as he often confessed, compared with those which he experienced from the vanity and corruption of his own heart. To these he feelingly refers, in the following letter to one of his most endeared friends, Mr. Thomas Lloyd, who was a member of his own college, and whom he not only regarded as "his son in the faith," but always designated as "the first fruits of Achaia."

"King's College, May 14, 1786.

"My very dear Friend,

"Twice have I begun to write to you, but neither time had an opportunity of proceeding very far; once being interrupted by my father, and the other time by some other avocation. Though I have not answered your letter for so long a season, I think I may say that I have scarcely ever been enabled to pray for myself, but I have prayed also for you; because you are deeply engraven on my heart, and I long for the establishment of your body in health, and your soul in grace. Mr. Atkinson, who loves you so dearly, rather rejoiced in hearing of your trials, because they would tend to divest you of all high thoughts of yourself, and make you live more by faith on our dear Redeemer. Certain it is, that the saints whom God has most approved, have been most abundantly exercised in different manners for the trial of their faith; and they who are most earnest in prayer for grace, are often most afflicted, because the graces which they pray for, *e.g.* faith, hope, patience, humility, &c., are only to be wrought in us by means of those trials which call forth the several graces into act and exercise; and in the very exercise of them they are all strengthened and confirmed. May this be your blessed ex-

perience and mine. I desire to thank you most sincerely for your kind observations respecting misguided zeal, and my danger from that quarter. Such observations were not only necessary then, but are so every day, as I find by frequent experience. That which is characteristick of a man's disposition, and is his besetting sin in a state of nature, will most generally remain so when he is in a state of grace; with this difference only, that in the former case it has the entire ascendant over him—in the latter it meets with continual checks, and is not suffered to have dominion. It is promised that if 'we walk in the Spirit, we shall not *fulfil* the lusts of the flesh;' but not that we shall find no temptations to fulfil them. Mr. Atkinson (who by the way desired me to give you an invitation to go and stay any time you please at his house at Huddersfield, in Yorkshire), has given me much good advice on the same head no longer ago than yesterday; O, that I may profit by it, and not get my knowledge by dear-bought experience! and may that experience, which you are now obtaining in the furnace of affliction, teach you those lessons which are more especially necessary for a minister to be acquainted with—the depths of iniquity that are in the heart, and the unsearchable riches of grace and mercy that are in Christ Jesus. If it had pleased God, I should have been glad to have heard that success had attended your endeavours. The Norrisian Prize (as I take for granted you have already been informed) is determined in favour of Dr. Hey's curate. Let it not discourage you from entering the lists on a future occasion; but rather urge you to redouble your diligence in your composition.

"The Lord has at last been pleased to give me churchwardens who are favourable, and who know my desire to have an evening lecture. I do not intend to mention it to them unless they do to me, but to wait God's time, and then I am sure of his blessing; whereas if I am hasty and self-willed, he may give me my desire, but send leanness withal into my soul. If I could in everything commit my way unto the Lord, I should be one of the happiest creatures under heaven; but self-will, impatience, unbelief, are sad plagues to me."

No one could be more conscious than Mr. S. of his besetting sins, or more ready to receive advice or reproof, that so he might "abstain from all appearance of evil," and "study to adorn the doctrine of God our Saviour in all things." This was much noticed at the time by his most intimate friends.

"Rev. H. VENN to Mr. RILAND.

"Oct. 2, 1787.

"I rejoice to hear my dear brother Simeon is so much esteemed. In a few years he will be what all his dear friends wish to see him. Very few are so exemplary in their walk as he is; and none can bear and receive profit from reproof like himself. His fervent love for me is not lessened. I was very weak, and scarcely able to do my Sunday duty, and he desired to serve my church once a day gratis. His prayer this morning was very affecting—very full and strong."

As a conspicuous memorandum in his pocket-book for this year, Mr. S. has written in large characters, twice over, on separate pages,—

"Talk not about myself."
"Speak evil of no man."

This trial from within he continues to deplore when writing to Mr. Thornton the following year:

"A thousand thanks to you, dear Sir, for many valuable observations in your last letter; especially that which I hope to remember—that ministers when truly useful, and more perfectly instructed in the ways of God, are 'off their speed,' and not so full of their success. Alas, alas! how apt are young ministers (I speak feelingly) to be talking of that great letter I. It would be easier to erase that letter from all the books in the kingdom, than to hide it for one hour from the eyes of a vain person. Another observation, in a former letter of yours, has not escaped my remembrance—the three lessons which a minister has to learn, 1. Humility—2. Humility—3. Humility. How long are we learning the true nature of Christianity! a quiet, sober, diligent application of one's mind to one's particular calling in life—and a watchfulness over the evils of the heart, seem very poor attainments to a young Christian: we must be every where, and every thing, or else we are nothing in his esteem. Oh! thanks to our meek and lowly Teacher, how he bears with us. My dear friend, Mr. K. perhaps, as you observe, may have found the rod useful in these respects; but I wish that another did not need it on these accounts ten times more than he. You cannot be at a loss to guess whom I mean; but I add no more, for fear of indulging the very fault I am condemning! May the Lord preserve your life, and enrich your soul with all spiritual blessings, is the hearty wish and prayer of

Your most obliged,
Most honoured, and most affectionate servant,
C. SIMEON."

We now come to a most eventful period in Mr. Simeon's history. His thoughts and efforts were no longer to be limited to the scene of his immediate duties at Cambridge. The report of his labours and zeal had at this early period been carried to India; and he was henceforth to be prominently engaged in carrying out a design for the evangelization of that immense territory. At the commencement of 1788, he received an Address from Calcutta, relative to a mission, which the Rev. David Brown, in conjunction with Mr. Chambers, Mr. Grant, and Mr. Udny, was anxious to establish in that country. "From the enclosed papers (they write) you will learn the project of a mission to the East Indies. We understand such matters lie very near your heart, and that you have a warm zeal to promote their interest. Upon this ground we take the liberty to invite you to become agent on behalf of the intended mission at home. We humbly hope you will accept our proposal, and immediately commence a correspondence with us, stating to us, from time to time, the progress of our application," &c.

On the front of this document Mr. S. has written:— "It merely shews how early God enabled me to act for India;—to provide for which, has now for forty-two years been a principal and an incessant object of my care and labour." (1830.) Mr. Simeon's answer to this Address has not been preserved amongst his papers; but his readiness to assist his friends in India, in this sacred and glorious enterprize, is acknowledged by Mr. Brown in his reply:— "Jan. 30, 1789.

"I have before me your two letters of February and May, 1788. You have indeed increased our joy in the Lord, whom we bless for such comforts

and encouragements by the way. We find we are not cut off from your remembrance, and we experience at this distance the efficacy of your prayers. In the first place, Mr. Grant and Co. greatly rejoice at your readiness to accept our call; and are very thankful for the information you have sent us respecting the mission papers. By your account we learn, that although success may be doubtful, the matter has not fallen to the ground, but that exertions have been made to bring the plan forward. What you tell us of Mr. Wilberforce's health, and readiness to assist in this work, as well as of the two young men who are willing to become missionaries, greatly comforts and refreshes us. Whatever difficulties may be raised at home by the god of this world against the scheme, in this country we shall always have abundance to exercise our faith and to try our patience. The plan we transmitted to you was not very hastily projected, or at least, not suddenly drawn up: but met with many a let and hinderance in its outset. We have waited many months before the smallest hint could be obtained of its reception in England. What we have now heard from you is sufficient to excite us to continue stedfast in prayer, that the Lord's will may be done, and the Gospel of his grace be sent to the heathen of the East in Bengal and Bahar. The tokens that we have received of your zeal have revived ours; and we trust we shall be alive to every opportunity of serving our gracious Lord in the matter before us."

In another letter soon after, Mr. Brown adds:—

"Feb. 24, 1789.

"I have now to inform you that something has been done towards opening our plan of

a mission to the government here. We adopted the idea of native schools, as most proper for the introduction of the main business. The chaplains addressed a letter to the Governor General, a copy of which I enclose. They had an interview, and pressed the subject of it as closely as they could. But it does not seem his lordship is disposed to forward our wishes; however we have the consolation to know that he will not oppose them. He has no faith in such schemes, and thinks they must prove ineffectual; but he has no objection that others should attempt them, and promises not to be inimical. The letter had much the success we expected; it led to other matter, and gave Mr. Grant an opportunity of opening his mind to his lordship, who desired him to draw up his thoughts in writing, assuring him that he would pay attention to his opinion. This has been done; and a paper, of which I transmit you a copy, was given in about the beginning of the present month. It was civilly received, and Lord Cornwallis said he would peruse it: but little is to be expected from this effort besides a more clear unfolding of the plan. I hope now, if anything arrives from Europe well-recommended, his lordship will not be startled at the idea, but find himself under some obligation to give it countenance. We thought the paper might do good at home; it is therefore sent to you, and you will use it as occasion may require. The argument is adapted to a particular class of Lord C.'s description; and perhaps Mr. Wilberforce may find it useful to combat such objections as he is likely to meet with; and it may also assist his views in dealing with politicians. * * * Should you not at present be able to effect anything with the higher powers,

and to bring a mission forward on a broad foundation, the zeal of individuals will perhaps avail to the beginning of a good work, which, as a grain of mustard-seed, may spread out into something considerable. * * * It is therefore proposed, that forthwith two young clergymen be sent missionaries to India. They will come immediately to Bengal, and remain with us a few months at Calcutta. It will then be advisable that they remove to that famous seat of Hindoo learning, Benares. There they will spend about three years in study, and furnish themselves with languages. After which they may begin their glorious work of giving light to the heathen, with every probability of success. It remains that I say a few words respecting the election of two persons to engage in this design. * * * You will be aware that zeal and grace, though essentials, are not the only requisites on this occasion. They must be men of general knowledge, and possess such a share of science, as may make their conversation interesting to the learned Brahmins, who will only be communicative in proportion to the returns made them by those with whom they converse. There should also be a natural propensity to languages. In short, let them approach as near as may be to Mr. Thomas Lloyd, who might be a glorious instrument, if the Lord should spare and send him to this country. You must forgive the didactic form of my expression; as I only use it for the sake of clearness. You will do what is proper, and need not to have these matters suggested to you. The qualifications necessary to a character in which the student and missionary are to be united are obvious enough. * * * In the last place,

I come to the article of support. What Mr. Grant proposes is this; viz. if the Mission Scheme come forward upon a public foundation, the two gentlemen now invited will consequently be put upon it, and thence derive their provision. But till that can take place, Mr. Grant agrees to allow three hundred rupees per month (*i.e.* more than £300 per annum) for their support. This will be a subsistence for them; but nothing can be saved from it. If therefore you can find two men of zeal and talents fit for this arduous task, let them come. A sufficiency of bread is offered them; but nothing to excite a spirit of adventure, or to tempt to worldly views. Before you can receive this, I hope some steps have been taken by those in power towards a mission establishment. But the great always move slowly in such matters, and it cannot be otherwise expected, unless they had evangelical views. Our hopes are particularly fixed on Mr. Wilberforce. It is to his influence alone that we hope the minister will regard such a project, and ask for it the countenance of Majesty. * * * I hope you will be able to surmount these obstacles, and that Providence will open a way through all discouragements for the Gospel to pass into India. The Lord preserve you, my dear friend, for the spreading the Redeemer's kingdom in heathen countries. We have great satisfaction in your accepting our invitation to act for the affairs of the mission, and are persuaded of your vigilance and zeal. May we continue equally active and earnest in furthering the same work.

I remain, my dear Friend,

Most sincerely and affectionately yours,

D. BROWN."

This project of a mission to India led to Mr. Simeon's consideration of the subject upon a still more extensive scale; and, as will presently appear, gave rise to those important discussions on "the education of missionaries," and on "the propriety and mode of attempting a mission to the heathen from the Established Church," which issued in the formation of the Church Missionary Society*.

The zeal and devotion, which he displayed on behalf of the spiritual destitution of the heathen, was equally ready to be exerted for the relief of temporal distress at home. About the close of the year 1788, during the great scarcity of bread, a subscription was raised in the University, and by the inhabitants of the town, to which Mr. S. very largely contributed, to enable the poor in Cambridge to obtain bread at half-price. It occurred to Mr. S., who was well acquainted with the state of the villages in the neighbourhood, that they must be equally distressed with the town: "What is to become of *them?*" he asked. "That is more than we can undertake to answer for," was the reply. "Then," said Mr. Simeon, "that shall be *my* business." Accordingly, he set on foot a plan, by which they too might be included in the benefit; and taking himself a large share of the expense and most of the trouble, he set about it with all his wonted energy—inspired others with the same desire to extend more widely the circle of relief—and every Monday rode himself to the villages within his reach, to see that the bakers performed

* See the Appendix to an admirable Sermon of the Rev. H. Venn, Honorary Secretary of the Church Missionary Society, on the death of the Rev. Josiah Pratt.

their duty in selling to the poor at half-price. The letter which he sent round to the principal persons in each of the twenty-four villages near Cambridge, with the schedule of queries prepared for their answers, is very characteristic of his precision and habits of business.

"Sirs, "King's College, Cambridge, Jan. 7, 1789.

"It is the wish of many to assist the poor of the adjacent villages; but it cannot be done to any good effect without the aid of some gentleman in each village, who will take upon himself to direct and superintend the distribution of the sums that may be given for that purpose. May I be permitted therefore to request this favour of you, that you will procure, and send me on Saturday, a list of those in your parish that require assistance most—Submit that list to the minister on Sunday for his approbation—Distribute what shall be given, according to that list—Exert yourself to raise contributions in your own parish—And take care that the relief so given shall not diminish the rates—by so doing you will oblige, Gentlemen,

Your most obedient humble servant,

C. SIMEON."

Then follow the names and addresses of the gentlemen in the twenty-four villages*.

"This benevolent and self-denying conduct," observes Mrs. Elliott, "and the personal labour and expense he incurred, made a great impression on

* The schedule for their answers and signatures is drawn up in columns, headed—"How many families?—What do they want?—What can you collect?—Will you do it?—Will you distribute?—Will you endeavour to prevent this from affecting the rates?"

the University, and was one of the first things to open their eyes to the real character of the man, who had been so much ridiculed and opposed. They could not but acknowledge, in spite of his eccentricities, that some great and noble principle must be at work within him to occasion such conduct. 'He means well at least,' they said;—'this is not like madness.'"

During the year 1788 he entered for the first time upon a college office, being elected Junior Dean of Arts; and the following year he was appointed to the important office of Dean of Divinity. He was now in a position to exercise great moral influence in his college, especially over its junior members; and, as may be supposed, he was not slow to avail himself of this opportunity for doing good, and reforming evils. This we learn from the following letter from his friend Mr. T. Lloyd: "Dec. 12, 1789.

"I congratulate you on your appointment to your present office—on your obtaining leave to have the testimonial altered after your own mind—and on the very good disposition of the Provost towards you. Be not sorry that you have consented to sign testimonials, (though I shall not join you according to your former expectations), for it will afford you a fresh plea for looking well to the morals of the young men. Besides, your refusal was invidious; and one who attempts reformation should endeavour to render himself as little obnoxious as possible. You have already, my dear friend, gone through much evil report; the scene now changes; and your good report is commencing. This you are to consider as a new talent, of no small importance, put into your hands: O! use it faithfully; and re-

member you are as much accountable for the improvement of it, as for the discharge of your parochial duty. Lay yourself out for usefulness no less in the university than in the town. The Lord indeed seems to be calling you to it; for the fresh sphere you expected in Trinity Church seems to be shut up, at least for the present; and your influence in your own college is evidently increasing; nay further, the Provost is inclined to co-operate with you in reforming the college. Try then how far he will proceed with you; yet try *judiciously*. Give the present state of our college and of the university at large its proper proportion of your attention and your prayers. You have zeal; use it then in the way which God by his providence points out to you; and not in that way only to which your inclination may lead. It will be your wisdom to exercise your zeal most, where you are most backward to do it; for there will be less danger of nature mixing with it. These hints are offered in love, just as they occur to me."

His attention to this judicious counsel, and consequent efforts for the welfare of his College and the University, were no hinderance to the faithful prosecution of his parochial duties; nor do they appear to have impaired his spirituality of mind, or diminished his zeal in the discharge of the more direct work of the ministry. The effect indeed of his example and preaching began particularly now to manifest itself in the improved tone of his congregation.

"Rev. H. VENN to Mr. ELLIOTT. "Jan. 8, 1790.

"On Monday my affectionate friend Simeon walked over and slept here. Oh! how refreshing were his prayers! how profitable his con-

versation! We were all revived; he left a blessing behind him. How shameful is our depravity and how exceeding great, when we can be content to live without doing good to the souls of men!—call ourselves Christians, and constantly be in the house of our God, and not desire to instruct, to edify, to animate those with whom we converse! They are the truly excellent of the earth—its salt, who, wherever they go, reach the heart and conscience, and excite the devout wish, 'Oh, that I may follow Christ, like these true-hearted disciples!' He preaches twice a week in a large room. My new daughter attended there when I preached; and his people are indeed of an excellent spirit—merciful, loving, and righteous."

CHAPTER V.

THE EVENING LECTURE ESTABLISHED—SIR W. SCOTT'S OPINION—TUMULTS IN THE TOWN—THE LECTURES SUSPENDED—DISTURBANCES DURING DIVINE SERVICE—ADMONITION OF THE OFFENDERS—A PUBLIC APOLOGY IN THE CHURCH—PREFATORY ADDRESS—HAPPY CHANGE IN TWO STUDENTS—SUBSEQUENT DISTURBANCES—ELECTED VICE-PROVOST—CASE OF COLLEGE DISCIPLINE—LETTER TO THE PROVOST AND HIS REPLY—ACQUAINTANCE WITH MR. THOMASON—LABOURS AMONGST THE GOWNSMEN—AND PARISHIONERS—VISIT TO MR. FLETCHER—PATRIOTIC FEELINGS—JOY IN THE LORD—DEEP HUMILIATION—TO MR. STILLINGFLEET ON INTERCESSION—AND SELF-KNOWLEDGE—ON PREACHING FOR MR. J. VENN—PROPOSED MISSIONS TO THE HEATHEN—MEETINGS AT RAUCEBY—DISCUSSION OF THE SUBJECT—MEETING OF THE ECLECTIC SOCIETY.

1790—1796.

MEMOIR CONTINUED.

"AFTER some years I prevailed, and established an evening lecture, with the consent of the churchwardens, (July 18, 1790). I had long before consulted Sir W. Scott, about the right of the churchwardens to shut the church, and of the parishioners to lock up the pews; and his opinion was, that the right of prohibiting me from using the church in canonical hours was vested in the bishop alone; and that none but faculty-pews could legally be shut up in the manner that mine were. I did not however choose to exercise my right in reference to either the one or the other; but desired rather to wait till God himself should accomplish my wishes in his own time and way. To this I was led by

various considerations. My own natural disposition would have instigated me to maintain my rights by force; and I knew I could never do wrong in resisting my corrupt nature. Like a bowl with a strong bias, I could not go far out of the way on the side opposite to that bias; or if I did, I should have always something to bring me back; but if I leaned to the side where that force was in operation, I might be precipitated I knew not whither; and should have nothing to counteract the impulse, or to bring me back. There was no doubt therefore in my mind, which was the safer and better path for me to pursue.

"I did indeed on a late occasion, after twenty years, when, as will be seen in the sequel, my enemies in the parish threatened to renew the former scenes, call on several of them, to tell them what Sir W. Scott's opinion upon the disputed subjects had been, and to say that if they chose to try the matter in an amicable suit at law, I was willing to try it against the whole parish. This I did, not to remedy, but to prevent an evil; as Paul did when he asked his persecutors, whether they would venture to punish him who was a Roman, uncondemned and unheard? In this I felt that I was doing right, because I strove to avoid all occasion for litigation, and to conduct matters in an amicable way: but on all other occasions, I have wished rather to suffer than to act; because in suffering, I could not fail to be right; but in acting, I might easily do amiss. Besides, if I suffered with a becoming spirit, my enemies, though unwittingly, must of necessity do me good; whereas if in acting I should have my own spirit unduly exercised, I must of

necessity be injured in my own soul, however righteous my cause might be."

In consequence of some tumultuous proceedings in the town, of a political character, towards the close of 1792, Mr. Simeon felt it his duty to suspend, for a short time, his evening lectures: and, with his usual care to prevent any misunderstanding of his conduct, he read out the following notice to the congregation:—"On my return to Cambridge yesterday, I was much concerned to hear that there had been disturbances in the town; for, much as I wish all men to feel an attachment to the King and Constitution, I think every soberminded person must join with me in disapproving such a method of shewing it. As for our evening lecture, which has been instituted for the purpose of instructing the poor, who could not easily attend divine service in the earlier parts of the day, I should not think the trifling circumstances, which have happened here of late, any reason for putting it aside; nor, I trust, will any personal considerations ever make me decline what I esteem the path of duty; but in the present state of people's minds, I think it will be prudent not to afford them an opportunity of assembling together; lest evil-minded men, who wish to excite a tumult, should make that, which is intended only for the worship of God, an occasion of committing outrages in the town. In order therefore that we may not in the remotest degree be accessory to any tumultuous proceeding, I shall omit the evening service till further notice. I have judged it proper to write down what I intended to say on this occasion, in order that if any one misunderstand my meaning, he may apply to me for a perusal of the

paper, or an explanation of its contents."—Dec. 16, 1792.

"At first, and indeed for several years, the keeping of order in my church was attended with considerable difficulty. The novelty of an evening service, in a parish-church in Cambridge, attracted some attention. In the college chapels it was no novelty; but in a parish-church it conveyed at once the impression, that it must be established for the advancement of true religion, or what the world would call, Methodism. Hence it is not to be wondered at, that it should be regarded with jealousy by some, and with contempt by others: or that young gownsmen, who even in their own chapels shew little more reverence for God than they would in a playhouse, should often enter in to disturb our worship. This for some years was done frequently; and as, on some complaints being made to the Tutors of one or two colleges, I found that I had nothing to hope for from the University, I was forced to take the matter into my own hands, and maintain by my own energy, what I could not expect to be supported in by the proper authorities. Accordingly I appointed persons to stand with wands in all the aisles; and as the chief disturbance was generally made when the congregation was leaving the church, I always went down from my pulpit the moment the service was finished, and stood at the great north door, ready to apprehend any gownsman who should insult those who had been at church. I endeavoured always to act with mildness, but yet with firmness; and, through the goodness of God, was enabled to keep in awe every opposer. I requested those who withstood my authority not to compel me to demand their

names, because, if once constrained to do that, I must proceed to further measures. This kindness usually prevailed. Where it did not, I required the person to call upon me the next morning: nor did ever one single instance occur of a person daring to refuse my mandate. On several occasions stones were thrown in at the windows, and the offenders escaped; but on one instance a young man, the very minute after he had broken a window, came in. I took immediate measures to secure him, and charged the act upon him; upon which, conceiving himself detected, he acknowledged the truth of the allegation. About this time the disturbances had risen to such an height, that it was necessary I should make an example. I therefore laid the matter before the Vice-Chancellor; who, far beyond my most sanguine expectations, acknowledged the enormity of the offence, and offered to proceed with the culprit in any way I should require. I did not wish to hurt the young man; but it was indispensably necessary that I should act in a way, that should intimidate all the young men in the University. Unless they should be reduced to order, I must entirely lay aside my lectures, both on the Sunday and Thursday evenings; but as such a sacrifice would be most injurious to the cause of God in the whole town, I determined either, as we say, to kill or cure. I required that the offender should read, in the midst of the congregation, a public acknowledgement written by myself: and this the young man did on the following Sunday evening, begging pardon of the congregation for having disturbed them; and thanking me for my lenity, in not having proceeded against him with the rigour which his offence deserved. The

church was very full of gownsmen; and the young man, in the most conspicuous place in the church, read the acknowledgement immediately after the prayers; and because he, as might have been expected, did not read it so that all the congregation might distinctly hear it, I ordered him to deliver me the paper, and then myself read it in the most audible manner before them all."

Before the apology was read by the young man, Mr. Simeon made this "prefatory address" to the congregation:

"It is with extreme concern that I now call your attention to a circumstance of a very distressing nature. The greater part of you who are here present have been frequent witnesses of the interruptions, which we have experienced in public worship. We have long borne with the most indecent conduct from those, whose situation in life should have made them sensible of the heinousness of such offences. We have seen persons coming into this place in a state of intoxication; we have seen them walking about the aisles, notwithstanding there are persons appointed to shew them seats; we have seen them coming in and going out, without the smallest reverence or decorum; we have seen them insulting modest persons, both in and after divine service; in short, the devotions of the congregation have been disturbed by almost every species of ill-conduct: yet, I have exercised forbearance; till those of the highest respectability in the University have justly blamed me for it. But I have been averse to make an example; nor is it without the greatest reluctance, that I now call forth a young man of liberal education to make a public acknowledgement. But the

necessity of the case requires it: my duty to God, my regard for the welfare of immortal souls, yea, my concern for the honour of the University, compel me to exert myself, and to call in the aid of the higher powers. Nothing, I can truly say, could be more painful to me; but I hope and trust that this one example will prevent the necessity of any other in future."

The offender then read the following apology:

"I ——, of —— College in this University, sensible of the great offence I have committed in disturbing this congregation on Thursday last, do, by the express order of the Vice-Chancellor, thus publicly beg pardon of the minister and congregation; and I owe it only to the lenity of Mr. Simeon, that the Vice-Chancellor has not proceeded against me in a very different manner; for which lenity I am also ordered by the Vice-Chancellor thus publicly to acknowledge my obligation to Mr. Simeon: and I do now promise never to offend in like manner again."

"During this time the utmost curiosity prevailed; all standing up upon the forms and seats; but there was at the same time an awe upon all: and I then went up into the pulpit, and preached from those words, Gal. vi. 7, 8, 'Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap,' &c. My sermon was heard with the deepest attention; and for a long time my enemies were all subdued before me. I have sometimes doubted whether I was not guilty of undue severity in reading the paper a second time myself; but when I consider the extremity to which I was reduced, and the dreadful alternative to which I must resort, in case

the misconduct of the young men was not effectually checked, I am disposed to think that I did right. It was God's cause alone that I vindicated, and for him alone I acted: and when I reflect that the interests of immortal souls, during the whole remainder of my life, were at stake, I think the importance of the object to be attained justified the measure to which I resorted for the attainment of it. And I feel persuaded that, if a dissenting place of worship were disturbed Sabbath after Sabbath as my church was, the whole nation would acknowledge, not the justice only, but the lenity also of the punishment that was inflicted.

"There was one particular instance, in which a degree of severity on my part was attended with the happiest effects. Two young men, now blessed servants of the Most High God, came into my church in a most disorderly way: and as usual, I fixed my eyes upon them with sternness, indicative of my displeasure. One of them was abashed; but the other, the only one that ever was daring enough to withstand my eye, looked at me again with undaunted, not to say with impious confidence, refusing to be ashamed. I sent for him the next morning, and represented to him the extreme impiety of his conduct, contrasting it with that of those who were less hardened; and warning him *Whom* it was that he thus daringly defied; ('He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me'): and I enjoined him never to come into that church again, unless he came in a very different spirit. To my surprise, I saw him there again the following Sunday; but with a more modest countenance: and from that time he continued to

come, till it pleased God to open his eyes and to lead him into the full knowledge of the Gospel of Christ; and in a year or two afterwards he became a preacher of that faith which he once had despised*.

"Besides these difficulties from the university, I have at times found interruptions from the town also; who, seeing the conduct of the gownsmen, have been but too ready to follow their example. But with these it was easy enough to cope. The laws of the land upheld me in reference to them, (the university-men were amenable only to their own statutes, and punishable only in their own court), and those I put in force on several occasions, at least so far as to make the offenders beg pardon in the public papers, and give a sum of money to be distributed to the poor of my parish in bread. On one occasion (Nov. 1810) when a captain in a volunteer corps and a banker of —— had disturbed the congregation, and refused to humble himself for his offence, I committed him to the public jail, and confined him there two days and nights; and would have proceeded to the full extent of the law, if he had not at last relented and begged pardon for his fault. In matters of a personal nature, I thank God, I am not conscious of having in any instance been vindictive; but in the cause of God I have ever felt, and do still feel it my indispensable duty to be firm."

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* As this narrative agrees precisely with the account Mr. S. would often give of the remarkable change, effected under similar circumstances, in two members of his own College; there can be no doubt that the persons here referred to were those two eminently devout men and his attached friends,—Richard Godley, and the honoured biographer of Henry Martyn—John Sargent.

The firmness which Mr. Simeon had displayed in repressing these outrages in his church, was not found deficient when needed against offenders in his college. His year of service as Dean of Arts being expired, he was elected (Nov. 1790) to the highest office which he could hold as a Fellow, that of Vice-Provost. During the next long vacation, in the absence of the Provost, he had occasion to exert his authority in a painful and delicate case of college-discipline. The offender was a Fellow of the college, and his senior in standing: he had already been sent away for misconduct, and having returned without the requisite permission, was reported as conducting himself in the town in the most violent and disgraceful manner. Mr. Simeon immediately entered upon the business with his usual vigour and prudence; and having succeeded in repressing the offender, and gaining "the hearty approbation" of the college, he had the pleasure of communicating the satisfactory result to the Provost.—"Knowing the concern which you at all times feel for the welfare of the college, I think it incumbent on me to transmit to you an account of whatever may appear to deserve your notice. Without any further apology therefore, I embrace the earliest opportunity of laying before you what has lately been done with respect to an unhappy member of our Society. Mr. —— on Saturday last came to Cambridge, and as he endeavoured to procure rooms in college, he intended, I suppose, to make some stay here. As soon as I knew of it, I consulted with Dr. Glynn on the steps proper to be taken, in order to prevent his continuance amongst us. The other officers who are resident highly disapproved his coming hither, under the present circumstances of disgrace;

but did not wish to take any part in his removal. Having however their hearty approbation, though not, as might have been wished, their active concurrence, Dr. G. and myself waited upon Mr. —— at the Bull Inn, and asked him whether he had the Provost's permission to return: being answered in the negative, we pressed upon him the necessary inference, viz. that he was come hither in direct opposition to your order; we informed him that the college were utterly averse to such a measure, and expected that he should not attempt to frustrate your just and lenient sentence; more especially, as there was no prospect of his amendment. Without gainsaying, he promised not to come into college, or to remain in the university above two or three days, in which time he should have finished some business which he was come to settle. Instead however of departing according to his promise, he was in a state of intoxication on Wednesday last, and went about like a maniac to different shops, behaving in a very improper manner, and frightening many persons, both men and women, with a pistol. By these means a number of people were collected, and made spectators both of his and our disgrace. Yesterday, as soon as it came to my ears, Dr. G. and myself called upon him, and after expostulating with him a little on his conduct, told him, that he must remove from college before twelve o'clock this day, or we should be under the disagreeable necessity of proceeding against him according to statute. In consequence of this he returned to London this morning; and I have the satisfaction of finding that my fellow-officers and Dr. Stevenson are much pleased both with the effect which has been produced, and the means which have been used to accomplish it. If

what has been done meets with your approbation also, it will be an additional happiness to,

Honoured Sir,

Your most obliged and obedient servant,

August 5, 1791. C. SIMEON."

The Provost replies:

"My dear V. P.,

* * * "Nothing could be more proper than your immediate interposition, and inquiry whether his return was by permission or not, and in consequence your firm refusal of admitting him; and yourself and Dr. Glynn will ever have my hearty thanks for your prudent and spirited conduct. * * * I cannot doubt of your care in this and every other respect; and it is a high satisfaction to me, under my absence, that I have so faithful a representative. Pray never use any apology in writing to me either on the public account, or your own, if you should have any occasion. * * * I am, dear Sir,

Your very faithful and affectionate servant,

WM. COOKE."

Mr. S. was re-elected in November Vice-Provost for the following year.

Among the students who came up to the University in the month of October, 1792, was a young man of Magdalen College, with whom Mr. Simeon was soon after connected in bonds of the most affectionate and hallowed friendship. Thomas Thomason, at that early period of his life, was eminent as much for piety as mental attainments, and happily found in the tutors of his college—the Rev. William Farish and the Rev. Henry Jowett—everything that a pupil could desire for his intellectual and spiritual improvement. But highly as he appreciated these

advantages within the precincts of his college, there were others of a peculiar nature, of which he was but too happy to avail himself, in the public ministry and private superintendence of Mr. Simeon. In a letter to Mrs. Thornton he writes:—"Mr. Simeon watches over us as a shepherd over his sheep. He takes delight in instructing us, and has us continually at his rooms. He has nothing to do with us as it respects our situation at college. His Christian love and zeal prompt him to notice us." And writing to his mother, he says:—"God has heaped upon me more favours than ever. Mr. Simeon has invited me to his Sunday evening lectures. This I consider one of the greatest advantages I ever received. The subject of his lectures is natural and revealed religion. These he studies and puts together with much pains and attention. He reads the fruit of his labours to us, and explains it. We write after him. He then dismisses us with prayer." A few extracts from Mr. Thomason's letters to his mother about this period will illustrate the effect of Mr. S.'s ministry and example upon the young men who were now gathering round him.

Jan. 20, 1794. "I shall send to town next Friday my little book of extracts from Mr. Simeon's sermons. I had two reasons for sending it; the first, because I knew your tenderness, and that anything coming from your son would be acceptable; the second, in order to give you some idea of the spiritual and profitable tendency of dear Mr. Simeon's sermons whose kindness to us exceeds all bounds, and whose example is such as we shall do well to imitate, when God in his providence shall place us in the Church. It may give you, I say, *some* idea; but a

very faint one; for they are loose observations written down as I recollected them, on my return from church. His sermons are very useful and bold. It is astonishing how free he is from all fear of man. In this respect his character is shining. Although his congregation of a Sunday evening is composed partly of persons who come to scoff, yet he never spares them, but declares faithfully the whole counsel of God. What evidences his zeal in the cause of God more perhaps than anything else, is that after labouring and labouring for his young men, that his lectures may be as profitable as possible, he then kneels down and thanks God, that he makes him in any degree useful to his 'dear—dear young servants.' This should be a great spur to us, that we may co-operate as it were with him, and live in continual dependence upon, and communion with God; that thus, by every effort in our power, aided by the grace and assistance of God, we may at length realize his wishes concerning us."

Feb. 1794. "There are many Christians in this town in Mr. Simeon's loving society, whose faith is lively, and whose experience is as deep in divine things, as any perhaps you ever met with. He has above one hundred whom he considers as his flock, whom he has reason to believe the Lord hath called and blessed: these he pays every attention to; not to mention that he is continually visiting them, he meets them every week by themselves in a room in the town, which he has hired for the purpose. On these occasions he exhorts them in a close and heart-searching manner, and enters into the more deep and spiritual parts of religion. I have lately become acquainted with some of his hearers, with

whom I spend now and then some very agreeable hours. * * * * Mr. Simeon once visited Mr. Fletcher, at Madely, and the account he gives of his visit is truly delightful. As soon as he entered his house, and told him that he was come to see him, as his journey lay that way, Mr. Fletcher took him by the hand, and brought him into the parlour, where they spent a few minutes in prayer, that a blessing might rest upon his visit. As soon as they had done prayer, Mr. Fletcher asked him if he would preach for him. After some hesitation Mr. Simeon complied; and away they went to church. Here Mr. Fletcher took up a bell, and went through the whole village ringing it, and telling every person he met, that they must come to church, for there was a clergyman from Cambridge come to preach to them. The account which Mr. Simeon gives of his behaviour, during the whole of his visit, gives one an equal idea of his goodness and zeal for the cause of God. He came to a smith's shop, in the course of one of their walks together during the period, and could not forbear entering it. And here it is astonishing how he spoke to the several persons who were labouring in it. To one of them, who was hammering upon the anvil, 'Oh,' says he, 'pray to God that he may hammer that hard heart of yours.' To another, that was heating the iron, 'Ah, thus it is that God tries his people in the furnace of affliction.' And so he went round, giving to every one a portion suitable to the business in which he was engaged. To another, when a furnace was drawing, 'See, Thomas, if *you* can make such a furnace as that, think what a furnace God can make for ungodly souls.'"

March 17, 1794. "Mr. Simeon has given another instance of his generosity and patriotism. A subscription has been and is now on foot, for raising a volunteer militia company, to be stationed in this place. Mr. Simeon, as soon as he heard of it, laid down twenty guineas. His church brings him in, in all, not forty pounds a year; and 'if they would not let me preach, I would *give them* forty pounds to make them do it,' says he. He is a man of wonderful zeal and generosity, and in every respect an ornament to his profession. The more we see of him, the more are we filled with admiration of his many Christian graces."

Aug. 9, 1794. "I recollect once Marsden's telling me of a remarkable instance in that dear man of God, Mr. Simeon. Mr. Marsden, you know, was his intimate friend, and had access to him even in his most retired moments. He told me that he called once upon him, and found him so absorbed in the contemplation of the Son of God, and so overpowered with a display of his mercy to his soul, that, full of the animating theme, he was incapable of pronouncing a single word: at length, after an interval, with accents big he exclaimed, 'Glory! glory! glory!' The relation of this affected me much, I remember; and I asked myself, 'Why I was so much a stranger to it? Why such coldness in *my* soul? If I love, why am I thus? You see a pattern of Christian zeal and fervency in that man of God, but what do you pretend to?—You have neither part nor lot in the matter.' Such were my reasonings; these led soon to discouragement, and the enemy suggested, 'You are yet in the gall of bitterness, and bond of iniquity;' for certainly I thought that profession of

religion is vain, which is not built on the present possession of its joys. Sunday evening came, when we were to attend his lecture; I went with a heavy heart. 'If Mr. Simeon,' I said to myself, 'who is so full of religious joy, and so flourishing in his soul, knew me and my barrenness, he would not suffer me to enter into his presence.' Such was my feeling, when on coming to him I found this child of God in tenfold more misery than myself; he could scarcely discourse now from a deep humiliation and contrition; humbled before God, he could only cry out, 'My leanness—my leanness!' and, striking on his breast, utter the publican's prayer. This was the reverse of the scene; I now perceived that God dispenses his favours when and how he pleases; that he suits his dispensations to our several states and wants, and that the safest method we can take is to be 'sober and vigilant'—'to watch unto prayer:' that discouragements should not arise from occasional difficulties; but that we should consider the religious life subject to those vicissitudes which we observe in the natural. As in the one, summer and winter alternately refresh and destroy, yet are both equally necessary; so in the other, joys and sorrows are equally the portion of the good, but they are very necessary; and, after all, the word of God declares, 'The righteous hath hope in his death.'"

The observations of this young student are confirmed and illustrated by the following letter of Mr. Simeon to the Rev. Mr. Stillingfleet of Hotham, (1795.)

"My very dear Friend and Brother,

"I purposed to answer your kind letter, when I could beg your acceptance of your Com-

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munion Hymn in print: it is just come out, and I have a whole packet now before me to send off to different friends. I feel myself extremely indebted to you for your love; and hope my gratitude may discover itself in the best manner; not in words, but in remembrances of you, when sitting down at the table of our Lord. If your hymn conduce (as I trust it will) to elevate my soul towards heaven, it cannot well fail to remind me of the obligations I owe to you, and to God for you. But I find that an exceedingly close walk with God is necessary for the maintaining of fervour in intercession: sometimes an extraordinary sense of want may beget fervour in our petitions, or a peculiar mercy enliven our grateful acknowledgements; but it is scarcely ever that we can intercede with fervour, unless we enjoy an habitual nearness to God. There have been seasons when the Lord has a little enlarged my heart in this particular; but they have been rare; and I have found so little of it for these two or three years past, that I am quite ashamed of myself, and afraid to say, I will pray for any one. Indeed, from a consciousness of my weakness in this respect, I never go further than to say to those who desire a remembrance in my prayers, 'I hope I shall be enabled to do so.' This I can freely confess to you, because God has endued you with a sympathizing spirit; and I am the rather led to do it, because it is but too plain that you think of me far above what I really am. Indeed, so far forth as a dissatisfaction on account of this is a mark of grace, I hope I may without presumption say, that I am under a gracious influence; but there is nothing which I more condemn in others, or feel more strongly in myself,

than a proneness to rest in the mere act of complaining, without getting my complaints removed. It is well that our fellow-creatures do not know us as God knows us, or even as we know ourselves; for they could not possibly bear with us: but the patience of God is infinite; and therefore, vile beyond all expression as I feel myself to be, I find a kind of complacency in saying, 'Let me fall into the hands of God, for his mercies are great.' Nevertheless, if I thought that I should always continue what I know myself to be at present, I should dread to have my existence protracted any longer. But I live in hope: I know that he who quickened the dead can heal the diseased. I trust he has done something towards healing me already in many respects: on a retrospect, I hope I can find that in the space of several years I have gained a little (though but a little) ground. I think that I know more of myself than I once did; and that on the whole I desire, more than ever, to spend and be spent for the Lord. But oh! what a blank! or, I should rather say, what a blot is my whole life! God knoweth that I loathe myself, and *that* because I cannot loathe myself more. The Lord send us better days! What joy it would afford me, my dear brother, to see your face again, and to hold sweet fellowship with you! Could I accomplish it consistently with my duty, I am persuaded I could not force my hand to write 'No.' But I have three sermons on the Sabbath; and shall, in a week or two, have one on a week-day also, besides my private lecture, &c. &c. I must therefore lay aside all thoughts of being absent again on a Sunday, unless some friend, that is both able and willing, shall stand in my place.

The Lord mercifully endues me with an ability to endure labour; my bow, through his goodness, hitherto abides in strength; and I am, upon principle, paying all the attention to my health that I possibly can. I have a great work before me, and much encouragement. Multitudes of gownsmen attend—prejudices wear away—the godly go on well. What can I wish for more to stimulate me? O that I had a mind to the work! such I mean as I ought to have! then we might hope that the building would be carried up quicker. However (thanks be to God!) though 'we are faint, we are yet pursuing.' I have had two young Scotch ministers to dine with me to-day. They brought a letter to me from Edinburgh; and I have unspeakable cause for thankfulness that they did: God has been with us in a more especial manner. Surely some have unawares entertained angels! Dear Mr. Venn is much as usual: if his eye waxes dim, his heart does not wax cold. God is very abundantly gracious unto him. Grace and peace be multiplied to you, my much-honoured, and most-beloved brother, and with all my dear brethren in your parts. Yours, &c.

C. SIMEON."

On a blank leaf of his small pocket-book for this year, Mr. S. has written the following passages of Scripture for his private meditations:

"The sorrows of my heart are enlarged: O! bring, &c.—Why art thou cast down—When my heart is overwhelmed, &c. lead me to the Rock, &c.—Rebuke me not in thine—Attend to my cry, for I am brought very low; hear me speedily, for my spirit fails—The waters come in unto my soul: I sink in the deep mire, where is no standing—Bring my soul out of

prison, that I may praise thy name—Make me to know the things that are freely given to me of God—Not stagger through unbelief; but hold fast the beginning of my confidence firm—Be surety for thy servant, &c.—I am oppressed, undertake for me."

"To the Rev. J. VENN. "Jan. 8, 1795.

"I promise myself much pleasure in seeing you soon, and trust that our God will be with us, and make our hearts to burn within us. But with respect to preaching for you, I am distracted between love and fear: my love prompts me to come and say, 'Let me strengthen your hands, if possible, by bearing my testimony to the truths you deliver.' My fear makes me draw back, lest any expression or gesture of mine should give offence, and I should grieve one, whom my soul most ardently desires to please. I therefore on the whole feel inclined to excuse myself; though of this I am determined, that (God enabling me) I will, if I ever should preach for you again, cut off all possible occasion of offence, both in word and action; for I am utterly purposed that my mouth shall not offend.

"I wish to consult you about Jenks's volume of Prayers: you are no stranger to them: you know how much they need alteration, and how invaluable they would be if well altered. I have taken a good deal of pains to improve them: but I cannot judge what opinion another would form of the alterations. Some perhaps would think I had injured instead of improving them. If you will compare a few of them I will bring my copy with me to town, and implicitly rely (as I know I may well do) on your judgment: if you say, 'Go on,' I will (D.V.) finish them. If you will tell me any one that will undertake

the task, I will relinquish it. If what I have done do not meet your approbation, I shall be satisfied with having made an attempt, however unsuccessful."

[Several editions of this improved Collection of Prayers have been published.]

To the same. "Feb. 7, 1795.

"Many things have concurred to prevent my intended visit to the metropolis for the present; and the plan which I laid for the supply of my church has not answered according to my wishes. I wished to act with all imaginable delicacy to Mr. ——. I have indeed, for the first time these many years, taken a sermon of another, and preached it in my own church in the afternoon; and as I was walking with him afterwards I told him it was *yours:* he did not however take the hint; of course therefore my plan is at an end. You have been expected at Yelling, or are expected this month. It has occurred to me that you may find the same difficulty as myself with respect to a supply for one Sunday; and that an exchange might be a mutual accommodation. But if you cannot fully rely on me for supplying your place agreeably to your own wishes, I would on no account whatever make the exchange. But I should suppose that my last letter to you on this subject has superseded the necessity of exchanging one word more upon it. I know your wishes, and you know my mind. I am not at all solicitous about coming to town; and therefore wish you to consider this proposal solely as a plan for mutual accommodation; and not as a plan which I wish to be adopted merely on my own account.

"P.S. I received a letter from Mr. Miles Atkinson last week, wherein he proposes that Friday evenings,

about nine o'clock, should be appropriated to the work of intercession on behalf of the nation, under its present difficulties and dangers; and I was desired by him to inform my friends, that this time was agreed upon by many religious people; and to promote, as far as possible, a correspondent plan among my friends. O that God would stir up all our hearts to prayer! It would be a more favourable omen for us than anything in the world."

During the Spring of 1795 the attention of Mr. Simeon appears to have been drawn once more to the great subject of Missions to the Heathen. He had been present at a Clerical Meeting on the 6th and 7th of May, held at Rev. Mr. Pugh's, the incumbent of Rauceby in Lincolnshire, where he met the Rev. T. Robinson of Leicester, and the Rev. S. Knight of Halifax. "At this meeting Mr. Pugh stated that the sum of £4000 had been left by the Rev. Mr. Jane (an intimate friend of the late Mr. Adams of Wintringham,) to be laid out by Mr. Pugh to the best advantage to the interests of true religion; and the opinion of the meeting was asked, whether the money might be most advantageously given to any scheme already in progress, or to any new object at home or abroad? If to the last, 'the thing desirable seems to be, to send out missionaries.' It was determined that the propriety and practicability of this suggestion should be discussed at the next meeting*." On the 30th of September and the following day the adjourned meeting was held at Rauceby as before; at which fourteen clergymen were present, the Rev. S. Knight acting as chairman. The dis-

* See the Appendix to Mr. Venn's Sermon before referred to.

cussion was begun upon this question: "Is it practicable to send out a missionary?—and when?—and how can it be done to the greatest advantage?" The question was at length proposed in the following terms: "Is it practicable and expedient to form an Institution for educating young men professedly with a view to their becoming missionaries under the sanction of the Established Church?" Mr. Simeon's notes on the subject are still preserved, drawn up with his usual precision and clearness, in two parallel columns, headed, "For," "Against." Under the former head his remarks are arranged in the following order:—

1. There is no good to be done without difficulties, and this is worth the trial.
2. Far greater difficulties have been surmounted by other societies—*e.g.* Moravians.
3. We are to be contented to do what can be done in existing circumstances.
4. Good may be done thus, which would otherwise be left undone.
5. There is reason to hope that Government would be friendly.
6. We might hope for the assistance of the Bartlett's Buildings Society.
7. The letter of (Dr. Porteus) the Bishop of London (who must ordain them) to Mr. Knight, has declared his willingness to patronize, and send out a young man from the Elland Society as a missionary to the West India Islands.
8. We should roll away the reproach of loving ease from the Evangelical Clergy of the Establishment.
9. Persons educated expressly with a view to the work of missionaries might be hoped to be better qualified.

10. Some would answer the professed end, and the others might be profitably employed at home.
11. Many missionaries have been sought for to go out in the Establishment, and none have been found willing to leave their situations. This was urged *against.*
12. It might facilitate the admission of missionaries into places where they could not otherwise come, or not with such advantage. Query—Is this true?
13. Is there not something of this kind established with a view to the Highlands of Scotland, and does it not succeed?
14. We have at least as much reason to expect the Divine blessing in answer to prayers when means are used, as when no means are used.

Against.

1. Finding young men of sufficient zeal would be difficult; and there would be danger of their not continuing in the same mind.
2. Confining our views to the Church of England seems too narrow, if we have in view the good of souls in foreign parts.
3. Greater good could be done with the same money.
4. Some institution for the instruction of people at home might be more practicable and more profitable.
5. It cannot be expected that temporal governments should further our plan to the extent we wish.
6. The first preachers of the Gospel succeeded without the protection of Civil Powers.

7. It is inexpedient to consume three or four years in qualifying men for missionaries, when they do not need those qualifications, and when others without them have done good. Query—need they so long a time? Or need they be taught Latin and Greek?
8. Scholastic preparation might destroy the simplicity required in a missionary, with respect to address, conduct, &c.
9. The first propagators of the Gospel were not so educated.
10. The grand requisites for a missionary are not to be conferred by education; and if possessed, supersede the necessity of education.
11. A missionary should be an established minister or Christian, and not a novice.
12. It would be inexpedient, unless they were taught the language of the place whither they were to be sent. Query—do the Moravians, or any other do this?
13. We may expect the blessing of God as much on means already instituted, as on any new institutions.

At the end of these notes Mr. S. has written:—"The further consideration of this adjourned to our next meeting; when the practicability of sending out missionaries, with the place where, and manner how, is to be discussed."

Agreed:—"That we solicit the Societies at Elland, Hotham, and London, to deliberate upon this subject; and to communicate to us the result of their deliberations previous to our next meeting."

"On the 8th of Feb. 1796, the subject was again brought under the consideration of the Eclectic Society

in London; the question being proposed by Mr. Simeon in these terms:—'With what propriety, and in what mode, can a mission be attempted to the heathen from the Established Church?' Mr. Simeon stated the circumstances connected with the legacy of £4000, and the discussion at Rauceby. There were seventeen members present, and ten took part in the discussion. The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other society. The difficulty of procuring proper men—the uncertainty of obtaining the sanction of the heads of the Church—the fear of interfering with the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel—the need of zealous ministers at home—were severally insisted upon. By some it was proposed that a memorial on the subject should be presented to the bishops, and to the Society for Promoting Christian Knowledge. Not more than two or three of those present on this occasion seem to have thought that something more might be attempted; and that the sending of missionaries abroad, instead of lessening the work at home, would (as the Rev. J. Scott expressed himself) 'set things stirring—set up a spirit of prayer.' In the manuscript notes of the Rev. Basil Woodd, one of the members present, a remark has been added, in his own handwriting, but of a later date than the rest—

'This conversation proved the foundation of the Church Missionary Society.'"

CHAPTER VI.

INTRODUCTION TO DR. BUCHANAN — JOURNEY TO SCOTLAND — PREACHING IN THE KIRK — EXTEMPORE PRAYER — DIARY OF THE JOURNEY — PREVIOUS TOUR TO ETON — COWSLIP GREEN — KING'S BIRTHDAY AT EDINBURGH — MR. DICKSON — DR. ERSKINE — SERMON BEFORE THE MAGISTRATES — SIR JOHN STIRLING — MR. HALDANE — ON DRINKING TOASTS — LORD ADAM GORDON — DINNER AT HOLYROOD HOUSE — MR. COLQUHOUN — MR. BLACK — LENGTH OF SACRAMENTAL SERVICES — MR. SHERIFF — MR. CAMPBELL — EFFECT OF HIS EXHORTATION — LORD LEVEN — DR. STEWART OF MOULIN — NARRATIVE OF THE VISIT — BENEFIT TO DR. STEWART — MR. FALCONER OF GLASGOW — LANERK AND MR. DALE — CONTENTMENT OF A BLIND MAN — SACRAMENT IN THE CANONGATE CHURCH — GRATITUDE FOR MERCIES — DEVOTIONAL EXERCISES — RETURN TO ENGLAND — STUDLEY PARK — MR. ROBINSON OF LEICESTER — MR. JONES OF CREATON — YELLING — LETTERS FROM DR. BUCHANAN, MR. BLACK, AND DR. STEWART — ANSWER OF MR. SIMEON.

1796.

MEMOIR CONTINUED.

"In the year 1796, a Scotch minister, whom I think it one of the greatest blessings of my life ever to have known, Dr. W. Buchanan of Edinburgh, was introduced to me; and I went with him to Edinburgh and through (the Highlands, and again in 1798 to) Inverness and Tain; and from thence through Ross-shire to the Hebrides, and back through Glasgow, &c. In almost all the places that we went to I preached; and I established a lecture in Edinburgh which has been continued ever since. Except when I preached in

episcopal chapels, I officiated precisely as they do in the Kirk of Scotland: and I did so upon this principle; Presbyterianism is as much the established religion in North Britain, as Episcopacy is in the South: there being no difference between them, except in church-government. As an episcopalian, therefore, I preached in episcopal chapels; and as a member of the Established Church, I preached in the presbyterian churches; and I felt myself the more warranted to do this, because, if the king, who is the head of the establishment in both countries, were in Scotland, he would of necessity attend at a presbyterian church there, as he does at an episcopalian church here: and I look upon it as an incontrovertible position, that where the king *must* attend a clergyman *may* preach. I was informed indeed that Archbishop Usher had preached in the kirk of Scotland; and I know that some very high churchmen had done so; but without laying any stress on precedents, I repeat, that where the king and his court must attend a clergyman may preach. And I believe many will bless God to all eternity that ever I did preach there *. But I cannot help recording here, to the honour of the Church of England, that, on all the three times that I have visited Scotland, and have attended almost entirely the presbyterian churches, I have on my return to the use of our Liturgy been perfectly astonished at the vast superiority of our

* "It is curious that I should live to see this very circumstance occur—George the Fourth has just been to visit Edinburgh. He spent two Sundays there: the first Sunday he went no where; the second Sunday he was constrained to attend at St. Giles's Church, (the High Church). Aug. 25, 1822.—Written Sept. 3, 1822."

mode of worship, and felt it an inestimable privilege that we possess a form of sound words, so adapted in every respect to the wants and desires of all who would worship God in spirit and in truth."

In speaking of the comparative excellencies of extempore prayer and written forms, Mr. S. would frequently observe: "If *all* men could pray at *all* times, as *some* men can *sometimes*, then indeed we might prefer extempore to pre-composed prayers."

On joining Mr. Buchanan, and preparing to accompany him to Scotland, Mr. S. commenced a Diary; which is here given entire, with the exception only of a few passages, which are of no interest or importance.

"May, 16th.—Arrived in London about 5 P.M. Joined Mr. Buchanan in prayer, and proceeded immediately for Windsor. In our way we prayed again, and God was exceedingly gracious to us all.

17th.—Before breakfast saw the Castle, St. George's Chapel, and at 11 went to *Montem*. Here I felt peculiar satisfaction in shewing to my friends a sight, which was so entirely new to them. The goodness of God to us was at that time peculiarly manifest; for there was not anything, which could contribute to our pleasure, which we did not enjoy. We saw the boys go twice round the school-yard, and then intending entirely to leave them, we accidentally got into Dr. Weston's yard, and there stood close to the king: we heard him converse with Dr. Heath, the Provost, and others in a most condescending manner.

18th.—Henley. Having read the Scriptures and prayed together, not without tears of joy, we reached our Inn."

He then proceeds to Oxford—Bath—and Bristol—thence to the Mendip Hills. "Mr. B. and myself understanding that we were within a mile of Cowslip Green, paid a visit to the Miss Moores. Hannah was not at home;

and we saw only Sally and Patty. They seemed to be the very pictures of happiness: and they gave us much pleasing information. They have not less than 1100 children in different schools; and including sick, and teachers &c., not less than 1800 persons under their care. The magistrates of Blagdon (a few miles from them) not long since intreated them to take the whole parish under their care; and soon, from a remarkably vicious and abandoned place, it is become sober and industrious."

Thence to Gloucester—Worcester—Birmingham—and Madeley; "Here we called on that blessed mother in Israel, Mrs. Fletcher; she is somewhat asthmatic and infirm; but on the whole in good spirits, and capable of much usefulness to the Church of God."

Thence to Stone—Ashbourn—Dovedale—and Buxton. May 27th."

Here the Diary terminates abruptly.

"Edinburgh, Friday, June 3rd, 1796.

Saturday, 4th.—At 8 o'clock in the morning I was fortunate enough to hear a sermon, annually preached on that day, (King's Birth-day), by the king's almoner, before the king's pensioners, a few poor men and women; who receive a new gown or coat, with a penny for every year that the king has lived. The preacher was Mr. G., Dr. Blair's colleague. His text was John v. 4., and his discourse was sensible, but not deep, or perfectly orthodox. A Mr. Dickson, the minister of the chapel, which Mr. Buchanan was the means of building in his own parish, breakfasted with us. He seems a truly devoted servant of Jesus Christ. After breakfast I walked with Mr. B. to the new town. We first called on Dr. Kemp, the secretary of the Society for Promoting Christian Knowledge; in him are united the gentleman and the minister of Christ.

Sunday, 5th.—I went to hear Dr. Erskine at the new Grey Friars—His appearance and zeal reminded me much of my dear friend Mr. Venn: but notwithstanding his animation and good sense, I thought the whole congregation felt wearied with the having two complete services at one time. In the afternoon I preached at the Canongate, and

conducted the service in the usual manner—a psalm—a general prayer—a sermon—a particular prayer for the spread of the Gospel, for the king and royal family, the magistrates and ministers, those presiding in that church, the sick &c. —a psalm and the benediction. According to my instructions I remembered to close the whole with bowing to the magistrates who sat before me. They also politely bowed to me. In the evening I preached at Mr. Dickson's new chapel in the Canongate, to a very crowded audience, and through mercy, with much liberty and comfort. The Lord grant it may not have been in vain. At each service of the day I gave my shilling at the door of the church; but were I to attend always, I must of necessity lower my donations. In the evening Sir John Stirling, of Glaurat near Glasgow, supped with us. He came in while Mr. B. in his usual manner was catechizing his niece and servants. I was astonished at their readiness in answering his questions, and in giving an account of what they had heard in the day. Sir John is a remarkably pleasing man, and a truly pious Christian—one of his daughters, as he informed us, was in a very dejected state of mind. He did me the honour to accept Fawcett's *Cure of Melancholy*; and I hope it may please God to render it useful to her soul. He gave me a most friendly invitation to his house, and promised he would procure me a pulpit.

Monday, 6th.—Mr. B. carried me to Mr. Dickson's to tea. It was the monthly meeting of a few friends, to which they did me the favour to admit me. After tea we retired to a room, and having prayed, read the Greek Test.: (Rom. vi.) with useful criticisms and observations. We then prayed again, and walked afterwards till the time for family prayer. The ministers were Messrs. Dickson, Buchanan, Jones (an Englishman, but of the Scotch church in Edinburgh,) Paul, and Black. We afterwards supped together, and spent a very profitable and pleasant evening.

Tuesday, 7th.—I went to hear an evening lecture at the high church. I expected to have heard Dr. Davidson, one of the most popular preachers in Edinburgh; but was grievously disappointed. The preacher was Mr.——, one of the most drawling and uninteresting teachers I ever

heard. I am happy, however, to hear that he is a good man; and I desire to take shame to myself that I cannot more divest myself of all regard to good sense or propriety in a sermon, and hear it, however weak it be, as the word of God to my soul.

Wednesday, 8th.—Dined at Dr. Erskine's with Dr. Davidson, Mr. Black, Mr. Moody of Perth. Never was there a more friendly warm-hearted man than Dr. E., nor have I often spent a more pleasant or profitable season. A perfect freedom from bigotry, and a Christian cheerfulness seemed to pervade the whole company. Oh that I might get more good, and do more good while I enjoy the privilege of access to such company! Dr. E. presented me with a publication of his entitled, *Sketches of Church History*. As a token of his love, and as a remembrance of the good old man, I esteem it a great treasure.

Thursday, 9th.—On this day my dear friends invited a party to dine with me. It consisted of Sir John Stirling, Dr. Hunter, Mr. Black, Mr. Dickson, and Mr. Paul. Nothing can exceed the attention and kindness of my dear friends. Mr. B. has been unwearied in his endeavours to introduce me to the most godly people, to shew me every thing that can be seen, and to provide me a companion for my northern tour. I desire to give glory to my God for all the love which I meet with, and ardently wish that it may be the means of humbling me in the dust, and not puffing me up with pride, as though I merited such regard. Our time passed both pleasantly and profitably. I could wish however that the custom of drinking toasts was banished from the tables of the serious, because it tends to excess, and invites persons to drink more than they would wish. I gave some hints of this kind: and hope they may not be in vain. In the evening I preached at Mr. D.'s chapel: there was a very crowded congregation; but I found myself a good deal straitened. I thought, that as I had preached twice on this subject with great liberty, I need not to bestow any time in reflecting upon it. I thank my God for rebuking me, and hope to look more to him in future.

Friday, 10th.—How wonderful is the goodness of God to me! Every thing that I could wish, and much more

than I could have expected, has taken place. On Thursday, Sir John Stirling offered me his own mare for my northern tour; and this day, Mr. Haldane has offered to accompany me. Surely goodness and mercy are following me all my way. Bless the Lord, O my soul, and all that is within me bless his holy name!

Saturday, 11th.—At five o'clock I went to dine with Lord Adam Gordon, at Holyrood House. His Lordship was extremely polite and affable: being an old Etonian, we talked much of Eton, and he remembered much of places adjacent and of the various amusements there. He had given up his part of the Palace to Monsieur, while the royal apartments were fitting up; and in the meantime inhabited those which belonged to the Duke of Argyle. Not an improper word was spoken by any person the whole time: having drunk our coffee, we left him, much pleased with his courtesy and kindness.

Sunday, 12th.—Mr. Buchanan lectured on Phil. i. 1—6. How wonderfully well he prays! and how admirably does he expound! Blessed be God for enduing him with so much grace and wisdom. The second part of the service I took, and preached with much liberty. In the afternoon I preached for Mr. Black. He has a good church, with a front gallery containing about a dozen seats one above the other, and full of young men belonging to the College. In the evening I preached at Mr. Dickson's chapel, which was full at least half an hour before service; not less than 2000 were in it, and hundreds went away, because they could not find admittance. God seemed to be with us in every part of the day: blessed be his name.

Monday, 13th.—Mr. B. went with me to dine at Rev. Mr. Colquhoun's, at Leith. Mr. C. is a truly good man. I preached for him that evening; and had about 2000. It is the best church to speak in I ever saw.

Tuesday, 14th.—Went to dine with Lady Maxwell: she delivered to me a message from Lady Grant, the wife of Sir James G., who is the head of that clan, desiring me to go and see her at Castle Grant, and offering to send her carriage a stage to meet me. Lady Glenorchy sent me a similar message by Dr. Erskine. The former invitation I

cannot accept; the latter, I hope to avail myself of. Preached at Mr. Dickson's chapel, which was quite full; and afterwards supped with Mr. Black. What a delightful couple are Mr. and Mrs. Black! There met us Mr. Haldane.

Thursday, 16th.—Sir John Stirling took me in his carriage as far as the Carron Works, in my way to Stirling. The person to whom I had a letter from Mr. Balfour shewed no disposition to communicate to me either information or pleasure; he refused to shew me the boring of cannon, notwithstanding I convinced him that it was no secret to me. Here I was disappointed. I arrived about nine at Mr. Innes' (at Stirling). Here I met with a very friendly reception.

Friday, 17th.—Set off to see the Caldron Linn and the Rumbling Brig. Very soon after dinner (which was at five) I retired, being to preach in Mr. I.'s church. There was a pretty good congregation; but I did not find much unction.

Saturday, 18th.—This being the day before the Sacrament, there were two sermons in succession, one by Mr. Robinson, on 1 Cor. xv. 4. He has a good voice, and on the whole is a good preacher; but I was heavy. Mr. Campbell succeeded him, and preached on Matt. xxvi. 'Let this cup pass.' The sermon was admirable, but too long. The former had been an hour and a quarter, besides prayer and singing; and this was an hour and a half. Had I been fresh and lively I should greatly have enjoyed this excellent sermon; but I had no ears to hear; the length of the service wearied me exceedingly. Nor was I singular; the whole congregation were much like myself; many were asleep, and all the rest had a stupid unmeaning stare, that evidenced them to be altogether unmoved by the precious things that were spoken. After Mr. C. had finished, Mr. Sheriff, the minister of St. Ninnian's, went up, and (as they call it) gave directions respecting the time and manner of administering the Sacrament next day. To this he added a word of exhortation, which would probably have been three quarters of an hour more, had not Mr. C. desired him to be short. The whole service continued about four hours and a quarter. The last address, being short and affection-

ate, seemed to arouse the congregation out of their lethargy; and indeed it was more to me than all the rest. I would not however subject myself willingly to such another season of fatigue.

Sunday, 19th.—Went with Messrs. Innes and Campbell to St. Ninnian's. Mr. Sheriff began the service, and preached an useful sermon from Heb. x. 10. After preaching above an hour, besides prayer and singing, he left the pulpit and went to the head of the tables. There he gave an exhortation respecting the Sacrament, which to me was more excellent than his sermon. He had some ideas that were new to me; viz. that on the Day of Atonement, the high priest alone slew the sacrifices; intimating that Christ alone should perform the office of atoning. The other was, that before the offering of the incense, he had on the common garments of the priests, but afterwards his golden garments; intimating that Christ should be raised in a glorified body. I communicated at the second table, where Mr. Campbell exhorted. His exhortation was exceedingly precious to my soul: I was quite dissolved in tears; I made a free, full, and unreserved surrender of myself to God. O, that I may ever bear in mind his kindness to me, and my obligations to him!—After communicating I left them, and saw, as I came into the churchyard, one preaching there in a tent. This preacher was Mr. C. of Bathcannor; I did not stop to hear him, lest I should lose the blessed frame in which my soul then was. I walked home alone by choice, and met numbers coming to the Sacrament, which, as I understood, lasted till about eight in the evening. They had about 1000 communicants—a fresh exhortation to every table—and a sermon to conclude. They who could stay there from beginning to end, with any profit to their souls, must be made of different materials from me.

Monday, 20th.—Balgonie. Here we were hospitably received by Lord and Lady B. There were prayers in the evening; and the conversation had a very useful turn.

Tuesday, 21st.—Lord B. accompanied us to Melville, the seat of Lord Leven his father, who has for nine years been Commissioner, *i. e.* the representative of the king in the General Assembly. His Lordship received us with

much courtesy. He had a considerable part of his family with him. Our conversation was altogether spiritual; and the whole family evidently took pleasure in it. They wished me to speak in the evening, and assembled about a dozen besides all their own family to hear. The Lord favoured us with a profitable opportunity. The house is large, but not grand: the furniture is old and plain; the pictures are few. There was however, what is infinitely better than pomp and grandeur, a peace and harmony, the offspring of well-regulated habits and inclinations.

Wednesday, 22d.—To St. Andrew's.

Thursday, 23d.—St. Madoes. Stopped at Rev. Mr. Kennedy's, and a delightful visit we had. We found sweet communion with him and his wife. All the road from Dundee to Perth is exquisitely beautiful, along the banks of the Tay.

Friday, 24th.—Set out for Dunkeld—saw the Duke of Athol's grounds. Here I was fatigued with my walk—we declined prosecuting our journey, notwithstanding the horses were at the door. There, through mercy, I slept sweetly, and pursued my journey on Saturday 25th to Moulin: twelve miles in my way to Blair Athol. At Moulin, I visited Rev. Mr. Stewart, a most agreeable and pious man. The Sacrament was to be administered next day, and according to custom, there were two complete services: but the former alone was in English. I heard the discourse from Mr. E., minister of Blair. He is an old man, and wants life and animation. Neither myself nor Mr. H. was much edified. After the service we went to Blair. We returned through Killicrankie Pass to Moulin.

This was the first step of my return.

Sunday, 26th.—Sacrament Sunday at Moulin. The congregation was numerous, and the communicants almost 1000. I preached a short sermon, and while they were partaking, I spoke a few words of encouragement, and bid them depart in peace. I expressed to them in the former exhortation my fears respecting the formality which obtains among all the people, and urged them to devote themselves truly to Jesus Christ. After that I partook with the third table. On the whole, this Sabbath was not like

the last. Then I was very much affected: now I was barren and dull: God however is the same, and his word is unchangeable; and in *that* is all my hope. Woe be to me if I were to be saved by my frames: nevertheless, I would never willingly be in a bad one. At six in the evening I preached again to those who understood English; but they were few, and they seemed not to understand me. In the evening, Mr. Stewart came up into my room; and we had much and useful conversation about the ministry. He complained much of unprofitableness, and was much affected during the conversation. We prayed together, and parted very affectionately with the 'Osculum pacis.' He promised to write to me."

This proved a most important meeting to Mr. Stewart: and little did Mr. Simeon imagine, during his "barren and dull" state that day, what blessed results would follow from this evening conversation. Mr. S. narrates the circumstance more in detail in his own Memoirs (1813). "When I was in the Highlands, it was my intention to go as far as the pass of Killicrankie, and afterwards return to Dunkeld, on a Friday afternoon. But at Dunkeld I felt myself poorly; and when my horses were brought to the door, I ordered them back; and proceeded to Killicrankie the next day. At Moulin, a village four miles from K., I called to see a Mr. Stewart, to whom I had a letter of introduction; and as it was the day of preparation for the Lord's Supper, which in Scotland is observed with peculiar solemnity and long public services, I agreed to visit the pass of K., and return for his services and spend the Sabbath with him. Mr. Stewart, the minister, was a man in high repute, both for amiableness of manners and for learning; but he was very defective in his views of the Gospel, and in his experience of its power. When we were all retiring to go to bed, I had him with me alone in

my chamber, and spoke such things as occurred to my mind with a view to his spiritual good; and it pleased God so to apply them to his heart, that they were made effectual for the opening of his eyes, and bringing him into the marvellous light of the Gospel of Christ. From that moment he changed the strain of his preaching, determining to know nothing among his people but Jesus Christ and him crucified: and God has now, for these fifteen years, made his instructions most eminently useful for the conversion and salvation of many souls *."

"Monday, 27th.—To Taymouth.

Tuesday, 28th.—To Inverary. Our minds the whole day were in a most comfortable frame. We arrived at our inn; having unbounded cause for thankfulness to God. O! for an heart to praise him.

Wednesday, 29th.—To Aroquhar and Luss.

Thursday, 30th.—To Ben Lomond. From the foot we arrived at the top in three hours. Mr. H. and myself then went to prayer, and dedicated ourselves afresh to God. We then surveyed the scenery, which to the north-west was exceedingly grand: for immediately across the lake were a vast multitude of hills, whose lofty summits, clad in russet, formed a view totally different from anything I had ever seen. We had a bird's-eye view of them, and their appearance was inexpressibly majestic.

Friday, July 1st.—At Dumbarton, and to Glasgow.

Sunday, 3d.—Had an interview with Rev. Mr. Falconer. He is minister of the English chapel; and at his request I preached for him both morning and afternoon. I

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* For a full account of this revival of religion at Moulin, see the *Memoirs of Dr. Stewart.* In Mr. Simeon's copy of the work, given to him in 1822 by Dr. Buchanan, he has written:—"When I preached all through Scotland in the year 1796, the expediency of it was doubted by some on this side the Tweed. But no one who reads this memoir will doubt it."

had good seasons on the whole; thanks be to God for them. In the evening I preached at the College Kirk. There was a large audience, and the place was well calculated to speak in. Blessed be God for a good season. After service a great many ministers came into the vestry.

Monday, 4th.—I preached at eleven o'clock at the chapel of ease to a very considerable congregation.

Tuesday, 5th.—I preached at twelve o'clock at Kilsyth, at Rev. Mr. R.'s. All his elders met after the service, and commissioned him to thank me in their name. This is an encouragement to preach more, both 'in season and out of season.'

Wednesday, 6th.—At Glasgow. In the evening I preached again at the chapel of ease to a very large congregation; I suppose 1800 persons. We had a refreshing season, especially while addressing young persons, from Isaiah lv. 8, 9. Rev. Mr. Falconer, the English minister, was one of my audience. He had previously called upon me to desire that I would preach for him again. His congregation had been pleased with what they had heard, and commissioned him to repeat his invitation. This I look upon as a special mercy from God; for though I endeavoured to speak prudently, I withheld nothing that was profitable to them. In the evening several were invited by my worthy host to sup with me; amongst these was Mr. Dale, the proprietor of the works at Lanark.

Thursday, 7th.—To Hamilton and Lanark. We did not stop in the town, but proceeded to the cotton-mills, by the express desire of Mr. Dale. After being refreshed with a dish of tea, I spoke to 4 or 500 children, besides about 200 grown persons. The children were orderly and uniformly clothed; but I was not able to fix their attention long. It did not appear to me a profitable season; the fault was my own; I had not studied any subject, nor was my spirit devoutly impressed with my office and employment. Thanks be to God who has given one to bear the iniquity of my holy things.

Friday, 8th.—Went to see Lady Ross's grounds. Here also I saw blind men weaving. They had just been taught a little in the asylum at Edinburgh.

MAY I NEVER FORGET THE FOLLOWING FACT:—

One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eye-sight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eye-sight till 25, and had been blind now about three years. My soul was much affected and comforted with his declaration. Surely there is a reality in religion! In the evening we arrived at Edinburgh, crowned with mercy and loving-kindness.

Saturday, 9th.—It being the day before the Sacrament in the Canongate Church, there was a sermon there by Mr. Dickson. Mr. D. is a blessed man of God, and I trust a very useful minister of Christ.

Sunday, 10th.—Now for the third time I partook of the holy Sacrament. Mr. Buchanan preached upon Ps. xlii. 1, 2. 'As the hart,' &c. His sermon was well calculated for usefulness: it was in every respect judicious, and well delivered. He afterwards fenced the tables judiciously for about half an hour, and then served the first table; when his observations were truly edifying and comforting. At the fifth table I myself partook. I had a delightful season, and Christ was peculiarly precious to my soul. I did not attend to the exhortation, but to my own meditations; for indeed the custom of giving continued exhortations is very bad, inasmuch as it prevents people from attending to their own private and personal concerns. On my return home I found a still richer savour of divine things, so that never in my life did I feel my soul filled with more self-abhorrence, or more admiring thoughts of the Saviour's love. I dined at Mr. B.'s, but did not, like the others, return to church. I had to preach a sermon in Lady Glenorchy's chapel; there were about 3000 people in it; and the Lord gave me liberty in addressing them on behalf of the destitute sick; and they collected what was much more than I believe they ever had before. I found myself

so indisposed by my cold, that this duty was all which I thought it prudent to undertake in this day. Mr. Haldane gave me a parting prayer at night.

Monday, 11th.—I was still poorly, but ventured out to the accustomed service after the Sacrament. Sir Harry Monereiff preached on self-denial; and a very deep, sensible, and experimental sermon it was. He shewed that we were called to deny ourselves, 1. in resisting whatever obstructed the divine life; 2. in exercising the duties and functions of the divine life. I was so poorly I could scarcely open my eyes; but this did not prevent me from hearing with profit. After sermon this morning, my dear friend Mr. Haldane left me, after having been my companion three weeks. We were mutually affected with fervent love to each other, and with thankfulness that we had been permitted so to meet together.

Tuesday, 12th.—I was so much worse that I thought it prudent to send for Mr. Bell, the most eminent surgeon in Europe. I sat all the morning in an easy chair, not having an idea in my mind. He gave me leave to preach in the evening. In my sermon the Lord vouchsafed to me and to the people much of his presence. It was a solemn and impressive season. Nor was I at all the worse for my exertions.

Wednesday, 13th.—I was manifestly better, and joyfully paid my guinea to Mr. Bell. Lady Maxwell, and many others, sent to make enquiries after my health; thanks be to God for such love shewn to his unworthy servant. Once more, through the mercy of God, I was spared to preach in Mr. Dickson's chapel. This also was a very profitable occasion; and the last sermon that I preached in Scotland. Respecting all the sermons I preached, since my first departure from Cambridge to this hour, I must acknowledge, to the glory of my God, and with most unfeigned thanks to his name, I have experienced the divine presence in a manner that I never have in my whole life during so long a period together. O that I may be constrained by this mercy to devote myself more entirely to the service of my blessed Lord and Master! My labours

had rather a good effect on my bodily health; and I rested well through the night.—Adored be my God! Amen.

Thursday, 14th.—My dear friend Mr. Buchanan kindly assisted me in packing up, or rather, packed up my things for me. This done, *we concluded as we had begun with prayer.* I set off about two o'clock upon my return for England.

Saturday, 16th.—Reckoning Berwick, with three miles on the north and west of it, as a kind of neutral spot, I passed into England over the Tweed, and again devoted myself to God, who had spared and preserved me from the time that I first entered Scotland to the moment I left it. O that I could bear in mind the goodness of the Lord!

Wednesday, 20th.—Studley Park, and Hackfall.—In the course of conversation with the person who shewed me the grounds, I took occasion from the rocks to speak of Christ; and had the happiness to find that he had been lately awakened at the age of sixty. After much sweet conversation, wherein he spoke of the good done by the methodists in that neighbourhood, I prayed with him in a small kind of hall on the summit of the highest hills. It was a refreshing season: and I bless God for it.

Harrogate, and Leeds.

Thursday, 21st.—I saw Mr. Atkinson. He gave me an affectionate and hearty welcome.

Saturday, 23rd.—I went to breakfast with Dr. Coulthurst and his lady at Halifax.

Tuesday, 26th.—Arrived at Nottingham to breakfast: at Loughborough called on Mr. and Mrs. Cradock. Set off for Leicester;—where I arrived a little before the evening service. Mr. Robinson desired me to preach; nor did I need any invitation; for I was glad of an opportunity to testify my love towards him, and had pressed forward nearly ninety miles in two days for that very purpose. It was an additional happiness to me to meet dear Mr. Lloyd there: his heart was full of love: blessed be God for him! Mr. Jones of Creaton, and Mr. Brotherhood, were also at Mr. Robinson's; the former is but poorly in health and spirits, but in a delightful state as to his soul. It was a glorious sight to behold a week-day lecture so well attended; and

on the whole: I had reason to be thankful for divine assistance, as I hope the people had for somewhat of a blessing.

Wednesday, 27th.—After breakfast Mr. R. and Mr. L. went with me to visit —— of whom, alas! I hear but poor accounts, which grieve me much. Mr. R. informs me that she seldom attends his church, and that she has suffered loss through the respect paid to her abilities. O, how dangerous is it to meet with honour and applause! May God keep *me* from so abusing that measure of love and respect which I have received through the whole of my journey.

Thursday, 28th.—Harborough, and Orlingbury.

Friday, 29th.—I went to Mr. Kilvington's early, and breakfasted there: he is in the parsonage, a comfortable situation—a quiet haven after all his storms.

To Thrapston.

My servant not meeting me at Huntingdon with my mare as I expected, I went gently to Yelling, and stayed there all night. Mr. Venn breaks apace, but is in a blessed frame.

Saturday, 30th.—I arrived at Cambridge, (thanks be to my God), in perfect safety; and found all things as I left them. *May God enable me to devote myself to him more unreservedly than ever!*"

"The Rev. Dr. BUCHANAN to Mr. SIMEON.

"Canongate, July 18, 1796.

* * * "Many, I trust, have cause to thank God for your visit to Scotland; as for myself, I consider it as one of the greatest mercies I have received for a long time; and had nothing else been the result of my journey to England, I would have thought myself amply repaid. The friendship that has taken place betwixt us is founded not on the fluctuating principles of the world; and shall continue, I hope, to exist when this world and all its fleeting vanities shall be for ever at an end."

"The Rev. Mr. BLACK to Mr. STEWART.

"Oct. 1796.

"I cannot express the heartfelt joy which I have received from your two last letters. I desire to join with you in giving all the praise to Him, to whom alone it is due, who hath shewed you the power of his works, and what great things he can and will do for those that hope in his mercy. Indeed the more I think upon the means of your present revival, the more I am filled with astonishment at the methods of the Lord's dealing with his people. Mr. Simeon's visit to Scotland was altogether unexpected. He has told me, that till he saw Dr. Buchanan, he had no more idea of coming to Scotland, than of going to the East or West Indies. His calling at Moulin was equally unlooked for. The letter which introduced him was quite a random thought that occurred to me, I cannot tell why or how. Upon what trivial circumstances do many of the most important events of our lives turn! Two strangers from a distance must be sent to Moulin, at a season of peculiar solemnity, to become the instruments of good to your soul, and through you to the souls of many. O, my dear Sir, 'magnify the Lord with me, and let us exalt his name together.' He is 'excellent in counsel, and wonderful in working;' and your experience is now added to that of thousands who can declare, 'that verily there is a God that heareth prayer. I rejoice to hear that this lively, comfortable frame of mind still remains, and that it is attended with renewed alacrity in your public work. Long may it continue so, for your own comfort, and the benefit of your people! But changes, inward as well as outward, you must

expect to meet—with many a dark and rugged step. But O! what a privilege is it to know where relief is to be found: to know, experimentally, the power and grace of our Almighty Physician; and, under a daily, deep conviction of our guilt and helplessness, to be committing our souls, our families, our flocks, our every concern, into *his* faithful hands who careth for us."

"Dr. BUCHANAN to Mr. SIMEON. "Oct. 25, 1796.

* * * "The accounts you give me of the good that is doing at Cambridge fill my heart with joy. Oh! may you have a great, a very great deal of such news to send me from time to time. What so reviving as to hear of poor sinners, especially young ones, enquiring after God their Maker and Redeemer; and still more, of persons in the ministry, who begin to perceive the glory, and feel the power of that blessed Cross, at which they once stumbled and were offended. My dear brother, our gracious Master has been pleased to honour you greatly in this best of works. I have Mr. Black's permission to transcribe the following paragraph from a letter he lately received from Mr. Stewart of Moulin, which will shew you what good you were the instrument of doing in one important instance, when in Scotland. "The sentiments (says Mr. Stewart) I have felt since Mr. Simeon's visit, you have been pleased to call a revival; and I am not sure but an expression of my own may have suggested the word. The word however does not strictly apply. It was no revival: I never was alive till then. I think however I was in a state of preparation. I was gradually acquiring a knowledge of divine truth. It was given me to see that such truths are contained in the

Scriptures; but I did not feel them. Indeed I yet feel them but very imperfectly. I know nothing to which I can so fitly compare myself as to Ezekiel's dry bones, when they were covered with flesh and skin, but were without life or sensation. It was reserved for Mr. Simeon to be the man, who should be appointed to prophesy to the wind and say, 'Come from the four winds, O, breath, and breathe upon this dead body, that it may live,' &c." 'What joy should this give you, and how much should it animate all of us to be faithful and zealous in speaking for God, when he gives us opportunity. I desired both Mr. Black and Mr. Haldane to inform Mr. Stewart that you would be glad to hear from him."

"The Rev. A. STEWART to Mr. SIMEON.

"Dear Sir, "Moulin, Nov. 25, 1796.

"Ever since the few happy hours in which I was blessed with your company, I have daily thought, with pleasure and gratitude, of the Lord's loving-kindness to me in sending two of his chosen servants, so unexpectedly and so seasonably, to speak to me the words of life. Often have I longed to express to you my ideas and feelings; but knowing your many engagements, I was unwilling to obtrude myself on you as a correspondent; especially as the number of these must have been considerably increased by your late excursion to Scotland. My kind friend Mr. Haldane, in a letter I received two days ago, tells me you have not forgotten me, and that you desire to hear from me. I cannot any longer deny myself the pleasure of complying with your kind request. I wish I knew how to express my filial regard and attachment to one, whom I

have every reason to consider as my spiritual father. If Onesimus might call Paul his father, with the like reason may I call Mr. Simeon mine. For indeed I found from your conversation, your prayers, preaching, and particularly from our short interview in your bed-room, more of religious impression, and more of spiritual life and ardour infused into my soul, than ever I was conscious of before. I had read and heard about the natural state of man, and about the grace of the Gospel; but never till then felt its power. My opinions were, I believe, pretty free from error; but they had not yet affected my heart. I knew, and had no doubt, that the objects revealed in the Gospel were real; but I did not see them, feel them, taste them. O, my dear Sir, praise the Lord on my behalf, who hath given me to perceive something of his glory and his grace, as displayed in Christ Jesus; though I have a great deal yet to see and to learn. * * * In emulation of your manner of preaching, I have for four months past preached English from short skeletons, without reading, or committing to memory; a thing I had never attempted before. My discourse is less correct, and must offend a critick; but it is more energetic, and may profit a soul that is hungry for the bread of life. A-propos of skeletons, Mr. Haldane has just sent me yours. I have done little more yet than cut up the leaves, and glance at a page or two. I already see in them the correct, orderly, logical brain of a Cambridge Graduate; and I am sure I shall find, on further perusal, much sound, salutary instruction. I see in the Essay many things wholly new to me: for at the Divinity Hall where I studied, or rather attended, we never got one direction how

to make a sermon. As I am only beginning to practise the art of preaching, I hope I may get profit by these instructions. * * * Next to the conversation and society of my respected friends, I have always found their letters one of the most efficacious means of quickening and rousing the faint, spiritual principle within me. If you can spare time to write to me, I shall esteem it as a high favour, and I am sure it will do me good. Through the Lord's kindness to us, my wife, sister, and little boy are all well. We enjoy peace, harmony, and the comforts of domestic society in an uncommon degree. We all join in most affectionate and respectful regards to you. Grace and peace be with you.

"Yours most sincerely,

"ALEX. STEWART."

"P.S. A poor woman in this village, who heard you preach here, insists on my letting you know how much she enjoyed your discourse, and how much she was revived by it. She is one of the few real Christians, whom I can number in my parish. She lives quite alone, in a small hovel, on a very scanty provision, confined almost entirely to her seat by weakness and distress of body. Yet she is for the most part cheerful, and always resigned and thankful. She enjoys a great measure of the Lord's countenance, and lives much in communion with him. She is able, on some few occasions, to bear being carried on a chair to church. Some one or other of us generally visit her once a day.—Do, my dear Sir, remember me in your prayers. In mine, such as they are, I seldom omit making mention of you. What a privilege it is to be allowed to ask blessings on those we love!"

Mr. SIMEON to Mr. STEWART.

"My very, very dear Friend,

"Among the many rich mercies which God vouchsafed to me in my late excursion, I cannot but consider the sweet interview which I enjoyed with you, as one of the greatest. There is an unaccountable union of heart with, or, if I may so express myself, an outgoing of the soul toward some persons, which we feel instantaneously, and we know not why. There is something that irresistibly impresses the mind with affection, and disposes one to communicate one's ideas with freedom and familiarity; such I felt almost the first instant I saw my dear friend at Moulin. I hope it is an earnest of that everlasting union, which our souls shall enjoy in the regions of light and love. Often have I reflected on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own, to have been with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken at Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day; and though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey, weighed a little in the scale, perhaps as much as one part in twenty. The circumstances

of your having the Sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee; true, but how often had He taken a circuit, going through the towns and villages round about. But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appear insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect those invisible interpositions, if we commit our way to Him, and every instance that comes to our notice, should encourage us to acknowledge Him in all our ways. I am exceedingly comforted, my dear brother, with the account which you give of your soul. O how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? What are duties without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others,—this I say, is a felicity which nothing but heaven can exceed. Often have I implored this blessing upon yourself and

upon your sister, (with whose unaffected piety my soul was much refreshed,) and upon your whole family; and I hope, that to my dying hour, my prayers and thanksgivings upon your account shall yet ascend up before God. I hope, too, that you will bear my unworthy name upon your heart, whenever you get within the vail.

"The account you give me of the dear poor woman rejoices my heart. How often does God magnify the exceeding riches of his grace towards objects whom the world looks upon with contempt; and angels esteem it an honour to minister to those who have hardly the necessaries of life! I admire this! I adore God for it; it is to me a delightful proof of his goodness, and of his all-sufficiency to make us happy. Pray give my fervent love to her. If I could, I should very cheerfully send her something more substantial. I bless God for Mrs. S.'s recovery, and, with Christian respects to her and your sister, remain yours."

CHAPTER VII.

CHOSEN LECTURER OF TRINITY CHURCH—ENGAGES MR. THOMASON AS HIS CURATE—OBTAINS THE CURACY OF STAPLEFORD—SUB-DIVISION OF HIS RELIGIOUS SOCIETY—VINDICATION OF SUCH SOCIETIES—ABUSES OF THEM—PUBLICATION OF CLAUDE'S ESSAY—THE FIRST VOLUME OF SKELETONS—APPENDIX AND PREFACE—ARCHBISHOP SECKER'S REMARKS—ORDER FROM CHARLES II. TO THE UNIVERSITY—CONTINUED EFFORTS FOR MISSIONS—MEETING AT MR. WILBERFORCE'S—LETTER FROM DR. COULTHURST—SECOND JOURNEY TO SCOTLAND—DR. PRINCIPAL HILL—DR. STEWART—SIR GEORGE ABERCROMBY—MR. Mc INTOSH—MR. CALDER—PROVOST INGLIS—THE GOVERNOR'S ZEAL AT FORT AUGUSTUS—SIR JAMES COLQUHOUN—OPPOSITION OF THE MODERATE PARTY—RETURNS THROUGH CARLISLE—MR. FAWCETT AND MRS. GILPIN—BENEVOLENT SOCIETY AT LEITH—REMARKS ON THE DOCTRINE OF PERFECTION—LETTERS FROM DR. BUCHANAN—EFFECT OF PREACHING AT EDINBURGH—INCREASED LABORS AT CAMBRIDGE—DR. MILNER'S OPINION OF MR. SIMEON—LETTER FROM MR. VENN ON MISSIONS—FORMATION OF THE CHURCH MISSIONARY SOCIETY.

1796—1799.

MEMOIR CONTINUED.

In 1794 I was chosen Lecturer of Trinity Church without opposition; and as I thought it unprofitable for one minister to labour three times a day in the same Church, I invited my dear and honoured friend Mr. Thomason to become my assistant, and procured the curacy of Stapleford, in which he might minister in the morning, and I in the afternoon. Thus we both were fully employed; and it was a great joy to me to have such a colleague to labour with me. On his becoming my assistant (Oct. 1796), I judged

it inexpedient to continue meeting my people all together in one body, because there was not now the same necessity as formerly, and because he no less than myself would be involved in any obloquy that might attend it. To have some opportunities of meeting my people I considered as indispensable; for how could I know my sheep, if I did not see them in private; and how was it possible for me to visit so many at their own houses, and to find out all their different states and trials? If there were regular seasons for us to meet together, I could from time to time invite them to state to me, either before others or in private, whatever they might wish to say: and I could learn by conversation something respecting the state of their souls before God. I could learn, too, whether any were in danger of being drawn away by the Dissenters, or were imbibing any erroneous tenets, or were acting in any respect unworthy of their holy profession. I am aware that even such societies as these are by many accounted irregular, and that very few of the governors of our Church would sanction them. Indeed it is a curious fact, that the establishing of such societies is generally supposed to indicate an indifference towards the Church, when it actually proceeds from a love to the Church, and a zeal for its interests. Were the Bishops acquainted with the ministers who are called Evangelical, they would soon see the importance, yea, and the absolute necessity, of such meetings, not merely for the edification of the people, *but chiefly for the preservation of the Established Church*. The Dissenters in general, and the Methodists in particular, have such meetings; and they are found to be of the highest utility for the cultiva-

tion of mutual love, and for the keeping of their respective members in one compact body. Where nothing of that kind is established, the members of any church are only as a rope of sand, and may easily be scattered with every wind of doctrine, or drawn aside by any proselyting sectary. What influence can a minister maintain over his people, if he does not foster them as a brood under his wings? As to the idea of such meetings being contrary to our obligations as ministers of the Establishment, let any one read the Bishop's Charge to the Priests in the Ordination Service, and say, whether a clergyman can fulfil his duties without them? I am well persuaded he cannot; and experience proves that wherever there is an efficient ministry in the Church without somewhat of a similar superintendence, the clergyman beats the bush, and the Dissenters catch the game: whereas, where such a superintendence is maintained, the people are united as an army with banners. This has been the case in Cambridge to an extraordinary degree; for in the thirty years that I have ministered at Trinity Church, the Dissenters have not (as far as I recollect) drawn away three whom I was not glad to get rid of. It has only been the refuse, who have first lost all simplicity of mind, if not wholly departed from God, that they have been able to steal from me. The number of my people, I mean of those who appeared to be spiritually enlightened, were about 120; (those who came to my Church from the adjacent villages being of course omitted, on account of their distance from me:) and these I divided into six societies, of about twenty each; so that by meeting two societies and one in every alternate week, I

could see them all in the month. In these societies I separated men and women, and associated together those who were most suited to each other. One society in particular I made of those who were more judicious and experienced, and who were denominated stewards, from their having to dispose of the alms which we regularly collected in all the societies for the relief of the poor. A select number had been separated to this office even whilst we were meeting all together; and therefore it seemed highly expedient that they should constitute a separate society now. Besides, I had now a further view in forming them into one society: for as now I could only meet the different individuals once a month, instead of once a week, it was desirable that I should have some, in whose judgment I could confide, to inform me of all that was passing among the people; for instance, whether any were turning back from God, or inclining to the Dissenters, or in any view whatever needing my peculiar care: by them, too, I could learn, far better than by any other means, the state of those who were desirous of uniting themselves with us. Moreover, I could make use of them in the first instance to rectify any little disorders, and reserve myself to interpose in matters which they were unable to accomplish. I considered myself as a coachman upon the box, and them as the reins, by which I had immediate access to every individual in my Church: and, from the most mature reflection, I cannot but consider this as of the greatest importance to the welfare of any people. That it is open to abuse is certain; and what is there that may not be abused? Even the Apostolic Churches were more or less distracted by the con-

ceit of some, or the violence of others; and whilst human nature is what it is, we cannot hope to find any society of men on earth free from some kind of evils; but whilst I was able to attend to all the societies myself, there was as little evil arising from this arrangement, as can be expected in any society on earth. It pleased God, however, to afflict me at last with almost a total loss of my voice, so that for the space of two years I could do very little in public, and nothing at all in private; and during that time several of the people became conceited and headstrong. Long before I changed the plan from one society to six, there had been a weekly meeting for prayer (as there was in many other places through the kingdom) on account of the war: and when the change was made, that prayer-meeting was continued, being carried on by the people without me: for, on account of my numerous societies and engagements, I could not be present at them. This was an evil; but it was one which I could not remedy. Could I have superintended and conducted them myself, I have no reason to think that any evil would have arisen from them: but, where people are left to themselves, the most conceited and the most forward will take advantage of it to shew their evil dispositions; and if they can gain an ascendancy, (which they too frequently will), they will prove a plague and a grief to the minister that is placed over them. So I found it: and when I returned among my people, I strove in vain to reduce them to a better state. Not that any great evil immediately appeared: but I saw that some of the chief stewards had lost a measure of their simplicity and tractableness; and the general

rage which had recently arisen through the nation for itinerant preaching, had visibly infected some amongst them. This I endeavoured to stop; being well convinced, that, whether it was evil in itself or not, it was not possible for me as a minister of the Established Church to countenance such proceedings amongst my people, since I should assuredly be represented by my enemies as a patron and encourager of those irregularities. To a certain extent I prevailed; for I summoned the stewards to make known to them my views of the subject, and actually expelled from my societies one, who had taken out a licence as a preacher. But within these two years (*i. e.* about 1811) matters have been brought to a crisis; and the lamentable state of my people has fully appeared."

We must here interrupt Mr. Simeon's narrative, as the memoir passes on immediately to the record of matters which did not take place till long after this period. We shall endeavour, as far as possible, to supply the history of the interval from the scanty materials which are at present accessible.

Mr. Simeon had now for sometime been engaged in giving instruction to a select class of Students on the Composition of Sermons: and having found by experience the value of the rules laid down by Mr. Claude* in his celebrated Essay on the subject,

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* The Rev. John Claude was "a minister of the reformed religion in France, who preached upwards of forty years with great acceptance, first at St. Afrique, afterwards at Nismes, and lastly, at Charenton." From the violence of the persecution in France he was compelled to flee to the Hague, where he ended his days.

he prepared to publish a new edition of the work, adopting the translation from the French, already made by Mr. Robinson of Cambridge. So far back as the commencement of 1792, Mr. Simeon had made an abridgement of the Essay for the use of his class; and at the end of this manuscript syllabus there are appended some "additional observations" of his own*. Having revised and considerably improved Mr. Claude's Essay, he published it in 1796 with an Appendix containing one hundred Skeletons of Sermons, several being the substance of discourses preached by him before the University. This Appendix was the germ of that great work, which ultimately extended to twenty-one large volumes, and was emphatically the work of his life. It may be worth while to notice Mr. Simeon's design in compiling this Appendix, at a time when he could so little foresee to what results it would lead him. His observations also on the nature of the work itself may not be without their use to those who feel anxious to preach the Gospel with efficiency as well as fidelity. "Instruction (he observes) relative to the composition of Sermons is of great importance, not only to ministers, but, eventually, to the community at large. And it were much to be wished that more regard were paid to this in the education of those who are intended for the ministry. It has sometimes been recommended to the younger clergy to transcribe printed Sermons for a season, till they

* The following are not unworthy of notice: "Get the mind impressed with the subject;—Write your own before you consult commentaries.—Often stop and ask, What am I writing upon? What have I undertaken to explain and illustrate?"

shall have attained an ability to compose their own. And it is to be lamented, that this advice has been too strictly followed: for, when they have once formed this habit, they find it very difficult to relinquish it.... To remove, as far as possible, these difficulties from young beginners, is the intent of the Skeletons annexed to this Essay. The directions given in the Essay itself cannot fail of being helpful to every one who will study them with care: but there appears to be something further wanted: something of an intermediate kind between a didactic Essay like Claude's, and a complete Sermon; something, which may simplify the theory, and set it in a practical light.... A scheme, or Skeleton of a discourse, is that species of composition to which we refer. It should be not merely a sketch or outline, but a fuller draft, containing all the component parts of a sermon, and all the ideas necessary for the illustration of them, at the same time that it leaves scope for the exercise of industry and genius in him who uses it. The pious and learned Bishop Beveridge has written four volumes of such Skeletons, under the title of *Thesaurus Theologicus:* and if the author had intended them for publication, he would probably have so completed his design as to supersede the necessity of any similar work.... That so great a divine should write so many compositions of that kind *solely for his own use,* is a clear demonstration of his judgement with respect to the utility of them in general: and the circumstance of his never intending them for the public eye, is sufficient to exculpate any one from the charge of presumption who should attempt an improvement. The following Skeletons are not intended particulary to exemplify Mr. Claude's rules.... but

rather to illustrate one *general* rule; namely, to shew how texts may be treated in a *natural* manner. The Author has invariably proposed to himself three things as indispensably necessary in every discourse—UNITY in the design, PERSPICUITY in the arrangement, and SIMPLICITY in the diction.....If his life be spared, he hopes to form a system of doctrinal, practical, and experimental divinity in a series of Sermons, each of them contained in two pages, like the specimens here exhibited.....What may be the number of these he can at present form no idea: they may be comprehended in three hundred, or may extend to five hundred *."

Towards the close of this year Mr. Simeon preached a Sermon before the University, on Mark xvi. 15, 16, which he immediately published, under the title, "The Gospel Message." To this he "annexed four Skeletons upon the same text, treated in four different ways, with a view to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse." The Sermon was delivered Nov. 13, 1796, and before the end of the year no less than five editions had been published; so great an interest appears to have already been excited on the subject. In the month of April following, both this and the former publication called forth a very favourable review in the *British Critic;* of the latter work the Reviewer observes:—"The four sketches subjoined, of the same text treated on four different plans, afford a more extraordinary proof than even the former book, of the Author's vast resources in point of matter, and

* They eventually reached to the number of two thousand five hundred and thirty-six.

uncommon skill in arrangement." In the preface to this discourse Mr. Simeon makes some valuable remarks on the various modes of preparing and delivering a sermon; which perhaps may be inserted here at length, not only on account of their intrinsic worth for young ministers, but as conveying Mr. Simeon's deliberate judgment on a subject, to which for forty years afterwards he devoted his incessant attention.—"It is not possible to say what is the best mode of preaching for every individual, because the talents of men are so various, and the extent of their knowledge so different. It seems at all events expedient that a young minister should for some years pen his sermons, in order that he may attain a proper mode of expressing his thoughts, and accustom himself to the obtaining of clear, comprehensive, and judicious views of his subject; but that he should always continue to write every word of his discourses seems by no means necessary. Not that it is at any time expedient for him to deliver an unpremeditated harangue; this would be very unsuitable to the holy and important office which he stands up to discharge. But there is a medium between such extemporaneous effusions and a servile adherence to what is written: there is a method recommended by the highest authorities, which, after we have written many hundred sermons, it may not be improper to adopt. The method referred to is, to draw out a full plan or skeleton of the discourse, with the texts of Scripture which are proper to illustrate or enforce the several parts, and then to express the thoughts in such language as may occur at the time. This plan, if it have some disadvantage in point of accuracy or elegance, has on the other hand

great advantages over a written sermon: it gives a minister an opportunity of speaking with far more effect to the hearts of men, and of addressing himself to the passions, as well by his looks and gestures, as by his words. Archbishop Secker, in his last Charge, after observing in reference to the *matter* of our sermons, 'We have, in fact, lost many of our people to sectaries by not preaching in a manner sufficiently evangelical;' adds, in reference to the *manner* of our preaching, 'There is a middle way, used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them in such words as present themselves at the time: perhaps, duly managed, *this is the best.*' He then proceeds to express his disapprobation of what is called, mandating of sermons, or repeating them from memory. This custom obtains much among foreign Divines, and throughout the whole Church of Scotland; and in the Statute Book of our University there is an order from King Charles II. that this should be practised by all the Clergy, as well when preaching before the University and at Court, as before any common audience*. This shews at least that, if a minister had

* Mr. Vice-chancellor and Gentlemen,

Whereas his Majesty is informed, that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure, that the said practise, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid Preachers deliver their Sermons both in Latin and English by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the

thoroughly studied his discourse, it was deemed no objection against him, that he delivered it without book. But the way proposed by Archbishop Secker seems far preferable, on account of the unnecessary increase of labour to the minister, and because the repeating of a sermon will most generally appear, as the Archbishop justly expresses it, like 'the saying of a lesson.' Many other authorities of the greatest note might be adduced, (as those of Bishop Wilkins, Bishop Burnet, Archbishop of Cambray, &c.), if it were the Author's wish to vindicate this mode of preaching; but he is far from thinking it proper for all persons, or in all places. He considers it, however, as extremely useful, where a minister's talents will admit of it. But, after all, the great concern both of ministers and private Christians is, to enjoy the blessing of God upon their own souls. In whatever manner the Truth may be delivered, whether from a written discourse, or memoriter, or from a well-digested plan, they may expect that God will accompany it with a divine energy, if they be looking up to him in the exercise of faith and prayer. In this hope, the following Sermon, and the Skeletons annexed to it, are sent forth into the world: and if by means of them the excellency of the Gospel may be more clearly seen, its import-

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custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-chancellor for the time being, upon pain of his Majesty's displeasure.

Oct. 8, 1764. MONMOUTH.

Page 300 of the Statute Book.

ance more deeply felt, and its strengthening, comforting, sanctifying efficacy more richly experienced, the Author's labours will be abundantly repaid."

On the subject of the rapid issues of this Sermon, and his plans for future publications, Mr. S. thus writes to his beloved and honoured friend at Lynn, the Rev. E. Edwards. "Dec. 15, 1796.

"Many of my friends have stepped forth to promote the spread of my Sermon, insomuch that the fourth and fifth editions are come out this day. I hope it will please God to render it useful both to ministers and people. I am sure I never thoroughly understood Claude (if I now do) till I set myself to that work. If it prove beneficial to none other, it has not been lost upon myself. You will easily perceive that it has cost me some trouble: but though I am more lazy and indolent than I dare express to any of my fellow-creatures, I have, through mercy, some little desire to work while it is day. I want very much to know what my friends would wish me to do. I long to begin my work, but cannot tell tell what will be best. Pray advise me; I absolutely demand your advice; because, if I rate my advisers at fifty, your vote alone will count for twenty—Shall I set about a volume of about three hundred Skeletons?—Or, shall I set about one hundred half-hour Sermons?—Or, shall I write Sermons of three-quarters of an hour long, and consequently make them occupy three Volumes instead of two?—Or, shall I mind my own business, and trouble the public no more?—What an ease would it be to my mind, if two or three friends would join in telling me to adopt the last of these plans! I assure you I would regard them most faithfully, and most joy-

fully. A sow does not love the mire so much as I do idleness. May God pity, pardon, and renew me! With most affectionate respects to Mrs. E. and other kind friends, I remain your most loving, most indebted friend, "C. S."

The subject of Missions to the Heathen continued to be one of absorbing interest to Mr. Simeon; and he spared no pains to excite the zeal and secure the aid of his most influential friends in furthering the sacred cause. His earnestness and love were felt to be worthy of imitation even by Mr. Wilberforce himself, as appears from his Journal:—

"Thursday, July 20. To dine at Henry Thornton's, where Simeon and Grant, to talk over Mission scheme.

"July 22. Simeon with us—his heart glowing with love of Christ. How full he is of love, and of desire to promote the spiritual benefit of others. Oh! that I might copy him, as he Christ. My path is indeed difficult, and full of enemies. But God in Christ can and will strengthen and uphold us if we trust in him."

Amongst other distinguished friends, who were ready to give him their aid, Mr. Simeon received the assurance of cordial regard, and readiness to co-operate in the scheme, from the celebrated Dr. Coulthurst* of Halifax. Dr. C. writes,

* Dr. Coulthurst, on account of his talents, was selected to be the opponent of Dr. Milner in 1786, when he kept the "Splendid Divinity Act," to which Bishop Watson alludes in his Anecdotes of his own life. "I remember, (he says,) having seen the Divinity Schools, when the best Act, by Coulthurst and Milner—*Arcades ambo*—was keeping, that I ever presided at, and which might justly be called a real Academic entertainment, filled with auditors from the top to the bottom."

"Oct. 31, 1797.

"I rejoice to hear that the Mission-business succeeds so well; and if my poor endeavours can be of any avail, you are most sincerely welcome to them. * * * Mr. Burnet and several of my Cambridge friends informed me that you had preached the Assize Sermon last summer; and that it was heard with great attention and respect. You must expect for your loyalty to undergo the fiery ordeal of Jacobinical criticism: Mr. Ben. Flower, the authors of the *Analytical Review*, &c. &c. will honour you with their calumny. Your Skeletons were spoken of with great approbation. I do not use them myself, but I have lent them to some of my friends, who have occasionally used them. I had heard of the old Provost's death. You have lost a man, who (whatever might be his private sentiments) always expressed a great regard for you. * * * We have read with very great pleasure, and I hope with improvement, your excellent Sermon on the death of Mr. Cadogan. He was indeed a burning and a shining light. Hereafter I shall hope to peruse the Life and some of the select works of our late very valuable friend, Mr. Venn. You will remember me very kindly to the two young men whom you have so generously received into your tuition, viz. Burnet and Hey. I shall be very glad to hear of their welfare and success. I think that your Lectures to the young men may be eminently beneficial, and I hope that they feel and acknowledge the value of their privilege."

The many excellent and warm friends, whom Mr. Simeon had attached to himself during his late tour through Scotland, began now to press him with earnest solicitations to repeat his visit to the North.

Amongst the rest, not the least frequent and persuasive were the requests of his beloved friend at Edinburgh, Dr. Buchanan. In a letter the next spring, he reminds him of the deep interest that had been excited on all sides by his preaching, and holds out a prospect of increased good from his return.

"You have very great encouragement indeed to come among us. You remember the crowds that followed you wherever you preached; and many, many are the inquiries that have been made about your return, by persons of all ranks. I have reason to think that you were the instrument of doing much good when you were here; and should it please God to bring you among us again, I hope it will be with joy, and for a blessing to many."

Early in the month of May, Mr. Simeon prepared to comply with the pressing requests of his Northern friends: and commenced another Diary; a few extracts from which will be sufficient to exhibit his feelings at this time, and to record the chief incidents of his Tour.

"May, 7th.—Set out at half-past ten—frame comfortable—took leave of college as for the last time—went to Stukely, met Mr. Ramsden, preached to a good congregation—found my soul tolerably happy. At Rauceby we had a blessed day on the Wednesday, speaking on personal experience. Mr. Dikes preached in the evening. The next morning I went to Newark, to Mr. Hoare's, and proceeded early the next morning to York.

Saturday, 12th.—It was a delightful morning after a rainy night; I therefore went on the outside; and blessed be God, who overruled my mind to do so. The guard was a civil and intelligent man; I soon got into conversation with him about the best things; he heard me with attention and gratitude, and my own soul was much affected in speak-

ing to him. I arrived at York at five, and then went to Mr. Overton's. Mr. Richardson supped with us.

Sunday, 13th.—Preached at a small church for Mr. Overton, there were about 400 people; and God was remarkably present with us, many were in tears. In the afternoon at Mr. R.'s church (where were about 1800). I had much less liberty; I was enabled however to deliver my message faithfully, and I hope not without effect. In the evening, Mr. Richardson and Mr. Graham (a pious minister who has two churches in York) supped with us.

Monday, 14th.—Set off for Newcastle, stayed two nights.

Wednesday, 16th.—By coach through Berwick to Dunbar.

Thursday, 17th.—To Haddington, where I spent a very affectionate and pleasant hour with Dr. Lorimer. Thence to Edinburgh, where I arrived safe and happy about five in the evening, May, 17th, 1798. Adored be my God who has once more brought me in safety to my dear friends! O that it may not be in vain! The Lord grant that I may both impart and receive good.

Friday, 18th.—After a good night's rest, I went with Mr. B. to St. Andrew's Church. From thence we went to the Assembly-house. The Moderator prayed first, and after him three others; there being a little interval between each, devoted to business. Their prayers were almost as cold as the room itself: and on the whole I found nothing but the novelty to compensate for my time and trouble. The kind reception and hearty welcome I met with from Dr. Principal Hill, as well as innumerable religious friends, was very flattering. In the evening I preached in Mr. Dickson's chapel to a tolerable congregation, and had through mercy a comfortable opportunity."

Here the Diary terminates suddenly, and is not recommenced till June 20th, when the following entry is made:

"Set off for Carnock and Dumfermline: ordered a horse; but went in the coach on account of an appearance of rain. Was two hours going nine miles—crossed at Queen's Ferry in about 20 minutes. All the chaises were

gone out, and I had no alternative but to walk, or ride a hack-horse. But my God most graciously provided for me contrary to all expectation. A lady who had heard me preach the preceding evening at Mr. Dickson's, went with me in the coach, and accompanied me in the boat; and when she found the strait to which I was reduced, told me her carriage was coming, and that she would carry me to Dumfermline, notwithstanding it was much out of her way home. Her husband, Mr. Harrower of Torryburn, came in the carriage; and they carried me through heavy showers of rain to Mr. McLean's door; and understanding that I was to preach at Carnock that evening, agreed to stay dinner and carry me thither. This they did, along the worst road I ever saw; and after staying the service went home by a road very considerably worse than that to C. Thus did God provide for me. Had I taken a hack on that road, I might very probably have broken my neck; at all events I must have been wet through twice; before dinner going to D,, and after to C., and must almost inevitably have been laid up by a cold. *Bless the Lord, O my soul, and forget not all his benefits.*"

The next entry occurs,

"July, 9th.—Set off on my northern excursion with my dear friends.

10th.—To Forgan Denny. I preached there. There I met dear Mr. Stewart of Moulin, who is much grown in grace, and who shewed me some of his skeletons made after my plan.

11th.—To Perth—in the morning preached.

12th.—To Dundee.

13th.—Montrose. Upon mention being made to Mr. Michell of my willingness to preach, it at first excited fear in his mind, and still more after he had consulted his colleagues. But at last he determined to bear any odium; and after consulting the chief magistrate acceded. Notice was given, and about 400 collected.

14th.—Stonehaven and Aberdeen. This day we had more of the presence of our God than usual. O that we may have it abundantly increased to us!

17th.—We arrived at Mr. Russel's of Aden to dinner. I preached at his chapel. There were about 400 present. We had a solemn season. I preached on the Confession in order to strengthen his hands.

18th.—Banff.

19th.—Breakfasted at Sir George Abercrombie's, and then went to Forglin, and dined with Lord Banff, who expected us. His lordship was very courteous and pressed us to return that way.

20th.—To Elgin and Nairn; and Fort George, 21st.

Sunday, 22nd.—This was our second Sabbath. I preached to the garrison. There were at least 600 present. There was great attention. Mr. Buchanan went and preached at the parish-church to about 2000 people. I sat in the Inn, but did not improve my time so well as I should have done. In the evening I preached again, many of the officers came again, and the congregation was rather larger than before.

24th.—To Taine. There, though late in the evening, we called on Mr. M'Intosh, a most pious and blessed minister, who received us all, notwithstanding he had a friend Rev. Mr. M'Kay with him, and we had Mr. Calder with us. Never did I see a more affectionate man than he, or one who seems more likely to prove a blessing to his people. He informs me that he has a meeting of ministers in his neighbourhood eight times in the year for conversation and prayer; that he has many praying societies among his people, and many people that are truly alive to God. He sent round the town in the morning, and got me a congregation of about 250, to whom I preached with a sweet unction upon my soul.

25th.—To Dingwall.

26th.—I am to preach this evening at Mr. Calder's brother's of Ferntosh. Never were there more kind and obliging people than Mr. and Mrs. C. I preached to about 400 people, and again the next evening to above 300. We left them with much regret on Saturday.

28th.—To Inverness and Croy, and slept at the house of our kind companion Mr. Calder.

29th.—I preached for Mr. C. to about 1000 people.

After the morning service at Croy, I went to Inverness, where I preached in the evening to a very large congregation, and had a blessed season. The Provost Inglis invited us to dine with him on the Monday. We had a large company at supper; but we passed a very pleasant evening. About 40 people came to the Inn, ourselves included, and were present at family prayer.

30th.—To Fort Augustus. The minister is a missionary upon the king's bounty establishment. He is an amiable man and cordially acquiesced in the idea of my preaching in his church the next morning, as did also the Governor. The hour was fixed for 9: and the *Governor not only ordered the whole garrison to attend, but purely of his own mind ordered a drummer to go through the village with a drum, and give notice of the sermon; he himself with the other officers attended.* I suppose there were at least 300: and God was peculiarly present with us.

31st.—To Fort William. Here a Mr. Orde, who is a schoolmaster, and who preaches at Fort William one Sunday in three, asked me to preach, which I did the next morning to about 300. He sent the crier round the town with a bell in the evening, and in the morning, and at the hour of service. I had not any comfort in the sermon, for I had no opportunity for retirement.

Aug. 1st.—Set off to see *Glen Coe;* we did not choose to miss the sight. Indeed we were well repaid for our trouble; the entrance is wonderfully grand; and the remainder of what we saw was very fine.

2nd.—To Oban.

3rd.—We hired a boat to carry us to Arosh, and set off at 6 o'clock with four men. We had a comfortable voyage, and arrived pretty expeditiously in five hours and a half. From thence we walked through a good deal of rain and wet ground to Loch Nagaul. There we found a boat belonging to a Mr. John Maclean, and after conversing with two men who lived at the head of the Loch, and agreeing to give them whatever Mr. M. should judge fit, we went to Mr. M.'s exceedingly wet in our feet, but comfortable in other respects. We were kindly received: and dinner being nearly

ready we stayed. Afterwards he went with us to the boat; but lo! after four hours stay we found the boat not touched, nor anything got ready. The two men behaved with the greatest sang froid, and being desirous to impose upon us in a very shameful manner, we dismissed them with indignation; and took only Mr. M.'s man and one of our own, whom we had taken with us for our guide. The men evidently supposed we could not do without them; there being little or no wind; but Mr. B., Mr. K. and myself determined to take two oars, alternately relieving one: we however had scarcely proceeded fifty yards before a breeze sprung up, and we sailed in three hours to Lagganulva, where we arrived at 9. The landlord, M^c^Kinnon, and another man, went with us next morning in our borrowed boat to Staffa. We set off a little after five, and arrived in two hours and three quarters. The weather both thither and from thence was as favourable as could be conceived. * * * My mind was somewhat occupied about my dear brother Thomason and my people, and our fellow-traveller whom we had left at Oban. Never was there a finer day, never a more prosperous voyage. We set off from Arosh at 10 minutes past 4, and arrived at Oban at 25 minutes past 7. Mr. Stevenson and the other inhabitants of Oban had concluded that it was impracticable to visit Staffa on account of the tempestuousness of the weather; and when they found us return, they concluded for certain that we had come back without making the attempt. When we assured them that we had been, and had spent two hours on the Island, they were quite amazed, and declared that they never knew the voyage performed in so short a time before: so graciously did God deal with us! The wind invariably blew from the quarter that favoured us, whether we sailed north or south, or west or east.

6th.—To Inverary by Loch Etive and Loch Awe.

7th.—To Arrochar. In this romantic road, very little inferior even to Glen Coe, we passed through Glen Croe. We did not go to the town, but called on the minister. We had a warm debate about justification by faith. I was enabled to speak as I would ever wish to speak on that

subject: I contended earnestly for the faith, but I hope with love, and modesty.

8th.—At Sir James Colquhoun's.

9th.—In the evening I spoke to the family and many of the neighbours, and had a good season; but the servants never, either at morning or evening prayers, enter into the parlour. This I hope will one day be altered.

10th.—To Dumbarton and Glasgow.

17th.—About 8 in the evening we reached Edinburgh, having experienced nothing but love and mercy during our long absence from it. We called on Dr. Hunter almost immediately, and had a confirmation of what we had before heard by report,—the strenuous opposition of the *moderate* party to my preaching. They had called on all who had employed me, and complained to them as offending against the laws of the Church. They had called on Mr. B. just before our departure; but none of the offenders judged they had transgressed any law; and Dr. H. in particular answered them with great wisdom and firmness. He told them that there were other violations of their laws, (viz., the attending of plays and the neglecting of parochial visitations), which needed more to be inquired into, and which would be inquired into, if any inquiries relative to the other matter were instituted. But, though this idea will probably stop them from criminating individuals, *they will most likely bring in an overture in May next, to prevent any from officiating in their churches who are not in a capacity to receive a presentation in their church.* This will effectually cut off all intercourse between the English ministers and the Presbyterian congregations. But God reigneth, and will support his own cause.

19th, Sunday.—Heard Mr. Dickson in his own chapel. Preached in the afternoon for Mr. B. and in the evening at Leith. Eight ladies had engaged in a society for visiting and relieving the sick. God had already given them much encouragement.

21st.—Preached in the evening to a large and attentive congregation my farewell sermon.

23rd.—Engaged a gentleman, a Mr. Rutherford of Glasgow, to take a chaise with me to Carlisle. We set

out at 6 in the evening. The separation from my dear friends was very affecting to us all. It was a sweet season; and I trust our hearts will long be comforted with the remembrance of it. After dinner our prayer was interrupted by weeping, and we concluded it with singing. Before tea we had another prayer.

Carlisle, Aug. 25th.—Visited Mrs. Gilpin, and had a sweet season in expounding John vi. about mid-day. Went in the afternoon to Scaleby Castle. Mr. and Miss Fawcett received me very kindly, and returned with me in my chaise to Carlisle.

26th.—Preached twice, and had tolerably comfortable seasons. In the evening I spoke at Mrs. Gilpin's; we had a blessed season on Luke xi. 21, 22. Old Mrs. G. was much affected and my soul was much knit to her.

28.—*Mrs. G., notwithstanding she is* 90 *years of age, came to breakfast with me at* 7 *o'clock in the morning:* this was a sweet mark of the love and zeal with which her soul was filled. Arrived at 9 in the evening at Lancaster. Mr. and Mrs. Housman were well, and showed me much kindness."

After one or two more brief entries, the Journal terminates.

In alluding to these tours in his memoir, Mr. Simeon remarks;—"Amongst the many blessings, which God vouchsafed to me in those journeys, there were two in particular, for which I have reason to adore his name." (The first of these was the event at Moulin, already noticed at page 122.)

"Another occasion was at Leith, near Edinburgh. I had in my way to Scotland set on foot a Female Society for visiting and relieving the sick; and I thought God might render me useful in the same way at Leith. I suggested the idea to Mr. Colquhoun the minister, who highly approved of it; and being to preach that evening, I stated briefly and generally

my views to the congregation, and promised, on my return from a little exercise for a fortnight or three weeks, to preach a sermon to them on the occasion; but on my return I had the happiness to find a society established upon my plan, and a large sum of money raised to carry it on; so that instead of having occasion to beg for subscriptions, as I intended, I had only to return thanks for the activity shewn, and the sums already subscribed; and I believe the Society flourishes to this very day. O! that every journey I may in future take may abound with such instances of God's kindness towards me, and be so sanctified to the good of my fellow-creatures!

In my return through Carlisle I had another opportunity of serving God, and I trust, of benefiting my fellow-creatures. The church of my dear and honoured friend Mr. John Fawcett was at that time very much distracted by the Methodists, I mean, by the followers of Mr. Wesley, who adopt that name. Of that body there are many thousands, I doubt not, who are truly and eminently pious; but there are also many who are lamentably enthusiastick and deluded. The doctrine of sinless perfection is not only espoused by many of them, but maintained as actually existing in their own experience. Of his hearers there were some of this cast, who being really pious themselves and very active in doing good, had great sway among the people, and were making proselytes to their opinions.

I happened one afternoon to meet a large party of the principal promoters of these sentiments; and I directed my conversation to the subject, shewing what I conceived to be the evil with which these sentiments were pregnant.

1. They lead persons to look for perfection in themselves, instead of searching out their imperfections.
2. They lead persons to wink hard at their own imperfections, and even their sins, and to call them only temptations, which they consider as no sins.
3. They fill with undue self-complacency those who fancy that they have attained perfection.
4. They prevent those persons from humbling themselves in prayer before God as they ought, and lead them to abound rather in Pharisaical thanksgivings; "I thank thee, &c."
5. They discourage exceedingly those who cannot find in themselves such attainments.
6. They generate the wildest notions imaginable, namely, that men are perfected at this or that instant; when the whole Scripture speaks of sanctification as gradual and progressive.

On such topics as these I insisted at large; and it pleased God so to bless the conversation, that every person in the company was brought to see the erroneousness of the sentiments, which he had begun to adopt; and from that time the minds of many individuals, who had been grievously perplexed, were composed; and union pervaded the whole Church, which was just on the eve of being rent in sunder by divisions. It happened, unfortunately, that the person, who had first introduced these sentiments, was absent; and it is to be feared continued still to hold them; but no further inroad was made by them, nor has been made ever since."

The Rev. Dr. Buchanan to Mr. Simeon.

"Sept. 3, 1798.

"I entreat you will take the first leisure moment you can spare to let us know how you got home; for, to say nothing of our own concern about you, until I am able to announce your safe arrival at Cambridge, Mrs. Buchanan and I shall have no rest from your numerous friends. I do not imagine that any stranger ever carried with him from Edinburgh so large a share of the good people's affection. I rejoice in it greatly, because it is a regard founded on the love of that precious Gospel, which you are honoured to preach with such ability and acceptance. I have already had some calls from persons to whom your labours were blessed; and I doubt not I shall yet have more. When I reflect on all the circumstances attending your visit to Scotland, I cannot but see the hand of God in it, and I believe it has been graciously ordered for the good of many. To my own soul it has been peculiarly refreshing."

"His visits to Edinburgh," observes a friend in a letter to Mr. Preston, "were always felt as a refreshment, and useful stimulus, by the good people there. The doctrine he preached and expounded to them was the same: but the manner and the illustrations, and the zeal and fervour of his ministrations, both in public and in private, were very different; and were calculated to produce, and did produce, a great effect. I remember well his preaching a most striking sermon on ministerial duties and faithfulness: in which he introduced, with a view to illustration, the keeper of the light-house on Inch-keith, the island situate in the middle of the Firth of Forth, between Mid-Lothian and Fife. He supposed the keeper to have

let the light go out, and that in consequence the coast was strewed with wrecks, and with dead and mangled bodies; and that the wailings of widows and orphans were everywhere heard. He supposed the delinquent brought out for examination before a full court and an assembled people; and at last the answer to be given by him, that he was 'asleep!'—'Asleep!' The way in which he made this 'asleep!' burst on the ears of his audience, who were hanging in perfect stillness on his lips, contrasting the cause with the effects, I remember to this day. I remember on another occasion in Edinburgh, after having finished an impressive discourse, his standing up in full size and with impassioned gesture, and stopping a merry jig which was commencing from the organ."

The fears which Mr. Simeon expressed in his Diary, respecting an attempt to 'prevent any from officiating in the (Scotch) Churches, who were not in a capacity to receive a presentation in that Church,' appear to have been but too well founded.

Dr. Buchanan writes:— "Dec. 28, 1798.

"You have heard, I find, of what was done at our last Synod. Since you left us, all the fierceness of *moderation* has been excited by what is going on at the Circus. . . . Accordingly at the Synod they resolved on an overture to the next Assembly, by which it is proposed that no preacher, who is not a licentiate, and no minister, who has not been ordained by some Presbytery of this Church, shall ever be employed in any of our pulpits under severe penalties. Your friends Drs. Hunter, Kemp, Davidson, and I, opposed it all in our power; but it was carried by a considerable majority. . . . .Not only your particular friends, but all the serious people here are grieved and

offended at it; and should it pass into a law, as there is reason to fear it will, it will sour the minds of many worthy people against our establishment."

The unusual earnestness and fervour of Mr. Simeon's manner in all his addresses, whether in public or in private, liable as it was to be misapprehended by strangers, was now thoroughly understood and appreciated by his friends. His evident sincerity, his unwearied and disinterested exertions, and entire consistency of character, had won for him the devoted attachment of those who had the opportunity of most intimately observing him. Prejudices began to yield to sentiments of respect, and even of admiration, in the minds of many, who had at one time regarded him with doubt, if not with dislike. Thus his early friend and schoolfellow Mr. Michell writes respecting the change in his own views, and more particularly in those of Dean Milner:—"During the year 1795 to 1800 I was in college, (King's). My very frequent intercourse with him daily increased my admiration of his character, and my desire to render him any assistance, by every public and private effort within my power. During my proctorship with Mr. Vicars of Trinity Hall, we zealously united in defending him from those insults, which he occasionally experienced in his Church, on the Sunday evenings and his weekly lectures. Dr. Milner's sentiments respecting him were a memorable instance of the Dean's Christian candour and judgment. In the presence of Dr. Jowett and myself he more than once declared, that he had rigorously for some years scrutinized the character and conduct of Mr. Simeon, and for a time entertained some doubts of his sincerity; but was now perfectly convinced of his truly Christian spirit and usefulness,

and of his unreserved devotedness to the glory of God."

The favour Mr. Simeon had enjoyed in his northern tours, and the deep interest he had begun to feel for his many friends there, so far from lessening his regards for his own flock, or impairing his energies at Cambridge, appear only to have prepared him for more vigorous and self-denying exertions. Such was his devotion to his work, that he could scarcely find time for the common enjoyments, or even the ordinary courtesies of life.

To Mr. Edwards he writes:— "Oct. 24, 1798.

"The only excuse I can make for my neglect is, that my attention to my work is so unintermitted as to leave me no time to see a friend, to write a letter, to go into Chapel twice a week as Dean, or scarcely to eat my dinner. I scarcely ever go to hall, and I intend to give up my office, and take a Bursarship instead. You will say, I overdo the matter, and shall hurt my health.—I answer, I trust not; because I make a point of riding every day, unless my work or the weather render it particularly inconvenient. Blessed be God, my work is my meat and drink: I only want more spirituality in it. If this excuse will not do, I can only say,—You have neighbour's fare; for I have not yet answered any of the letters that arrived while I was in Scotland; so that if *you* do not pardon me, I know not what I must expect from others.

"Marvellous news have I to tell you of the goodness of God. Pride and vanity and unbelief would have been ready to suggest, (but thanks be to God, who did not permit me to listen to them,) that if I went away for four months, the work would be at a stand at

home. Behold! since my return, no less than nineteen persons have applied to me to be received into my societies, of whom I had no knowledge at all (except in one or two cases), when I went away; and, what is wonderfully gracious, there is not one of them that owed his first impressions to my ministry; and but one to the ministry of Mr. Thomason. All were awakened either gradually and insensibly by God himself, or by conversation with one or other of my people. Tell me, does not this say aloud in our ears, that if we will endeavour to move in God's way and do his work, He will take care of our concerns? *So* I construe it; and the reflection affords me infinitely more consolation than if I had been instrumental to their conversion. Let us bless our God and labour for him more and more."

The great subject of Missions to the Heathen, which had so long engaged Mr. Simeon's earnest attention, and for which he had laboured to enlist the zeal of his friends, was at length to receive the consideration due to its importance. Measures began to be proposed for forming a Missionary Society 'in direct connexion with and under the sanction of the Church of England.' Certain resolutions of a practical character were suggested by Mr. Venn, to be considered in detail at the Eclectic: and as the subject had originally been discussed at Mr. Simeon's desire, 'the Society felt the propriety of inviting him to assist at their next meeting.' Accordingly Mr. Venn undertook to write to him, and requested his attendance on the occasion.

"My dear Friend, "Feb. 23, 1799.

"Mr. Burn of Birmingham has been applied to by the (London) Missionary Society, to

preach their Anniversary Sermon. Demurring on account of the little countenance given to them by their evangelical brethren in the Establishment, he wished to know the reason why the Eclectic Society in particular did not unite with them. This wish was stated to the Society, and brought on a long and interesting conversation at our last meeting, respecting the nature of Missions. Two points were unanimously assented to; one, that the (London) Missionary Society was not formed upon those principles, which were either calculated to produce success, or to justify our publicly uniting with them: the other, that it was the indispensable duty of every minister of the Church in general, and of ourselves in particular, to promote by all the means in our powers the propagation of the Gospel abroad. We enquired in some degree into the possibility of our doing this, without being irregular, and it was thought that it might be done, without infringing upon the order of the Establishment in any material point. The subject was however thought so important, that it was determined to appropriate another afternoon to its consideration, although it wholly engrossed our last. Accordingly, Monday se'nnight was fixed for the discussion of this question:—'By what methods may we most effectually contribute to the propagation of the Gospel amongst the Heathen.' On that day I am to move three resolutions, to be entered upon the Society's book, which were partly considered at our last meeting: The first, expressing it to be the duty of each member of the Society to pray daily for a proper spirit to feel the deplorable state of the Heathen, and for direction and grace to endeavour to promote

their conversion. This also to be one subject in the prayer made at the Eclectic. The second proposes, that we should each write to four or five of our intimate friends, and engage them to unite with us both in prayer, and also in looking around to discover either a minister or a layman, who appears to be influenced by a true missionary spirit, and who is properly qualified and willing to offer himself to the service of Christ. The third, that we should each bear in our mind the great work of promoting a Mission, and revolve the various plans for best carrying it into execution, as also determine in what country it may be best set on foot. You will see that the object of these resolutions is to set on foot an enquiry, and to direct our attention and those of our friends to the subject..... It is not proposed that the Eclectic Society should do more than be the father of such a plan; nor that any funds should be raised till *proper men* are found, for whom we must earnestly pray; knowing that the Spirit of God must in all these cases lead, and that our business will be only to give temporal assistance and advice to those whom He has appeared to set apart for the work. Recollecting that we once before, at your desire, discussed a similar question, the Society felt the propriety of inviting you to assist at our next meeting, and I undertook to write to you upon that head."

This meeting was held March 18th. "Fourteen members were present. Mr. Venn opened the discussion, by insisting upon the duty of doing something for the conversion of the Heathen. Mr. Charles Grant urged the founding of a Missionary Seminary. The Rev. Josiah Pratt advocated the adoption of

the Resolution, as 'breathing a quiet, humble, dependent spirit.' The Rev. Charles Simeon, with characteristic distinctness of purpose and promptitude of zeal, proposed three questions:—'*What can we do?—When shall we do it?—How shall we do it?*—*What can we do?* We cannot join the (London) Missionary Society; yet I bless God that they have stood forth. We must now stand forth. We require something more than resolutions—something ostensible—something held up to the public. Many draw back because we do not stand forward.—*When shall we do it?* Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake.—*How shall we do it?* It is hopeless to wait for Missionaries. Send out Catechists. Plan two years ago. Mr. Wilberforce.' The result of this meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely;* and that a Prospectus of their proceedings should be afterwards prepared, and that then their plans should be laid before the Heads of the Church. The next meeting of the Eclectic was devoted to the same subject, and the Rules of the proposed Society were considered and settled. On the 12th of April a meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, '*For the purpose of Instituting a Society amongst the Members of the Established Church for sending Missionaries among the Heathen.*' The Rev. J. Venn was in the chair, and detailed the objects of the Meeting*." Sixteen clergymen and nine laymen were

* See Appendix to Rev. H. Venn's Sermon.

all that composed that small assembly; but the blessing of God was manifestly with them in their 'work of faith and labour of love.' 'The Society for Missions to Africa and the East,' then formally established, grew and advanced like the grain of mustard-seed; and in less than half a century it has carried the knowledge of 'the unsearchable riches of Christ' to Western Africa and New Zealand—to India, North and South—to Ceylon and Bombay—to the West Indies—to the shores of the Mediterranean—to the wild Indian in North West America;—and, at length, has extended its holy efforts to the vast field opened to us among the countless multitudes of China. May the Spirit of the Lord Jesus Christ rest abundantly upon all who are connected with this and kindred institutions; and may the language of their prayers ever be, 'God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!'

CHAPTER VIII.

HAPPY HOURS AT SHELFORD—STRAW MANUFACTORY AT STAPLEFORD—LETTER FROM BISHOP BOWSTEAD—MR. SOWERBY BECOMES CURATE OF TRINITY CHURCH—HIS EARLY DEATH—UNEXPECTED LEGACY—PUBLICATION OF 'HELPS TO COMPOSITION'—THE PREFACE—CONVERSATION WITH WESLEY—LETTERS TO A YOUNG CLERGYMAN—MR. SIMEON'S INFIRMITY OF TEMPER—HIS HUMBLE ACKNOWLEDGMENT OF IT—HENRY MARTYN—MR. SIMEON ENGAGES HIM AS HIS CURATE—HENRY KIRKE WHITE—MR. THOMASON PROPOSES TO BE A MISSIONARY—LETTERS TO HIS MOTHER—TO MR. VENN—TO MR. EDWARDS AND TO MR. THOMASON.

1800—1807.

"Do you remember a very pleasant spot," writes Mr. Thomason to his mother, "where there are two bridges, and you have a sweet view on both sides? Close to that spot is our mansion; the walks extend down to the river. A more beautiful place I never saw: it is the garden of Cambridgeshire. When I look around me, it seems a dream: I can scarcely persuade myself it belongs to me. If you think of me between the hours of twelve and two, you may imagine me walking in the shrubbery with my little Hebrew Bible in my hand. Should the sun be very hot, depend upon it, I have taken my seat under the shade of a thick chestnut: there I endeavour to collect my thoughts and stir myself up to diligent improvement and application of the Word of God. But alas! I find it easier to admire the landscape around me, than to raise my

heart to Him who made it; easier to thank Him for the walks and gardens, than to besiege a throne of grace for spiritual blessings: yet these are what I earnestly long for, and without which my soul cannot be satisfied. Mr. Simeon has a room on the ground-floor, which opens into a delightful pleasure-garden, surrounded by a wall, where he can walk privately, in which he so much delights. One door of his room opens into my study, so that we are as near each other as possible. His friendship I must name amongst my chief blessings; he is more and more dear to us, as indeed he ought to be; his kindness to us is wonderful. It quite overpowers me when I think of it. I hope we shall provoke one another more and more to abound in the work of the Lord. O how short is time! I am sure there is no time for idleness: would to God that the preciousness of each passing hour might be more deeply impressed upon my mind."

Such incidentally is the view we obtain, during the summer of 1800, of the retired hours of these endeared friends. The pure and peaceful enjoyments of their lovely retreat at Shelford not only deepened and matured their mutual esteem and love, but prepared them for the more vigorous discharge of their sacred labours. Neither of them indeed was at all inclined to be 'slothful in business;' but by this refreshing and hallowed intercourse they became 'fellow-helpers to the truth,' and encouraged each other to be yet more 'fervent in spirit, serving the Lord.' From this home of peace and holy meditation Mr. Simeon could easily accompany his friend, in their pastoral visits to the adjacent village of Stapleford; and here amongst the cottages of the poor he soon

found another field for the exercise of his benevolence. Whilst devoting his first and best efforts to advance their spiritual good, he was not slow to promote, as far as he had the power, their temporal welfare. For the employment of a large number of those, who had no certain means of support, he established, at his own expense, a manufactory for the plaiting of straw. The design prospered beyond his expectation, and produced the most beneficial results both in the comforts and habits of those employed. Nor were these effects transient; the late Bishop of Lichfield*, some time after Mr. Simeon's death, in a letter to the Editor, describes the happy results of Mr. Simeon's various 'labours of love' as still to be witnessed. "Whilst at Stapleford to-day," he writes, "I heard some interesting anecdotes of the late Mr. Simeon, which may not perhaps be altogether unworthy the notice of his biographer. When Mr. S. was curate there, he formed a society, chiefly amongst the poorer classes, which met together at stated times for prayer; and a remnant of this society still exists, and holds its meetings with the wonted regularity; and I believe these meetings are conducted with the utmost sobriety, and with the greatest benefit to the parties. Mr. Simeon also introduced the plaiting of straw at Stapleford, a species of industry which still exists there, and which has contributed greatly to the welfare and comfort of the poor. But perhaps these circumstances are already well known to you. To me however the latter circumstance presents Mr. Simeon's character in a new point of view, and tends

* Dr. Bowstead, formerly Fellow and Tutor of Corpus Christi College, Cambridge.

to exalt the high opinion I had previously entertained of his sagacity and prudence. Those of the poor, who were of Mr. Simeon's flock, dwell with great delight, I am told, on the recollections of his ministry amongst them. Such incidents as these, referring as they do to the simple annals of the poor, may excite a touching and beneficial interest even amidst the records of greater and more splendid, but not necessarily more enduring labours and achievements."

About this period Mr. Simeon had the happiness of obtaining the friendship, and for a short season the services, of a very distinguished member of the University—the Rev. Thomas Sowerby, Fellow of Trinity College. He was a man of no common intellectual powers, having two years previously obtained the highest mathematical honour as Senior Wrangler. Such however had been his prejudice against Mr. Simeon and the doctrine he taught, that only a few months before he took his degree, he would have deemed it an offence, amounting 'almost to an insult,' if any one had ventured to affirm he would at a future period officiate in Trinity Church. But these unworthy feelings had happily begun to yield to convictions, which for some time had been at work in his mind, in consequence of a sermon he had been led to hear in that Church. "On one occasion," observes Mr. Sarjent*, "he did venture within its walls, and returning with a conscience in some degree roused, and with a mind at once reflecting and resisting, he met providentially with a friend, who, with combined ability, discretion, affection, and eventual success, combated his objections. 'He called upon me one

* Sarjent's *Life of Thomason*, p. 104.

Sunday evening,' this friend relates, 'a few weeks before his degree, and began to tell me of a sermon which he had heard at Mr. Simeon's, where he had gone chiefly from curiosity. I assured him that he had misunderstood Mr. Simeon—that his report was altogether incorrect—that it arose from his never having considered the subject at all. This led to a long discussion, during which he became very calm and serious, and much interested: we went down to supper in the hall continuing our conversation, but so much were we engaged in it we stopped in the court, (I could point out the very place) and were so deep in discussion that we lost our suppers: the result was, that I undertook to produce a series of scriptural passages, which should shew what Mr. Simeon *did* mean, and *which would prove that he was right.* In two or three days I did so, and in two or three days more he told me, he had been much struck by our conversation, and by the passages which I had put into his hand; that this was a subject which demanded thoughtful inquiry; that he had not then leisure, as degree time was just upon him, but that he would examine the Scriptures carefully after his degree. He went into Cumberland in the summer, and at length came a letter telling me that he saw his error, and that the doctrine of Mr. Simeon was the truth of God's word.' Short was that course on which Mr. Sowerby, in conjunction with Mr. Thomason, now entered. The hidden and inextinguishable sparks of consumption were burning within; and that disease, after no very long delay, manifested itself; proving to be an angel charged to introduce the Christian sufferer to a state of being for which his meetness was most clear; for who loved more unfeignedly than he?—

who, whilst he was able, preached more faithfully those truths, which tend to 'humble the sinner, to exalt the Saviour, and to promote holiness?' So soon did Mr. Sowerby sink, that when Mr. Thomason was hastening to his final destination, that friend, who had been instrumental in leading him into the way of peace, witnessed the proof of that peace on the bed of languishing, and in a dying hour, and found that indeed it passed all understanding."

Among many incidents of lighter moment, which from time to time arose to encourage Mr. Simeon amidst much opposition and trials, perhaps the following is not unworthy of being recorded. He had recently endured considerable loss on account of his self-denying benevolence, when very unexpectedly he received, from an unknown hand, this somewhat remarkable token of confidence and respect.

"Cambridge, Oct. 8, 1800.

"As one of the executors of the late Mr. —— it is my duty to inform you, that he has by his will left you a legacy of eight hundred pounds, in the words mentioned on the other side; and the further sum of one hundred pounds for your trouble in the disposition thereof."

Upon the front of this letter Mr. Simeon has written:—"I had about a year before suffered great loss in my fortune (no matter how) for doing good with my money. Here a man, *whom I never saw*, left me £800 to do good with, and no responsibility in accounting for it. *No one needs to tell me whence this came.*"

In the course of the following year Mr. Simeon completed the design, he had before announced, of adding another series of Skeletons to the former

volume. These amounting in number to five hundred, were published in two large volumes, and arranged systematically under the following heads:—types —prophecies—parables—miracles—warnings—exhortations—promises—examples. The first volume being reprinted uniformly with these two, the whole work was now designated, '*Helps to Composition;*' and was introduced to the public by a very important doctrinal preface, in which Mr. S. states his object to be 'freely and without reserve' to express his sentiments upon the great controversy of those times, being 'exceedingly desirous to counteract that spirit of animosity, which had so greatly prevailed against those who adhere to the principles of the established Church.' The statements contained in that preface Mr. Simeon deemed so important (at least in this point of view) that in his 'Answer to Dr. Marsh's Inquiry, respecting the neglecting to give the Prayer-book with the Bible,' (published in 1812,) he introduces nearly the whole of these remarks, that his readers might 'know how far these sentiments are repugnant to the Articles or Liturgy of the Church of England.' And he observes further, 'that this part of the preface was originally written *on purpose to prevent even a possibility of misrepresentation* on the part of those who are so forward to designate their brethren by injurious and obnoxious appellations.' On the margin of his own copy Mr. S. has written; 'The reader is requested to bear in mind, that the extract could not possibly have been shortened without mutilating the subject, which is of extreme importance both in itself, and in reference to Dr. M.'s pamphlet. The Author hopes that this will plead his excuse for the length of the extract.' As Mr.

Simeon contiuued to attach 'extreme importance' to this preface to the end of his life, and always referred to it as the best exposition of his views on the Calvinistic controversy, it is here given entire.

"In the discussion of so many subjects, it cannot fail but that every doctrine of our holy religion must be more or less canvassed. On every point the Author has spoken freely, and without reserve. As for names and parties in religion, he equally disclaims them all: he takes his religion from the Bible; and endeavours, as much as possible, to speak as that speaks *. Hence, as in the Scriptures themselves, so also in this Work, there will be found sentiments, not really opposite, but apparently of an opposite tendency, according to the subject that is under discussion. In writing, for instance, on John v. 40. '*Ye will not come to me that ye might have life*,' he does not hesitate to lay the whole blame of men's condemnation on the obstinacy of their own depraved will: nor does he think it at all necessary te weaken the subject by nice distinctions, in order to support a system. On the contrary, when he preaches on John vi. 44. '*No man can come unto me, except the Father who hath sent me draw him*,' he does not scruple to state in the

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* "If in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of *the Church of England*. He has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established Church, but, that he finds them manifestly contained in the Sacred Oracles."

fullest manner he is able, 'That we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will*;' nor does he judge it expedient on any account to soften, and palliate, and fritter away this important truth. While too many set these passages at variance, and espouse the one in opposition to the other, he dwells with equal pleasure on them both; and thinks it, on the whole, better to state these apparently opposite truths in the plain and unsophisticated manner of the Scriptures, than to enter into scholastic subtleties, that have been invented for the upholding of human systems. He is aware, that they who are warm advocates for this or that system of religion, will be ready to condemn him as inconsistent: but, if he speak in exact conformity with the Scriptures, he shall rest the vindication of his conduct simply on the authority and example of the Inspired Writers. He has no desire to be wise above what is written, nor any conceit that he can teach the Apostles to speak with more propriety and correctness than they have spoken.

"It may be asked perhaps, How do you *reconcile* these doctrines, which you believe to be of equal authority and equal importance? But what right has any man to impose this task on the preachers of God's word? God has not required it of them; nor is the truth or falsehood of any doctrine to be determined absolutely by this criterion. It is presumed, that every one will acknowledge the holiness of God, and the existence of sin: but will any

* The Tenth Article.

one undertake to reconcile them? or does any one consider the inability of man to reconcile them, as a sufficient ground for denying either the one or the other of these truths? If then neither of these points are doubted, notwithstanding they cannot be reconciled by us, why should other points, equally obvious in some respects, yet equally difficult to be reconciled in others, be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement?

"But perhaps these points, which have been such a fruitful source of contention in the Church, are not so opposite to each other as some imagine: and it is possible, that the truly Scriptural statement will be found, not in an exclusive adoption of either, nor yet in a confused mixture of both, but in the proper and seasonable application of them both; or, to use the language of St. Paul, 'in rightly dividing the word of truth.'

"Here the Author desires to speak with trembling. He is aware that he is treading upon slippery ground; and that he has but little prospect of satisfying any who have decidedly ranged themselves under the standard either of Calvin or Arminius. But he wishes to be understood: he is not solicitous to bring any man to pronounce his Shibboleth; much less has he any design to maintain a controversy in support of it: he merely offers an apology for the sentiments contained in his publication, and, with much deference, submits to the public his views of Scripture truth: and, whether they be perfectly approved or not, *this* he hopes to gain from all parties, a favourable acceptance of what they do approve, and a candid forbearance in the points they disapprove.

"This being premised, he will proceed to state the manner in which these apparently opposite tenets may, in his judgment, be profitably insisted on.

"It is supposed by many, that the doctrines of grace are incompatible with the doctrine of man's free-will; and that therefore the one or the other must be false. But why so? Can any man doubt one moment whether he be a free-agent or not? he may as well doubt his own existence. On the other hand, will any man who has the smallest spark of humility affirm, that he has 'made himself to differ; and that he has something which he has not received' from a superior power*? Will any one refuse to say with the Apostle, 'By the grace of God I am what I am†?'

"Again; as men differ with respect to the first beginnings of a work of grace, so do they also with respect to the manner in which it must be carried on; some affirming, that God has engaged to 'perfect that which concerneth us;' and others, that even St. Paul had reason to fear 'lest he himself should become a cast-away.' But why should these things be deemed incompatible‡? Does not every man feel within himself a liableness, yea, a proneness, to fall? Does not every man feel, that there is corruption

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* 1 Cor. iv. 7. † 1 Cor. xv. 10.

‡ "Benhadad *might* have recovered from his disease, though God had decreed that, by Hazael's device, he should die of it; (2 Kings viii. 10.) So we *may* (for aught that there is in us) die in our sins, though God has decreed that he will save us from death. In both cases the decree of God stands; but the possibility of the event, *as considered in itself*, remains unaltered. Neither our liableness to perish prevents the execution of God's decree; nor does his decree alter our liableness (*in ourselves*) to perish."

enough within him to drive him to the commission of the greatest enormities, and eternally to destroy his soul? He can have but little knowledge of his own heart who will deny this. On the other hand, who that is holding on in the ways of righteousness, does not daily ascribe his stedfastness to the influence of that grace, which he receives from God; and look daily to God for more grace, in order that he may be 'kept by *his* power through faith unto salvation*?' No man can in any measure resemble the scripture saints, unless he be of this disposition. Why then *must* these things be put in opposition to each other, so that every advocate for one of these points must of necessity controvert and explode the other? Only let any *pious* person, whether Calvinist or Arminian, examine the language of his prayers after he has been devoutly pouring out his soul before God, and he will find his own words almost in perfect consonance with the foregoing statement. The Calvinist will be confessing the extreme depravity of his nature, together with his liability and proneness to fall; and the Arminian will be glorifying God for all that is good within him, and will commit his soul to God, in order that 'HE who has laid the foundation of his own spiritual temple, may also finish it†.'

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* 1 Pet. i. 5. † Zech. iv. 9.

"A circumstance within the Author's knowledge reflects so much light upon this subject, that he trusts he shall be pardoned for relating it.

"A young Minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and, wishing to improve the occasion to the uttermost, he addressed

"Doubtless either of these points may be injudiciously stated, or improperly applied. If the doctrines of Election and Predestination be so stated as to destroy man's free agency, and make him merely passive in the work of salvation, they are not stated as they are in the Articles and Homilies

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him nearly in the following words: 'Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young Minister proceeded to ask, 'Pray, Sir, do you feel yourself a depraved creature, so depraved, that you would never have thought of turning unto God, if God had not first put it into your heart?'—'Yes,' says the veteran, 'I do indeed.'—'And do you utterly despair of recommending yourself to God by anything that you can do; and look for salvation solely through the blood and righteousness of Christ?'—'Yes, solely through Christ.'—'But, Sir, supposing you were at first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?'—'No; I must be saved by Christ from first to last.'—'Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?'—'No.'—'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'—'Yes; altogether.'—'And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?'—'Yes; I have no hope, but in him.'—'Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it: and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

"The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death."

of our Church, or as they are in the Holy Scriptures. On the other hand, if the doctrines of free-will and liableness to final apostasy be so stated as to rob God of his honour, and to deny that he is both 'the *Author* and the *Finisher* of our faith,' they are equally abhorrent from the sentiments of our Established Church, and from the plainest declarations of Holy Writ.

"The Author humbly apprehends, that there is a perfect agreement between these different points; and that they are equally salutary or equally pernicious, according as they are properly or improperly applied. If, for instance, on hearing a person excuse his own supineness by saying, 'I can do nothing, unless God give me his grace;' we should reply, 'This is true; it is God who alone can give you either to will or to do'—what would be the consequence? we should confirm him in his sloth, and encourage him to cast all the blame of his condemnation upon God himself. But if we should bring before him the apparently opposite truths, and bid him arise and call upon God; we should take the way to convince him, that the fault was utterly his own, and that his destruction would be the consequence, not of God's decrees, but of his own inveterate love of sin.

"Let us suppose, on the other hand, that a person, having 'tasted the good word of life,' begin to boast, that he has made himself to differ, and that his superiority to others is the mere result of his own free-will: if, in answer to him, we should immediately descant on our freedom to good or evil, and on the powers with which God has endued us for the preservation of our souls, we should foster

the pride of his heart, and encourage him, contrary to an express command, to glory before God*: whereas, if we should remind him, that 'by the grace of God we are what we are,' and that all must say, 'Not unto us, O Lord, not unto us, but unto thy name be the praise,' we should lower his overweening conceit of his own goodness, and lead him to acknowledge his obligations to God.

"Let us illustrate the same in reference to the two other doctrines we mentioned, namely, The perseverance of the saints, and our liableness, in ourselves, to 'make shipwreck of the faith.' Suppose a person say, 'I need not be careful about my conduct;' for 'God has begun the good work within me, and has engaged to perform it till the day of Christ:' if we were to begin extolling the covenant of grace, and setting forth the truth of God in his promises, we should countenance his error at the very time that he was turning the grace of God into licentiousness. But if we should warn him against the danger of being given over to a reprobate mind, and of perishing under an accumulated load of guilt, we should counteract his sinful disposition, and stimulate him to flee from the wrath to come.

"On the other hand, if a humble person should be drooping and desponding under a sense of his own corruptions, and we should spread before him all our difficulties and dangers, we should altogether 'break the bruised reed, and quench the smoking flax:' but if we should point out to him the fulness and stability of God's covenant; if we should en-

* 1 Cor. i. 29. Rom. iii. 27.

large upon the interest which Christ takes in his people, and his engagements that 'none shall ever pluck them out of his hand*;' it is obvious, that we should administer a cordial to his fainting spirit, or (as God requires of us) we should 'strengthen the weak hands, and confirm the feeble knees, and comfort the fearful heart.'

"These sentiments may perhaps receive some confirmation from the conduct of the apostle Paul. In administering the word, he consulted the state of his auditors, and apportioned to them either 'milk or strong meat,' according to their ability to digest and improve it†. In reference to this we may say, that the doctrines of human liberty, and human frailty, together with the other first principles of Christianity, are as milk, which those who are yet 'babes in Christ,' must have set before them: but that the doctrines of grace, or 'the deep things of God,' are rather as strong meat, which none can digest, unless they have grown to some stature in the family of Christ, and 'had their spiritual senses long exercised in discerning good and evil‡:' and that, as strong meat, which would nourish an adult, would destroy the life of an infant; and milk that would nourish an infant, would be inadequate to the support of a man oppressed with hard labour; so it is with respect to the points which we have been considering. Or, if we may be permitted a little to vary this illustration, the one sort of truths are as food proper to be administered to all; whereas the other are rather as cordials for the support and comfort of those who need them.

* John x. 27, 28. † 1 Cor. iii. 1, 2. ‡ Heb. v. 12, 14.

"In a word, there seems to be a perfect correspondence between God's works of providence and grace: in the former, 'he worketh all things according to the counsel of his own will,' yet leaves men perfectly free agents in all that they do; so in the latter, he accomplishes his own eternal purpose both in calling, and in keeping, his elect; but yet he never puts upon them any constraint, which is not perfectly compatible with the freest operations of their own will.

"The Author well knows that these doctrines *may be*, and alas! *too often are*, so stated as to be really contradictory. But that they *may be* so stated as to be profitable to the souls of men, he hopes is clear from the illustrations that have been just given*.

"He trusts he shall be pardoned if he go yet further, and say, that in his judgment, there not only is no positive contradiction in this statement, but that there is *a propriety* in it, yea, moreover, *a necessity* for it, because there is *a subserviency in these truths, the one to the other.* God elects us; but he carries his purpose into effect by the free agency of man, which is altogether influenced by

* "Many have carried their attachment to system so far, that they could not endure to preach upon any passage of Scripture that seemed to oppose their favourite sentiments; or, if they did, their whole endeavour has been to make the text speak a different language from that which it appeared to do. In opposition to all such modes of procedure, it is the Author's wish in this preface to recommend a conformity to the Scriptures themselves without any solicitude about systems of man's invention. Nor would anything under heaven be more grateful to him than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church."

rational considerations. So also he carries on and completes his work in our souls, by causing us to feel our proneness to apostatize, and by making us cry to him daily for the more effectual influences of his grace. Thus, while he consults his own glory, he promotes our greatest good, in that he teaches us to combine humility with earnestness, and vigilance with composure.

"The Author would not have troubled the Reader with this apology, were it not that he is exceedingly desirous to counteract that spirit of animosity, which has of late so greatly prevailed against those who adhere to the principles of the Established Church. Not that he has himself any cause to complain: on the contrary, he has reason to acknowledge, that his former volume met with a far more favourable reception from the public than he ever dared to expect. But he would wish his work to be brought to this test—Does it uniformly tend

"TO HUMBLE THE SINNER?
"TO EXALT THE SAVIOUR?
"TO PROMOTE HOLINESS?"

"If in one single instance it lose sight of any of these points, let it be condemned without mercy*. But, if it invariably pursue these ends, then let not any, whatever system they embrace, quarrel with an expression that does not quite accord with their views. Let them consider the general scope and tendency of the book: and, if it be, as he trusts it

* "By this expression the Author means, that such is his abhorrence of every principle which militates against any one of the points referred to, that he conceives it almost impossible that a word should fall from his pen, which, if candidly interpreted, can be justly said to contradict them."

is, not to strengthen a party in the Church, but to promote the good of the whole; then let smaller differences of sentiment be overlooked, and all unite in vindicating the great doctrines of SALVATION BY GRACE THROUGH FAITH IN CHRIST."

The two following letters, though of an earlier date, are introduced here to illustrate the character of the private advice Mr. Simeon was accustomed to give to his younger brethren in the ministry, and to exhibit the affectionate interest with which he never ceased to regard them in their various spheres of labour and trial.

"I greatly desire to hear from you; what reception you have met with? What trials you find? How you are enabled to withstand them? What is the frame of your mind? and whether, while you are 'in weakness and fear and much trembling,' you still find your soul increasingly strengthened to war a good warfare! for till I hear *from* you, I do not know what in particular to say *to* you: I can only speak in general terms. Doubtless I may judge in some measure of the feelings of your heart by what I have so often felt in my own; that sometimes you seem determined to live for God, and for him only: that at other times, through the influence of outward temptations or inward corruptions, you seem to halt: and thus that you are maintaining a daily conflict. But if my dear friend will open his mind freely and fully, I will endeavour, with God's permission, to do the same on my part. Many affectionate inquiries are made after you by your friends at Cambridge, and I may add, many earnest prayers are poured out for you before God. You too, no doubt, are often remembering us

at the throne of grace: and oh! that God may answer our mutual intercessions by pouring out upon us all a more abundant supply of grace and peace. All here desire their Christian love to you, and greatly long to hear of your advancement in the divine life.

"My dear friend, walk close with God: it is the only way to be either safe or happy: live retired—read much—pray much—abound in all offices of love—shun the company that may draw you aside—seek the company of those from whom you may receive edification in your soul—be dying daily to the world—consider yourself as a soldier that is not to be 'entangled with the things of this life, in order that you may please Him who hath chosen you to be a soldier:' finally, 'be faithful unto death, and Christ will give thee a crown of life.'"

"We have truly been partakers both of your joys and sorrows; nor have Mr. Lloyd or Mr. Ramsden been at all backward to sympathize with their much-esteemed friend. Often do we all talk of you, and bear you on our minds at the throne of grace; and often are we comforted in the thought, that you are helping us forward by your prayers for us. Your difficulties are only such as might be expected, at your first coming to a town where you have been so long known. It is natural to suppose that they, who remembered you gay, would still wish you to participate their pleasures; nor will their hopes of keeping you in their shackles be diminished by anything you say from the pulpit; they have been so long used to see an opposition between the precepts and the practice of ministers, that they do not even consider a worldly pleasurable life as inconsistent with our pro-

fession. But, blessed be God that you have been enabled in some good measure to withstand their solicitations: your taking of a decided part at first will keep you from a multitude of snares; and your zeal in establishing family prayer will assuredly bring down the divine blessing upon your soul. Only see in how glorious a manner God displayed his love to Abraham, and the reason he assigned for so doing, Gen. xviii. 17, 19: this surely may encourage you to proceed. Reproach indeed will be the return which your zeal will meet with from your friends; but, one who did not speak at random, has said that he 'esteemed the reproach of Christ as greater riches than all the treasures in Egypt.' Such too will you find it, if you can only take up the Cross. It is our great aversion to the Cross that makes it burdensome: when we have learned to glory in it, we have found the Philosopher's stone. When we are enabled to say with Paul, 'most gladly will I rather *glory* in my infirmities that the power of Christ may rest upon me; therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;' when, I say, we are like-minded with Paul in this respect, we have learned to explain a more difficult riddle than ever Samson's was. But, till we have been taught this lesson, nothing can be done to any good purpose; we shall neither save ourselves nor them that hear us. It is remarkable that our Lord has laid this as the threshold, which we must pass, in order to follow him one single step; 'if any man will be my disciple, let him deny himself, and take up his cross, and follow me;' and again, 'he that saveth his life shall lose it;' and again, 'he that hateth not father, &c. &c.' And shall this appear unreasonable

or hard? surely not; see with what he prefaced this observation: (Matt. xvi. 21—23.) 'From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, &c.' It is with this view that the Evangelist tells us in v. 24. 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' Let us therefore be followers of Christ, and 'not be of the world, even as He was not of the world.' His example alone were enough to animate us; but we have more, incomparably more. All our hopes of salvation are founded, if I may so say, on this: all our prospects of usefulness in the ministry depend on this: all the comfort of our souls in this life is intimately connected with this: that is to say, we cannot hope to enjoy present or future happiness ourselves, or to bring others to happiness, unless we 'give ourselves wholly to these things,' and 'study to approve ourselves unto God as workmen that need not to be ashamed.' But on the contrary, if we be faithful stewards, and good soldiers of Jesus Christ; what may we not expect? what peace shall we possess, even the peace that passeth all understanding! what blessings shall we communicate, even such as are of more value than ten thousand worlds! and what glory shall we inherit in the day when it shall be said, 'Thou hast been faithful in a few things, be thou ruler over many things!' But the grand comfort of all is, that our God shall be glorified in us; and that He who shed his blood for us, shall by our means see of the travail of his soul. Well, my dear brother, go on; faint not, neither be weary; for in due season thou shalt reap if

thou faint not. Christ has promised us grace sufficient for us; let us therefore wait upon Him, and we 'shall renew our strength, and mount up with wings as eagles; we shall run and not be weary, we shall march onward and not faint.'

"Mr. Lloyd and myself are at present rather in trying circumstances, being under the necessity of opposing the wishes of the Provost and the whole College: you will remember us therefore before our common Father, who, I doubt not will carry us through. . . . . I should have been glad to have met you at Mr. Venn's; but as I can only make one visit, I think it best to go there in the spring; especially as I understand you are under the necessity of coming to College soon for a few days: it will give me most unfeigned pleasure to see you, and to converse with you, about these glorious subjects, which are to be our meditation and our delight to all eternity. That they may be daily more and more precious to your soul, is the ardent wish and continual prayer of your most affectionate friend, "C. SIMEON."

It is of great importance that the infirmities of eminent servants of God should ever be faithfully recorded; in order that we may learn what trials and conflicts they had to endure, and how they gained 'power and strength to have victory against the devil, the world, and the flesh.' Thus shall we be the more led to magnify God for his grace bestowed upon them, and at the same time derive comfort and hope for ourselves, when endeavouring to subdue our own besetting sins. Amongst other infirmities, acknowledged already at the com-

mencement of this Memoir, it may be observed that Mr. Simeon was much tried at times by a certain irritability of temper, which was doubtless not a little aggravated by occasional attacks of the gout. No one however could be more sensible of the evil than he was himself; and never was any one more ready to confess and deplore his failings. Occasionally these outbreaks would almost provoke a smile, from the nature of the incidents out of which they arose. The following is an instance exemplifying these traits of character. Mr. Edwards in a letter to the Editor describes the scene as he witnessed it. "You know how particular our friend was about stirring the fire; and there was also another and greater infirmity of his, of speaking at times, as if he were very angry, about mere trifles. We were one day sitting at dinner at Mr. Hankinson's, when a servant behind him stirred the fire, in a way so *unscientific*, that Mr. S. turned round and hit the man a thump on the back, to stay his proceedings. When he was leaving me, on horseback, after the same visit, my servant had put the wrong bridle upon his horse. He was in a hurry to be gone, and his temper broke out so violently, that I ventured to give him a little humorous castigation. His cloak-bag was to follow him by coach; so I feigned a letter in my servant's name, saying, how high his character stood in the kitchen; but that they could not understand, how a gentleman, who preached and prayed so well, should be in such passions about nothing, and wear no *bridle* upon his own tongue. This I signed 'John Softly,' and deposited it in his cloak-bag. The hoax so far succeeded, that at first he scarcely discovered it; but it afterwards produced these two characteristic notes."

The first is to 'John Softly:'— "Apr. 12, 1804.

"I most cordially thank you, my dear friend, for your kind and seasonable reproof. I feel it to be both just and necessary: and will endeavour with God's help to make a suitable improvement of it. If it do not produce its proper effects, I shall be exceedingly thankful to have a second edition of it. I trust your 'precious balm will not break my head;' but I hope it will soften the spirit of your much indebted friend, "CHAS. PROUD AND IRRITABLE."

The second is to Mr. Edwards:—

"My very dear Friend and Brother,

"You have no occasion to think of apologies; for I have day and night thanked God for you, and prayed for blessings on your head, and watched and prayed against my besetting sin, or rather, against one out of a thousand of my besetting sins. I know and feel that I am extremely blameable on the side you referred to; but in spite of all my wishes and endeavours, if I am not much upon my guard, I fall again and again into the same sins. *Naturam expellas furcâ, tamen usque recurret.* If I could but put *gratiâ* instead of *furcâ*, I would knock his adage on the head. I hope, my dearest brother, that when you find your soul nigh to God, you will remember one who so greatly needs all the help he can get. . . . . Our poor brother, Mr. Crowder, had his funeral sermon preached last night. The Church was as full as it would hold: and I hope God was in the midst of us. On the day you receive this (for I am too late for the post this evening, Friday), I shall (D.V.) be preaching my Mission Sermon from 1 Chron. xxix. 17, 18. If somewhat of the same spirit appear amongst us as was seen on that occasion, we shall

have reason to rejoice. On Wednesday next I am going to town; I have some Charity Sermons to preach, and expect to be detained there till Whitsunday. This is not pleasant to me; but I will endeavour to improve my time, as God shall enable me. Give my kindest, best love to my dear sister. I told her what a privilege I felt it, to be suffered to give friendly admonitions: and would not both heaven and earth cry out against me, if I were not thankful for a monitor? Dearest brother, God alone knoweth how corrupt I am. It is not for nought that I wonder at the mercy of being out of hell. Go on (but without apologies), and cease to be faithful to me, when I kick at you for it, or when, if I rise against reproof at the time, I do not humble myself for it afterwards with shame and sorrow of heart: or rather, never cease, whether I receive it well or ill; but if you be not a savour of life to me,—be, however reluctantly, a savour of death. With earnest prayers that all your love may return an hundredfold into your own bosom, I remain, your's, most affectionately,

"C. S."

"Saturday. I open this again to entreat that, if John's mind was hurt by my conduct, you will tell him, that I earnestly beg his pardon, and am sorry for what I said to him."

We must now return to the narrative. The loss Mr. Simeon had sustained by the early removal of his honoured coadjutor Mr. Sowerby, was ere long to be supplied by the services of one, whose praise is in all the churches. During the period of Mr. Sowerby's labours at Trinity Church, a student of

St. John's College had become a regular attendant there, who the next year (1801) was about to attain the same honours as Senior Wrangler, and afterwards to discharge the sacred duties of the ministry in the same Church.

Henry Martyn had for some time been deeply impressed by the preaching of Mr. Simeon; and amidst the labours and anxieties almost inseparable from the preparation for a high degree, he had found the unspeakable importance of unremitted attention to his spiritual progress. "The chief cause under God of his stability at this season," writes Mr. Sargent*, "in those religious principles, which by divine grace he had adopted, was evidently that constant attendance, which he now commenced on the ministry of Mr. Simeon, under whose truly pastoral instructions, he himself declares, that he gradually acquired more knowledge in divine things." It was during the summer vacation of this year that their acquaintance became more intimate. "Having long listened with no small degree of pleasure and profit to Mr. Simeon as a preacher, he now began to enjoy the happiness of an admission to the most friendly and unreserved intercourse with him; and was in the habit of soliciting and receiving on all important occasions his counsel and encouragement." In the course of the following year his thoughts appear to have been for the first time directed to the idea of entering upon the arduous and holy work of a Christian Missionary. "The immediate cause of his determination to undertake this office, was hearing Mr. Simeon remark on the benefit which had resulted

* *Life of Martyn.*

from the services of a Missionary in India: his attention was thus arrested, and his thoughts occupied with the vast importance of the subject." For another year he was continually engaged in the contemplation of this great work; and by diligent 'attendance to reading, to exhortation, to doctrine,' prepared himself for the solemn rite of Ordination. This he received at Ely, Oct. 22, 1803, and immediately commenced his pastoral duties as Curate of Trinity Church, undertaking also the charge of the small village of Lolworth in the neighbourhood. What must have been Mr. Simeon's consolations in the ministry at this period, enjoying as he now did the rare privilege of the devoted affection and invaluable co-operation of two such friends as Thomason and Martyn! This happy triumvirate however was not long to continue. Mr. Martyn was soon to leave his native shores for ever, and to have the deeply-cherished desires of his soul at length gratified by an appointment to Missionary labour in India. On Wednesday, April 3, 1805, he went to Mr. Grant's, and found that the question about his obtaining a Chaplaincy had that day been agreed to. The following morning he returned to Cambridge, to take leave of the University and his beloved flock. His Journal gives us the touching narrative of his few remaining days there. 'At night was at Church, when, almost for the first time, I observed Mr. Simeon's manner, and conceived great admiration of him as a preacher; supped with him alone afterwards: he prayed before I went away, and my heart was solemnly affected.—6th. Passed most of the morning in the fellows' garden; it was the last time I visited this favourite retreat, where I have often enjoyed the presence of

God.—7th (Sunday). Preached at Lolworth on Prov. xxii. 17; very few seemed affected at my leaving them, and those chiefly women. An old farmer of a neighbouring parish, as he was taking leave of me, turned aside to shed tears; this affected me more than anything. Rode away, with my heart heavy, partly at my own corruption, partly at the thoughts of leaving this place in such general hardness of heart. Yet so it hath pleased God, I hope, to reserve them for a more faithful minister: prayed over the whole of my sermon for the evening (at Trinity Church), and when I came to preach it, God assisted me beyond my hopes; most of the younger people seemed to be in tears; the text was 2 Sam. vii. 28, 29. Took leave of Dr. Milner, he was much affected, and said himself his heart was full. Mr. Simeon commended me to God in prayer, in which he pleaded, among other things, for a richer blessing on my soul. He perceives that I want it, and so do I. Professor Farish walked home with me to the College-gate, and there I parted from him, with no small sorrow.—8th. My young friends in the University, who have scarcely left me a moment to myself, were with me this morning as soon as I was moving, leaving me no time for prayer. My mind was very solemn, and I wished much to be left alone. A great many accompanied me to the coach, which took me up at the end of the town: it was a thick, misty morning, so the University, with its towers and spires, was out of sight in an instant.'—On the 10th of July he went to Portsmouth; where, amongst other attached friends, who had come to offer him their last tokens of regard, he had the great consolation of finding Mr. Simeon. The society and

support of this his spiritual father he enjoyed to the last; and from him he learned, to his exceeding comfort, 'that their flock at Cambridge intended, on the day of his departure, as far as it could be ascertained, to give themselves up to fasting and prayer;' whilst, 'as a memorial of their unfeigned affection,' they had sent him a silver compass, to be of use to him in his journeyings 'through the trackless desert.' 'Mr. Simeon,' he writes, 'read and prayed in the afternoon, thinking I was to go on board for the last time; Mr. Simeon first prayed and then myself. On our way to the ship, we sung hymns. The time was exceedingly solemn, and our hearts seemed filled with solemn joy.—14th, (Sunday). Friends came on board early; I read and preached on Matt. v. 2—4, to the ship's company, passengers, soldiers, &c. Dined ashore. On our return in the evening, Mr. Simeon read and preached. (There was the utmost attention, and one of the officers was in tears.) I went ashore with them in the evening, much against my will. We were enlivened and refreshed in our spirits as we sung hymns by moonlight on the water.—15th. Mr. Simeon read 1 Peter i. and I prayed with some degree of solemnity.—16th. The Commodore called at the inn to desire that all persons might be awaked, as the fleet would sail to-day; in consequence of which we went immediately after breakfast to the quay, to go aboard in the purser's boat: after waiting five hours, Mr. Simeon took his last leave of me, in the most affecting manner.' Early the next morning he was 'awakened by the signal-gun from the Commander of the convoy, and found when he got up' that the whole fleet were under weigh; they came however to anchor two days after at

Falmouth. From thence Mr. Martyn writes to his beloved friend, who had accompanied him to the ship, and whose face he should now see no more:—

'It was a very painful moment to me when I awoke in the morning after you left us, and found the fleet actually sailing down the Channel. Though it was what I had anxiously been looking forward to so long, yet the consideration of being parted for ever from my friends, almost overcame me. My feelings were those of a man who should suddenly be told, that every friend he had in the world was dead. It was only by prayer for them that I could be comforted; and this was indeed a refreshment to my soul, because by meeting them at the throne of grace, I seemed again to be in their society.'

In the summer previous to his leaving Cambridge, Mr. Martyn had been introduced to a young man of rare genius and piety, whom Mr. Simeon had been anxious to commend to his regard, and to place at his college. The warmest sympathy in behalf of this extraordinary young student had already been felt by all who knew the touching history of his early life; whilst the highest expectation had been formed of his future career, in consequence of his matchless talents and industry. Every academical distinction, whether classical or mathematical, was considered to be easily within his reach. But the highest attractions of Henry Kirke White in the view of Mr. Martyn were the loveliness of his character and the fervour of his piety. Here indeed he found 'a kindred spirit with himself;' and consequently Mr. Martyn 'took the liveliest interest in his behalf, and used his utmost endeavours to facilitate his entrance upon that course at college, which afterwards proved so brilliant and

so transient.' Through Mr. Simeon's counsel and kind promise of assistance, Kirke White was at length enabled, amidst all his difficulties, to indulge the long-cherished hope of entering the University. 'I can *now* inform you,' he writes July 9, 1804, to his generous friend and biographer, Mr. Southey, 'that I have reason to believe my way through college is clear before me. From what source I know not; but through the hands of Mr. Simeon I am provided with £30 per annum; and while things go on so prosperously as they do now, I can command £20, or £30 more from my friends, and this, in all probability, until I take my degree.' According to Mr. Simeon's advice he had consented to defer his coming to college for a year, and was placed under the tuition of Rev. Mr. Grainger, of Wintringham, that he might be the better prepared to enter on that career of honour, which appeared to open so brightly before him. In consequence of this delay he lost the advantage, he had fondly looked forward to, of the society and friendship of Mr. Martyn; who was gone from the University, before he came into residence. But he found in Mr. Simeon all the tenderness and solicitude, which a kind and wise father could bestow upon a beloved son. And besides the regard and sympathy he met with from him in private, he had the benefit of his public ministry, which he appears to have highly valued 'Mr. Simeon's preaching,' he says, 'strikes me much.' And well did he profit by those faithful instructions. What he had learned to esteem as a privilege of the first importance to himself —the opportunity of hearing sound and earnest sermons—he cordially commended to those nearest and dearest to him. 'It is well for you,' he observes to

his sister, 'that you can still enjoy the privilege of sitting under the sound of the Gospel; and the wants of others, in these respects, will, perhaps, teach you how to value the blessing. All our comforts, and almost all our hopes here lie at the mercy of every succeeding hour. Death is always at hand to bereave us of some dear connexion, or to snatch us away from those who may need our counsel and protection.' Alas! how soon did he realize the truth of his own remarks. 'The seeds of death were in him, and the place, to which he had so long looked on with hope, served unhappily as a hothouse to ripen them.' His unrivalled talent had placed him, after his first college examination, at the very head of his year; and through the kindness of his tutor, Mr. Catton, he was provided with additional help to prosecute his fatal studies during the ensuing summer. With rare delicacy he now determined to relinquish the aid he had been permitted to draw from Mr. Simeon. 'I have of course signified to Mr. Simeon,' he writes, 'that I shall have no need whatever of the stipend which I have hitherto received through his hands. He was extremely kind on the occasion, and indeed his conduct towards me has ever been *fatherly*. It was Mr. —— who allowed me £20 per annum, and Mr. Simeon added £10. He told me that my conduct gave him the most heartfelt joy; that I was so generally respected, without having made any compliances, as he understood, or having, in any instance, concealed my principles. Indeed, this is a praise which I may claim, though I never conceived that it was at all an object of praise. I have always taken some pains to let those around me know my religious sentiments, as a saving of trouble, and as a mark of that independence

of opinion, which, I think, every one ought to assert: and as I have produced my opinions with frankness and modesty, and supported them (if attacked) with coolness and candour, I have never found them any impediment to my acquaintance with any person whose acquaintance I coveted.' Not many weeks after he had penned this truly Christian letter to his brother, he fell before the resistless progress of that wasting malady, which his intense study had so fearfully quickened: and on Sunday, Oct. 19, 1806, he entered into rest, exchanging his earthly honours for an incorruptible and unfading crown.

The departure of Henry Martyn to a foreign land rekindled a desire in Mr. Thomason, which he had strongly felt before, to engage in missionary labours among the heathen. In the spring of 1805 Mr. Simeon had gone to London, to communicate with Mr. Grant upon the subject; but at that time there was no opening to the East Indies, 'where it had been thought most advisable for him either to accompany or to follow Henry Martyn.' Still he by no means relinquished the idea of yet enjoying the privilege of following his beloved friend. The desire was strengthened by his having lately written a Review, which had led him to consider the zeal and devotion of Wesley and Whitfield in their Saviour's service. In reference to this he wrote to his mother, March 6, 1805;—'The reading the life and labours of these excellent ministers fills me with admiration of their zeal, and with shame that I am such a blank in creation. My sphere is contracted, and I long for a more extensive field of labour. God has given me an education and a spirit, I trust, which might render me far more useful in the Church than I now am. Where my present thoughts

will lead me, I know not; but I look round upon this lovely spot with all the indifference of a man who would, with the greatest cheerfulness, part with all, if a situation of greater usefulness, however laborious, should offer itself. Here I am; Lord, what wilt thou have me to do?' Deeply trying must have been this season of suspense to the sensitive heart of his affectionate mother. In reply to a letter of her's on the subject, Mr. Simeon expresses himself with his usual tenderness and Christian feeling.

"Your letter fills me with deep concern, and I am extremely anxious to remove, as far as possible, the load from your mind. To convey on paper all that I have to say, would be tedious. I have judged it better, therefore, to set off instantly, for the purpose of making known to you everything that has arisen, and precisely as it has arisen; and at the same time, to mention some circumstances, which, in all probability, will operate to prevent the execution of the plan your son proposed when he saw you last. From the beginning I have endeavoured to yield to no bias, but to suggest everything as it occurred to my mind. I have in this respect manifested disinterestedness, at all events; for next to yourself there certainly is no person living, who would feel his loss so much as I. Indeed I can scarcely yield to you in this particular; for though your sensibilities are beyond all comparison more exquisite than mine, and your bereavement would be more pungent, your habits of life would remain the same: whereas mine would be wholly changed. I should lose not only a dear friend, but the friend with whom I live in daily habits of communion: the friend that is as my own soul. I know no loss that would come so near to my feelings,

or leave such a blank in my life. Should I be called to bear the loss, I hope that grace will be given me suitably to improve it. I trust that you also, if such an event should take place, will be enabled to adopt the resolution of a widowed lady, who lost her only three children, one after the other, in quick succession, 'I see that God is determined to have my whole heart, and so he shall.'"

Amidst all the deep and affectionate interest he had been wont to take in the affairs of his beloved Martyn and Thomason, there was no diminution in his attachment and love to his earliest and most endeared friends—the Venns.

"To Mr. VENN. K. C., 12 Dec., 1805.

"I have long intended to acknowledge the receipt of the sermon which you were so kind as to send me, and which I consider as a valuable token of your regard. To say how much I was pleased with it, would be only to say the same as hundreds have said before: and therefore I shall be silent upon that head. I came to Clapham about three months ago, with an express intention to call upon you and thank you; but the gentleman with whom I was could not possibly spare time, on account of his having been delayed elsewhere beyond his expectation.

"A little time ago I went to preach at Everton: and, according to custom, consecrated the time when I was in view of Yelling Church to the special remembrance of those who ought, both for their father's sake and their own, to be ever most dear to me. I began with your dear and much-honoured father; blessing and adoring our God for all that He had done for him, (the various gifts, talents, &c.,) and all that He had done by him (at Clapham, Huddersfield, &c.,)

for all the comfort and benefit I had derived from his instruction and example; for his peaceful and happy end; and finally, for that state of glory to which he has long since been exalted.

"I then proceeded to offer up my poor thanksgivings for you; for the graces and gifts with which He has mercifully endowed you; for the little family with which He has blessed you; for the use He has made of your ministry; for the increased life and energy with which he has favoured you by means of your late heavy afflictions; and to my thanksgivings I added my poor prayers for still richer and more abundant blessings, that all which God has already done for you may be only as the drops before the shower. I then endeavoured to remember your dear children, and to implore all needful blessings upon their heads. Then I went on to Mrs. Elliot and her husband, and their married daughter and all their children: I endeavoured to bless God for having given her so pious a husband, and so lovely a family; and above all, for her advancement and progress in the divine life; and entreated of God a continuance and increase of all spiritual blessings to every individual amongst them. Next I strove to bless and magnify my God for his exceedingly rich blessings bestowed on your sister Jane: that He had 'chosen her in the furnace of affliction,' and so abundantly compensated by spiritual health, what He has been pleased to withhold from her in respect of bodily health. I blessed his name in particular for giving her such a meek and quiet spirit, such a tender love to the poor, and for making her such an inestimable blessing to your little family. I then endeavoured to pray that her invaluable life might be preserved to you,

and that as her bodily strength decayed, her inward man might be progressively advanced in strength; and that her peace, both living and dying, might flow down like a river, &c. Nor was I altogether forgetful of dear Ruth*, for whose peace and happiness, in these her latter days, I wished to render suitable thanks to her God and my God, to her Father and my Father. Lastly I came to your dear sister Kitty, for whose supports and consolations I strove to render my poor tribute of praise and thanksgiving; and I besought the Lord for her, that her strength might ever be according to her day; and that her children might prove a comfort to her, and follow her truly amiable and laudable example.

"In short, the ground whenever I pass over it, appears to me to be consecrated ground: the spire, as soon as ever it comes in sight, says to me, *Sursum Corda:* and as long as it continues in sight, I consider it as my duty to spend my whole time in remembering those, by whom I trust I am also sometimes remembered; and in interceding for those, whom I ever think of with most unfeigned affection, yourself and family.

"I could have found it in my heart to write to you while the impression of these things was upon my mind; but I did not like to speak so much about myself: nor should I do it now, were it not that I am sending you a Sermon of my own, and am therefore necessitated to scribble a few lines of introduction to it.

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* Ruth Clarke, for thirty years a faithful servant of Mr. Venn. An interesting account of her has been published by Rev. H. Venn, in a small tract, entitled, 'The single Talent well employed.'

"The Sermon* seems to have made more stir and impression than any of my Sermons, (some have said, more than all together): the ground I feel is tenable against the whole world; and therefore I have spoken the more boldly. O that God may be pleased to bless it to the conviction and conversion of many!

"Give my kindest love to all your family, and believe me, my dear Friend, most affectionately yours,

"C. SIMEON."

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* This Sermon, entitled "The Churchman's Confession," was preached before the University, December 1, 1805, from the text 2 Cor. i. 13, "We write none other things unto you, than what ye read or acknowledge." It called forth a Letter from Dr. Pearson, Master of Sidney College, and Christian Advocate, dated June 4, 1806, which he addressed to the Editor of the "Orthodox Churchman's Magazine." The character of Dr. P.'s strictures may be gathered from his introductory remarks.—"Had Mr. Simeon employed himself in comparing the conduct of Christians in general with the terms of the *Confession*, as it stands in our Liturgy, with the view of convincing men how far they fall short of their duty, and for the purpose of exhorting them to a greater degree of diligence in performing it for the future, this specimen of his labours would have been as creditable to his judgment, as it unquestionably is to his eloquence and piety. There are many passages in his sermon, which, if considered in this view, and made use of to this purpose, would be well deserving the attention of every reader. But, as this comparison is instituted and pursued with the evident design of supporting the unfounded notions, entertained by *Evangelical* or *Calvinistic* divines, of the total corruption of human nature, and of justification or salvation by *faith only* as opposed to *obedience*, with which notions the *Confession* has just as much to do, as it has with the doctrine of *transubstantiation*, or *purgatory*, or any other creation of the human fancy, I cannot conceive, that it is calculated to answer any purpose either of truth or utility; unless indeed it be to expose the weakness of the cause, which is attempted to be so defended."

The following letter exhibits the playful style, in which Mr. Simeon not unfrequently indulged, both in writing and conversation.

"To Mr. EDWARDS. "K. C., Jan. 14, 1806.

"I understand that your next meeting is fixed for the 15th of April, and have been sometime looking forward to the pleasure of seeing you all assembled in full conclave. Indeed I had purposed to be with you to-morrow, (if not this very evening,) if I had not been broken in upon by two old friends, (unexpected, and, I must add, rather unwelcome visitors at this time,) Mr. Frost and Mr. Snow. As they have been with me for some days, I was rather in hopes they would have left me before now; but they are not adepts at taking hints; and one cannot well thrust them out of doors against their will. I would not suffer them to interrupt me yesterday in the discharge of my duty: but out of compliment to them, I took a chaise to go to Lolworth; which is a piece of respect which I have not been accustomed to pay even to them more, on an average, than once in two or three years. If Mr. and Mrs. Thomason could have come with me, I should have given my friends the option of accompanying me or not, as they pleased: only I should have begged them to go on the outside. I remember indeed the time when I should have ventured to take them with me on horseback; but of late years I have felt more disposed to sit at home with them by a good fireside. To say the truth, I can make them keep a proper and respectful distance when I am at home; but when I go out with them, they are apt to take very improper liberties; one spits in my face; and the other pinches me; in short,

they pay no more respect to me than if I were a beggar: and they seem to take for granted that I have no right, yea, no reason, to quarrel with them. But we must take people and things as they are. Even husband and wife must now and then make little sacrifices to each other; and old friends must do the same. Out of compliment to them, I purpose at present to use hospitality at home; but as they will doubtless have left me long before the middle of April next, I shall hope then to enjoy your good company, together with that of my warmer friends. With most affectionate regards to all who will deign to accept them, I remain, your cold friend and unworthy brother; "C. S."

"P. S. My heart is with you, and I think I shall send forward some changes of raiment, that, after having faced the fore-mentioned friends, I may be able to face the ladies. I don't like being driven from my purpose, when the gratification of seeing such dear friends must be sacrificed. If you do not see me on Tuesday, send my things back, and make me your debtor for the carriage. I have not yet begged pardon of the ladies for my shabby treatment of them last autumn. I set off for Shelford (encouraged by a little intermission of snow) to say, that if Mr. T. did not accompany me, I would send my horse forward to Ely, and take his thither, and get on my own the instant I arrived there, and reach you (D. V.) without stopping to get cool. But I had got no further than the corner of Queens', when I was compelled by rain and hail to turn back: so that I fear you must excuse me. I feel satisfaction in having made the effort, because my heart and conscience tell me that I love you all."

At the beginning of 1807, Mr. Simeon's strength had become so impaired by over-exertion, and his voice was so feeble, that he was compelled to reduce for a season his ministerial duties; and to devolve on Mr. Thomason an important part of the Service, in which he had so greatly delighted.

"I wish you to prepare to stand up in Trinity Church on Sunday evening; in the morning I wish to preach, whatever may be the state of my body, because it may be that —— but I forbear. This only I will say, that my soul is joyful in the prospect of suffering, as well as doing, the will of God. I do find I am getting nearer to God; and I do believe I shall get great good to my soul from this interval of leisure. What if the Lord should be saying, 'Set thine house in order.' I bless His name, that I am glad to receive that saying from Him, and to address myself to that work. I feel truly thankful to God that I shall have nothing to do on the fast-day but to spend it in humiliation and prayer."

CHAPTER IX.

DIARY DURING HIS INDISPOSITION—THOUGHTS ON CESSATION FROM DUTY—FIRST SUNDAY AT LYNN—REMARKS ON FASTING—RESIDENCE IN LONDON—VISIT TO MR. NEWTON—MR. ROBINSON'S AND MR. CECIL'S SERMONS—MR. WILBERFORCE'S PRAYER—MR. CLAYTON—CALUMNIES OF FLOWER—LETTER FROM THE BISHOP OF ELY—ON CHRISTIAN LOVE—LADY MARY FITZGERALD—ON AN UNPLEASANT RUMOUR—EFFORTS ON BEHALF OF HIS BROTHER—MR. FRY'S PREACHING—PASSION-WEEK—AWAKENING EFFECTS OF THE LITURGY—OPPOSITION TO MISSIONARIES—SERVICES OF FEMALES—DUTIES OF CHILDREN TO PARENTS—JOURNEY TO CORNWALL—ON RELIGIOUS AFFECTIONS—DR. HAWKER—TRURO AND ST. MICHAEL'S MOUNT—MISS GRENFELL—LETTER FROM HENRY MARTYN—MR. SIMEON'S THOUGHTS ON MARRIAGE—LETTER TO MR. VENN—DR. FEARON—LETTER TO MR. EDWARDS—MR. THOMASON'S AFFECTIONATE ADVICE—LETTER TO HIS PARISHIONERS.

1807.

DIARY BEGUN AT LYNN.

"Saturday Evening, Feb. 21, 1807.

"HAVING found my strength gradually decreasing, I determined, with the advice of different friends, to lay aside all ministerial labour for a season, and to seek, by air and exercise, the recovery of my former vigour. It was at first my intention not to begin my vacation till after Easter; but daily experience proved the expediency of beginning it as soon as possible. I therefore fixed the first week in March for its commencement. Being by this means prevented from attending the Meeting of Ministers in the Spring, I paid a visit to my Lynn friends for four days. Whilst I was there, I received a most

affectionate letter from Mr. Thomason, signed also by Mr. Preston and Mr. Yeates, desiring me to prolong my stay here, and to perform no duty, either on the Sabbath, or the Fast Day, on 25th instant. This was very contrary to my intentions; but the weakness which I felt in my chest and my voice, inclined me to acquiesce: and the sudden change of weather, to frost and snow, was an additional inducement. Since I have been here, I have found that even to engage in family prayer twice in the day is, notwithstanding the utmost care in speaking low, a greater exertion than my voice will bear. I feel therefore that God in his providence is calling me to silence: and as he suffered his highly-favoured servant St. Paul to be *repeatedly* confined, for two whole years together in prison, and thereby reduced him to the necessity of exchanging his public ministry for private instruction, so I hope it is in order to promote some gracious ends, that he is now calling me to suspend the labours which I have till lately followed, without one Sabbath's intermission, for above twenty-four years. I know indeed and feel that he might justly lay me aside, as a vessel wherein he has no pleasure; but I humbly hope that this dispensation will be in mercy to my soul; and that God is giving me more leisure for reading, meditation, and prayer. That I may second the intentions of his providence, I purpose, during this interval of relaxation, to keep

A DIARY,

that I may the more carefully observe what benefit accrues to me from this affliction. And I am not without hope, that this purpose of mine is, as proceeding from my God, a token for good; and that

it will be attended with many salutary effects to my soul. May God enable me to state my feelings with sincerity, and keep me from yielding to vanity and hypocrisy, which find too much scope for exercise in records like these."

"Sunday, Feb. 22. I was not without some comfort in my private devotions. The thought that my whole '*life was but an hand-breadth*,' and that so large a part of it was passed, was delightful to me. In the family prayer I felt some enlargement; and was joyful afterwards in the thought, that, without any allowed backwardness in me to ministerial engagements, I had a Sabbath to spend solely in the exercise of personal duties. At the Chapel (St. Margaret's) I found the prayers sweet to my soul; and was devoutly occupied in them almost the whole time: but the sermon, though a good sermon, (on 1 Thess. iv. 1) and well delivered, (according to the general notion of delivery,) had no effect, and made not the least impression on me. Doubtless this was my own fault, but yet I cannot help ascribing it much to the mode of delivering written sermons, for I was lively in my own soul in a more than ordinary degree, and well disposed to hear an exhortation to abound in holy duties; but the solemn sameness of the delivery, (unrelieved by any occasional relaxation of more familiar address, or any animated, energetic address to arrest the mind and inflame the soul,) deadened my attention, and left me not only unimpressed, but almost uninstructed. For want of more rapidity in connecting the beginning and end of the sentences, I lose the sense of them; or, if I comprehend them ever so clearly, I remain unaffected by them. I cannot but think it a great pity, that a Minister, well qualified to preach extempore, should still adhere to written sermons. He possesses all the qualifications that are necessary to make a most distinguished and useful preacher; and that in a very eminent degree; extensive knowledge, deep acquaintance with the heart, a clear, strong voice, a commanding manner, a tender and affectionate spirit, an ardent love to souls, and a most unfeigned desire to approve himself

to God. . . . . In the afternoon Mr. —— preached on, 'Add godliness.' He opened our duty to God from that compendium in our Catechism, and then applied it. His sermon was judicious; and his manner was somewhat easier than in the morning: but still it confirmed the sentiments expressed above. I had not (which alas! is seldom the case with me in an afternoon) any drowsiness; and for this I thank my God: happy should I be never to feel it any more in the time of divine service; but my mind was not spiritual; nor was I devout in prayer. On the whole, I had great cause for humiliation; and I beg of God that I may bow before him as a most unprofitable servant.

Wednesday, Feb. 25. *Fast-day.* I wished much to keep this day holy to the Lord. In every point of view—as laid aside from work, and suspended as it were from my office, it became me to humble myself, and I was entirely at liberty to detach my mind from everything that was foreign to that duty. I have always judged it inexpedient for a minister to fast, because he is thereby in danger of unfitting himself for his work; but my neglect of it on other occasions laid a ten-fold obligation on me to consecrate this day to God in fasting as well as prayer. In my morning devotions I was tolerably comfortable, but not able to humble myself as I could wish. In the family prayer my spirit was much enlarged; and a blessing seemed to descend on all of us. At the Chapel I could not get my soul engaged in the prayers as I ought.

Friday, March 6. Set off to London with a view to an entire cessation from work. I think I got stronger by means of my journey to Lynn: and I am convinced I got good to my soul. I doubt whether I ever spent ten days together more profitably with respect to my own soul. I enjoyed, on the whole, more communion with God than usual; and there was more of an unction upon my own spirit. On last Sunday, March 1st, I was much helped in preaching upon Phil. i. 27, though I have often been more impressed in administering the Lord's Supper. The late reproofs to my people have been attended with a good effect; their love to me seems to increase more and more; and their good wishes for my recovery have been very refreshing to my

soul. The leave I took of many was very affecting, particularly of my dear friends at Shelford.

Saturday, March 7. My brother went to the Isle of Wight, whither he had not been for five months, and left me with the use of his carriage, &c. These matters are so well understood between us, that we are both of us at ease about going or coming. This is very pleasant, as neither of us is any restraint upon the other. . . . . My soul was comforted in the prospect that this new era of my life will bring with it the richest blessings to my soul. I found the word and prayer sweet unto me, but did not get much into the work of intercession. I received a very kind and sympathising letter from Mr. Venn, who had heard of my weakness, and announced his intention of coming to see me. I walked a little in Finsbury Square, and then returned to wait for him; but he did not come. I dined alone; and then went to Mr. Newton's: he was up in his bedroom, and in a very feeble state. He sat in a great chair, and flannel was thrown over his feet, legs, and thighs. He was not able to carry any liquid to his lips, but was fed as a child. He did manage to eat a piece of cake with his own hand. His intellects are almost entirely gone: he did not know me, till I told him my name; and even then scarcely seemed to notice me, in consequence of his own feebleness of mind and body.

Sunday, March 8. Could not rise by my alarum, because my rushlight was gone out, and I could not well disturb the family. But in the morning I was very comfortable, enjoying somewhat of God's presence. I went to Mr. Cecil's. Mr. Robinson of Leicester preached, from Matt. vii. 'By their fruits ye shall know them,' and the whole passage. He was masterly in shewing that we were all by nature corrupt trees, and must be made good trees by regeneration, before we can bring forth any fruit that is good; and that a tree, though it occasionally have some blighted fruit, may be on the whole good. . . . . In the afternoon I heard Mr. —— there. It was a very poor attempt at extempore speaking. In the evening Mr. Cecil preached on Matt. xiii. four last verses. He shewed that however excellent the truth was, and however confirmed

by miracles, pride, prejudice, and unbelief would counteract it. He observed, that there was a privy council, at which Pride presided, and Prejudice and Unbelief were members; Truth was arraigned at their bar, and condemned. On the whole, I think I should have spent my day more profitably, if I had had more retirement. Private duties are the life and soul of religion.

Monday, March 9. Called at Mr. Hoare's and saw him, and Wm. and Chas. Proceeded to Mr. Wilberforce's, where I saw Mrs. W. and the Dean, and Mr. Babington, whom I congratulated on having such a son. Dined at Mr. Cecil's, and went to the Eclectic, where the subject was, '*What are the just bounds of typical interpretation?*' Mr. Venn was there, and expressed all the kindness imaginable.

Tuesday, March 10. I bless God that my desires after Him continue, and, I hope, increase. The attention which Mr. V. shewed me appears a call from God to spend the Passion-week with him. I am bent, with God's help, on improving that solemn week to the uttermost; and it may please God, perhaps, that I may be a little helpful to him and his family. I shall account this no little blessing.

Wednesday, March 11. Mr. Sargent and Mr. John Thornton called upon me. I dined at Mr. Pearson's and enjoyed some sweet conversation with him. I drank tea at Mr. Wilberforce's. He looked better than I have ever seen him. He took an affectionate interest in the state of my health. I did not come away till after their evening prayers. Mr. W. read a prayer. We all continued on our knees a considerable time before he began. This had a sweetly solemnizing effect. He read the prayer with singular propriety, in a low and natural tone.

Thursday, March 12. I have been reading the Scriptures with pleasure and profit, and bless God, who does not refuse me access to him in prayer. I feel truly thankful for that caution, 'Let him that thinketh he standeth, take heed,' &c. I long to have a holy fear of offending God, and a jealousy over myself, lest, after all my privileges, I ruin my soul by sin, 1 Cor. ix. 24. to x. 12. About one o'clock I walked to Highbury Place, having had no exercise since I came to Town. I found Mr. and Mrs. Clayton,

with two of their sons and daughters, at home, and spent a very pleasant and profitable hour with them. Our hearts were full of love to each other; and I came away thankful for having breathed in so sweet an atmosphere. On my return, I found a note from the Bishop of Ely. The occasion was this: I yesterday received a letter from Mr. Audley, giving me an extract from Mr. Flower's new publication, wherein he speaks of me as an itinerant preacher in unlicensed places, setting at defiance all order and discipline; and expresses his wonder that the Bishop do not compel me to give up my Church. I sent the letter immediately to the Bishop, informing him of the former charges of Mr. Flower against me, and telling him that I should pass by this, as I had done all the rest, in silent contempt. I desired him also, if in company with the Bishop of London or Lincoln, to inform them also of the falseness of the charge, lest they should be deceived by the effrontery with which it is adduced. The Bishop sent me back Mr. A.'s letter the next day, with a polite note of his own, wherein he approves of my 'contempt of his detractions:'—'persuaded as I am that your zeal is regulated with that prudence, which is the best security against malevolent writers.'

Friday, March 13. My soul was exceeding joyful in my God all the day. In the evening Mr. Thomason called upon me, and we were very much comforted in our short interview.

Saturday, March 14. When reading 1 Cor. xiii. this morning, I asked myself, 'How I should act towards Mr. and Mrs. Edwards and Mr. and Mrs. Thomason,' and regretted that the same spirit did not animate me towards every other person. I began to pray for our Provost, and Mr. Flower, and Mr. Twiss, the grocer. I apprehend that the best mode of understanding the nature and extent of Christian love, is to consider what dispositions we shew towards the dearest objects of our affections, and to put every human being in their place. At one I visited Mr. and Mrs. Steinkopff, who were as full of love as ever. I then went to Lady Mary Fitzgerald. More kindness I never expect to see exercised out of heaven. She had heard of my

indisposition (but in an exaggerated way), and her tender sympathy and prayers to God for me quite overcame me. What am I, that God should be so gracious to me, and give me such dear and loving friends? Verily, converse with such is a foretaste of heaven. Would to God that I felt that humiliation which such unmerited favour ought to generate within me!

Richard dined with me; and I got half an hour's profitable conversation with him on the subject of economy and religion. He was a good deal impressed when I parted with him.

Sunday, March 15. Was, on the whole, comfortable in reading and prayer, and particularly so during the whole morning prayer at Mr. Cecil's Chapel; they appeared to me so full, so rich, so apposite, that I felt satisfied with them as with marrow and fatness. Mr. C. preached with considerable animation on Zaccheus, Luke xix. 4, 5. In the evening I heard Mr. C. again upon Psalm iv. 3. On the whole, the effect of Mr. C.'s sermons seems to be to strike the imagination and to please. There is much point, but no flow. He wounds with an arrow; but does not close and wrestle with men, or draw them by persuasive arguments. I think some other preachers more likely on the whole to convert souls, but few more likely to instruct and please. I was remarkably alive and attentive at both times, so as almost to have lost my wonted stupidity."

An absurd but unpleasant rumour having been reported to him, which he immediately replied to and silenced,—he writes thus:

"Tuesday, March 17. It is a great mercy to have the testimony of one's own conscience under a false accusation; and it is good to commit to paper those things which would distract the mind: for now, whether I ever shew that statement or not, it is ready as a complete vindication of my conduct.

Between sleeping and waking this morning my mind was filled with strange and filthy imaginations, and I had sense enough to try to think of something else: but recollecting that religious and holy thoughts had scarcely ever prevailed

to cast out evil from my mind, I set myself to think of this statement of facts; which through the goodness of God soon engaged my mind, and relieved me from my wicked and distressing thoughts. How humiliating is it, that a little matter, which affects my character, should have greater effect than all the wonders of redemption! but so it is; and this is not the first time I have found it so.

Wednesday, March 18. My brother Ned returned from the Isle of Wight by a night-coach. He is full of kindness: from dinner to bed-time I had much conversation with him. I wished to shew him the defects that are in all his charitable actions, on account of the want of a principle of love to God, and on account of the self-complacency to which they administer. But I could not fasten anything on his conscience.

Saturday, March 21. This evening too I got a great deal of useful conversation with my brother Ned. I strove to convince him that all his good deeds were of no value in the sight of God, for want of a religious principle; and that they even increased his danger, on account of their appearing to supersede the necessity of real godliness. He received it kindly; but I could not prevail upon him to become a stated hearer of Mr. Crowther's at Christchurch. Nevertheless I am not without a hope that God will give a blessing to what was spoken to him.

Sunday, March 22. I am now going to Mr. Cecil's Church (Ned is gone to St. Paul's), and I hope I shall meet my God there. I feel as if it were my earnest desire to enjoy him more, and serve him better. After service I went to Mr. Wilberforce's, and accompanied him and Mrs. W. and Miss Bird to the Lock. Mr. Fry preached a very sensible and good sermon on 'He that winneth souls is wise:' and he delivered it well. I do not know the preacher that I should prefer to him. But I think if he had not preached a written sermon there would have been more effect. Perhaps the time (viz. afternoon) was a disadvantage both to him and the congregation. Afterwards I dined with Mr. W. On the whole our time was pleasantly and not unprofitably spent.

Monday, March 23. Dined at Lady Cath. Murray's

and met Mr. Robinson, &c. Went to the Eclectic, when my present was given them by Mr. Cecil, and kindly accepted by them. The subject was, '*The peculiar dangers of Ministers, and how to avoid them.*' It was a long and profitable discussion. I mentioned to them Mr. Flower's calumny, and the Bishop's answer to mine respecting it.

Thursday, March 26. Through mercy, I slept well; but my spirit was not alive, either in the family, or afterwards in private. I endeavoured to call to mind my former sins, and the mercy which I obtained in this week twenty-eight years ago: but I was heavy and stupid, and unable to get nigh to God.

Friday, March 27. My expectations were not altogether realized. I had set my heart on having a day of peculiar solemnity; but, from a variety of circumstances, my soul was not so much alive as I had hoped it would be. At Church I had a little enjoyment of the prayers; but not much of the sermon.

Saturday, March 28. Still but little life.

Easter Sunday, March 29. My mind, on the whole, was comfortable in the recollection of the mercy vouchsafed to me on this day twenty-eight years ago. I felt myself happy and thankful, that the peace which then flowed into my soul, had never been entirely lost; and that I was as much bent as ever on the securing of the prize of my high calling. Mr. R. read the prayers with somewhat less formality than before, and preached a full and instructive sermon on, 'The Lord is risen indeed.' Could he but adopt more ease and familiarity in the pulpit, his discourses would make tenfold more impression: but *the dignity of the pulpit*, as it is called, proves a sad obstacle to the edification of his people; they evidently hear as if they heard not. At the Lord's table my soul was much refreshed. I assisted him in administering the Cup.

Monday, March 30. After having spent a pleasant and profitable time with Dr. Fearon, I set off with him on foot, and walked to Clapham, where I called on Mr. Stephen; and then proceeded to Deptford, where I met Mr. and Mrs. Thomason. This was an unlooked-for pleasure; as Mr. T. had said nothing of coming up again so soon. We were all

happy together, exceeding happy; and after dinner we went to Mr. Hardcastle's, where we met Mr. Hill, who was to preach that evening his Anniversary Sermon at Greenwich Chapel, this being Easter Monday. When they all went to Chapel, I walked to town. My brother Ned is all kindness; and I hope I shall yet live to see him a partaker of richer mercies than he has ever yet received.

Thursday, April 2. I dined at Sir James Graham's; he and the ladies received me most kindly. Our conversation was very profitable. Lady C. told me that Mr. G. (Sir James's brother) *was awakened by the thought of that prayer in the Litany 'From everlasting damnation, good Lord, deliver us.' Dr. Fearon also told me, a few days ago, of another person awakened by the Liturgy.* Surely the Liturgy is of more service than is generally imagined.

Sunday, April 5. I felt that the Sabbath was indeed a delight. My soul rejoiced in God my Saviour. At Mr. Cecil's Church I was not so devout in the prayers as I sometimes am; nor was I much impressed with the sermon; but I find that *the more I hear Mr. Cecil, the more I like him.* At the Lord's table I found God very present with me; and it was delightful to me to intercede for all my friends and people. After Church I joined Mr. Grant, who seems much depressed in spirit. He told me that Sir John Barlow *had been forced to forbid Mr. Carey to preach among the Natives* for the present, on account of the ferment existing among them about *the idea of being compelled to become Christians.* This idea has become strengthened by the disturbance at Vellore: and enemies abroad and at home are endeavouring to use it against the Missionary Societies. It is melancholy to see how every effort for the salvation of our fellow-creatures is resisted by persons professing Christianity.

Monday, April 6. I dined with Mr. Cecil and went to the Eclectic; when the question was, '*How may pious women best subserve the interests of religion?*' The generality seemed to think they did best by keeping at home, and minding their own business. My ideas did not perfectly coincide with theirs. I thought that there were offices, in which they might be profitably employed, provided they were discreet, and did not neglect their own proper callings. On

the whole I do not think we differed much; but our bias was a little different: *I* rather leaned more to the side of visiting the sick, &c., and *they* to the keeping almost entirely at home. A similar difference of opinion existed in relation to a young man of twenty-four, whose parents put him first into the army, and then, at his request, into a Government place: but have uniformly opposed the idea of his going to College and into Orders; and declared in a solemn and affectionate letter, that if he take this step, he must renounce all connexion with them, and all hope from them for ever. *They* thought he ought to break through all, if they persist in their determination. *I* thought that he should wait; and that God, if he designed him for the ministry, would make his way more clear; and that he might be as useful perhaps in another line, if this door were shut against him. I thought that against a plain positive duty the parents have no power whatever; but that, when there is no express line marked out by God, we should not set ourselves against the decided will of our parents, especially while we are living in a state of dependence upon them.

Thursday, April 9. Felt happy in my soul, and desirous of living more to God. Time is passing, and eternity approaching. O that in my journey which I am to begin to-morrow I may have the presence of God! I received letters from Mr. Martyn and Mr. Brown, and went to Mr. Hoare's to read them to him. How kind are Mr. and Mrs. Offley! They make that trip on purpose to receive me; and I pray God it may be for their good. It is as a servant of God, and a spiritual helper, that they receive me; and I trust that He, for whose sake their kindness is shewn to me, will make them ample recompence.

Friday, April 10. The long-looked-for day is arrived. In the morning I rose joyful in the Lord, and very desirous to have the blessing of God upon my journey. I committed myself and my friends to Him, with an assured hope that He would be with us, and prosper our intercourse with each other. At eight I set off; and took up my fellow-traveller at Ely-place. After we got through town I prayed, and Mr. E. read part of the Epistle to the Colossians; and my soul was much refreshed. I regretted that I could not give full scope

to my feelings in conversation; and that the weakness of my voice prevented me from prosecuting the subjects to the extent I wished. I confess I think we all suffered loss by my not being able to converse; for my soul was much alive; and the remainder of the day was comparatively dull. However it was a rich mercy to us all to experience so much of His presence as we did. And we shall have abundant reason to be thankful, if we are enabled to pass every day as well."

The Diary then proceeds with brief notices of his journey, and of the various places and persons seen by the way. At length Mr. S. returns to the record of his spiritual state.

"Thursday, April 16. N.B. Being rather hurried for time, I have not lately said much about my spiritual state; but I have been highly favoured of the Lord for several days. Sometimes indeed I have been as dull and stupid as ever; but frequently, and in an unusual degree, my spirit has rejoiced in God my Saviour. Doubtless the elevation of my joy has arisen in part from a flow of animal spirits; but I hope and trust, that there has been something more than nature in it. My brother E. is a little disposed to undervalue the exercise of the affections, from an idea that they are stirred up by human efforts, and are likely to give us a mistaken apprehension of our state. Hence he labours rather to suppress than to excite the fervour of his affections; but if we can 'rejoice even with joy unspeakable and glorified,' I think it desirable to do so; provided we preserve a becoming jealousy respecting the abuse of our affections in a way of enthusiasm or of pride."

The Journal then records their route through Sidmouth, Exmouth, Totness, Plymouth.

"Sunday, April 19. At Mr. Hitchin's in morning; in the afternoon went to Dr. Hawker's. The Dr. read prayers well, though with some eccentric starts; and he preached on 2 Cor. iii. 18. Mr. E. and myself were in perfect astonishment at his volubility of tongue and strength of voice. He dwelt much on the glory of Christ, and spoke many excellent things; but there was no particular order,

or affinity to the text; so that though we admired much that we heard, we could not carry much away. He observed that *the Commandments were written on our altarpieces, in order to remind people that Christ was the end of the Law for righteousness unto them that believe.* Being apprized that Mr. E. and myself were intending to stay the evening service, he invited us to tea, and we had a profitable conversation with him. (After describing the great peculiarities in his manner of conducting the evening service, Mr. S. adds,) After all, there was more to admire in some respects, and to disapprove of in others, than I ever saw or heard before. His reading and preaching, if divested of eccentricity, would be excellent; and at all events, he is well calculated to attract attention, and to do good; though I fear he is the means of promoting a very bad spirit, and not a little error amongst the greater portion of his hearers."

They then proceed to St. Austell and Truro, where Mr. S. says, "We remembered with gratitude to God that blessed man Mr. Walker." They at length reach the Land's End.

"Saturday, April 25. From the Land's End I wrote to Mr. Preston, sitting in the carriage. We returned to Penzance to dinner; and called at Marazion in our way to Helston. The sun shone bright; and the view of Penzance, Marazion, St. Michael's Mount, and the whole bay, was exceedingly grand and beautiful. Miss G. kindly accompanied us to St. Michael's Mount. Mr. E. and myself went over the house and on to the top of the tower; at one corner of which is a stone-chair, on which some people are foolhardy enough to sit; and on which if a woman sit, it is said that she shall ever afterwards rule her husband; and in truth, if she have courage enough for the one, there must be few men who can prevent the other. With her mother's leave Miss G. accompanied us to Col. Sandys'; when I had much conversation with her on Mr. Martyn's affair. She stated to me all the obstacles to his proposals; first, her health; second, the indelicacy of her going out to India alone on such an errand; third, her former engagement with another person, which had indeed been broken off, and he had

actually gone up to London two years ago to be married to another woman; but as he was unmarried, it seemed an obstacle in her mind: fourth, the certainty that her mother would never consent to it. On these points I observed, that I thought the last was the only one that was insurmountable; for that, first, India often agreed best with persons of a delicate constitution; *e. g.* Mr. Martyn himself and Mr. Brown. Second, it is common for ladies to go out thither without any previous connexion; how much more therefore might one go out with a connexion already formed! Were this the only difficulty, I engaged, with the help of Mr. Grant and Mr. Parry, that she should go under such protection as should obviate all difficulties upon this head. Third, the step taken by the other person had set her at perfect liberty. Fourth, the consent of her mother was indispensable; and as that appeared impossible, the matter might be committed to God in this way: if her mother, of her own accord, should express regret that the connexion had been prevented, from an idea of her being irreconcilably averse to it, and that she would not stand in the way of her daughter's wishes; this should be considered as a direction from God in answer to her prayers; and I should instantly be apprized of it by her, in order to communicate it to Mr. M. *In this she perfectly agreed.* I told her, however, that I would mention nothing of this to Mr. M., because it would only tend to keep him in painful suspense. Thus the matter is entirely set aside, unless God, by a special interposition of his Providence, (*i. e.* by taking away her mother, or overruling her mind, contrary to all reasonable expectation, to approve of it,) mark his own will respecting it."

Mr. Simeon returns through Exeter and Bath to Reading, where he arrives on the day of his brother's election as Member for that Borough.

"May 4. My brother was just setting off for town, and came in with my nephew Edward to see me. We were all gratified with the occurrence.

Saturday, May 9. Having left my Diary for some time to be written from memory, I have made it a mere journal of common events, without noticing the frames of my mind. I

have not had any real communion with God this morning, but am now left alone; and I hope to spend this morning profitably to my soul.

Sunday, May 10. In a sad stupid state. At church also I was not at all devout; nor was I interested by the sermon. At the Lord's table I had a little of the divine presence. In the afternoon I was as stupid as before. But *if I do not pray more in reference to the ordinances, how can I hope to be blessed at them?* In the evening Mr. and Mrs. Marsh and myself read the prophet Malachi together, and we had a sweet season."

With the following entry the Diary is abruptly terminated.

"Monday, May 11. I still cannot get nigh to God in secret. I have been reading the Scriptures, and attempting to pray; but I want that divine unction which alone can teach me, or give a sweet savour to my soul."

By a remarkable coincidence, at the very time apparently that Mr. Simeon was engaged in conversation with Miss Grenfell on Mr. Martyn's affair, Mr. M. was himself meditating on the same subject, and wrote to Mr. Simeon the following letter, renouncing all idea of marriage.

"Dinapore, April 26, 1807.

"My dearest friend and Brother,

"All your letters, eight in number, have reached me; and all and every of them demand my warmest acknowledgments. But I think I observe, that since the notification of my wishes to become a married man, your letters are not so affectionate. Know therefore that I rejoice in my celibacy; and am finally resolved to abide by my first determination, to be single like yourself, and for the same reason I trust, that I may care only for the things of the Lord. Your proposal therefore, respecting some young lady coming

out in the fleet, is highly unacceptable to me; for were my regard to Miss G. at all diminished, which it is not, yet I am so sick of the idea of all earthly connections, so pregnant with sorrow, that it seems as if I could rather die than marry. Your ambiguous prophecy that God is providing better for me, than I should for myself, I interpret in this way:—God is providing better for me, not by giving me one wife instead of another, but by giving me no wife at all. O! I adore his wisdom and love as in all former instances of his dealings with me, so in this most especially, that I am once more set at liberty to devote all my time, money, and thoughts, to his glorious and delightful service.

"I was rather agreeably surprized at finding you able to preach again, but lament much that you have resumed so much of your labours so prematurely. It cannot but be that you will soon be laid up again. If a dry soft air be so essential to you, perhaps a voyage to Lisbon might be resorted to; then you would be under no temptation to speak; or if excluded from Portugal, you have our permission to come to the East Indies: at all events, dearest Sir, let the decline of so many of our chief supports be one reason, among others, for taking care of yourself. The changes death has made in your congregation affect me deeply; yet there is something pleasingly solemn in recollecting my former intercourse with them, and following them in thought to the world to which they are gone, and about which we preached to them. Be good enough to mention always the older members of your societies. I feel grateful to Mr. and Mrs. Offley for their kind attention to you, and rejoice to hear of their growth in grace. I always loved them from the time I saw them, and have never ceased to pray for

them every day since I left England. Very happy am I to hear that Dr. Fearon is become a brother in the Ministry: God's blessing be upon him!* Cambridge being that spot in Europe where my thoughts linger most fondly, I turn from it reluctantly to India; and first to Dinapore."

Mr. Simeon's own views on the subject of marriage, and his 'determination to remain single,' may be learned from the following extract from a memorandum made about this time:

"What has been my language at *all times* and to *all persons?* Has it not been this?—I should hate the University above all places as a married man; but the singular way in which I have been called to my present post, and its almost incalculable importance, forbid the thought of my now leaving it:—therefore I think I shall never marry.

"Again—in my present situation I am quite a rich man, and almost as free from care as an angel; but if I were to marry, I should instantly become a poor man (reducing my income one half, while I doubled my expenditure):—therefore I think I shall never marry.

"Again—there are but few married people truly

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* Dr. Fearon writes to Mr. Simeon: "I trust few days pass over my head, that I do not remember you. To you I owe the joy, the peace, the tranquillity I possess amidst a thousand cares; however many kind instructors I may have, I trust I shall ever remember that you were the blessed instrument in the hands of my merciful God, in calling me to the knowledge of Jesus Christ my Lord. O! may I never give you cause to be ashamed of me. I entreat your prayers that I may be kept from the power of the world, the flesh, and the devil; and live and die Christ's faithful soldier and servant. Believe me, your affectionate Son in the Gospel of our Lord Jesus. D. FEARON."

happy in each other in comparison of those who are unhappy; and fewer still who are truly happy in their children (one who turns out ill depriving his parents of all the comfort they might feel in the others):—therefore I think I shall never marry."

The two following letters are inserted here out of their proper place, that the preceding Diary might not be interrupted.

To the Rev. J. VENN,

"Salvador House, Bishopsgate Street,

"My very dear Friend, March 10, 1807.

"I feel most sensibly the tender concern which you have expressed for my welfare, and the kind attention which you have shewn me in my present debilitated state, and I hope that it will be the means of reviving the sentiments of most endeared affection, which once glowed in our bosoms, and knit us together as David and Jonathan. In my present relaxation from all official duty, I am bent upon getting nearer to my God, and on obtaining more fitness for the service of my God on earth, or the enjoyment of Him in heaven. I purpose, with his gracious help, that every hour shall be devoted to this great pursuit. I bless and adore my God, that I do pant after Him, in a measure, as the hart panteth after the water-brooks; and (having the best possible supplies at home) I feel a pleasure in this present dispensation, as calculated to advance the spirituality of my soul. The Passion-week I look forward to with more peculiar delight. It has always been with me a season much to be remembered, not only on account of the stu-

pendous mysteries which we then commemorate, but because of the wormwood and the gall which my soul then tasted, twenty-eight years ago, and the gradual manifestations of God's unbounded mercy to me, till on Easter-day I was enabled to see that all my sins were buried in my Redeemer's grave. From the time that I foresaw the necessity of ceasing from active employment, I have purposed in my mind to spend that week with my very dear friend, Dr. Fearon; because of our perfect oneness of heart, and because I could, with him, enjoy the most entire seclusion from company, except in those seasons when we might impart to each other of that divine unction, which, in our absence from each other, we had obtained from heaven. But I look on the kindness you have shewn me, as a kind of call from God to give you the preference, if you can give me a tolerably warm room to myself: having been habituated to a warm room, I feel that the want of it would take from that entire attention, which I wish to give to things that do not relate to the body. We are so much creatures of habit, that any considerable deviation from our usual modes of life unfits us for the full enjoyment of our retired hours:—a tinder-box, a little wood to kindle a fire speedily, a few roundish coals, to prevent a whole house being occupied in stirring and blowing the fire, are but small matters in themselves; but to one who rises early, and longs to serve his God without distraction, they are of some importance. Give me but a warm room, and all my wants (with the exception of a little bread and cheese) are supplied.

"Now I will leave it to you and to Mr. Elliott to determine, whether the whole of that week, from

Tuesday to the Monday following, be spent under your roof, or whether partly under his also. Were I disposed to see company, I should not dream of visiting you that week; but because you *must* be engaged in your official duties, and your sister has her engagements also, I feel that I can enjoy solitude under your roof without appearing inattentive to my host. With kindest regards to your sister and the Elliotts, I remain your old friend, your Father's friend, and your truly affectionate friend, "C. S."

To the Rev. E. EDWARDS.

"My dearest Brother, "March 14, 1807.

"I am not going to answer your letter yet; but, lest I forget it when I do write, I will just say, that the moment I saw the word '*NO*,' I *involuntarily* fetched so deep a groan, that any one who had been present would have thought that your letter had been Job's last messenger. But I have not forgot my promise to acquiesce cheerfully in whatever may be deemed expedient, reserving however to myself a liberty (if my hard heart possessed sympathy enough) to weep over the occasion of it.

"I will also mention another thing. When I was reading in its course this morning* 1 Cor. xiii. I set myself, if possible, to comprehend it; and, in order to comprehend it, I asked myself—How should I act towards my dear friends, Mr. and Mrs. E. and Mr. and Mrs. Thomason?—If now I could feel the same disposition towards all persons, under all circumstances, as I do towards them, I should make less work for 'John Softly.' But, feeling that my

* See the Diary, page 219.

wicked heart is differently affected towards some, I began to pray for my enemies, particularly the two or three that are most violent and most inveterate.

" Perhaps you have heard that Mr. Flower, in the first number of a periodical publication of his, has associated me with Dr. Haweis as preaching in unlicensed places, defying all ecclesiastical order, and yet determined not to relinquish my Church till compelled to do it by my Diocesan. I intended to pass it over in silence, as I have done all his former attacks. But two days ago Mr. Audley, apprehending that I had not heard of it, sent me the extract, and expressed his wish, that I would take some measure to silence his calumnies. It struck me, that, though it would not have been expedient for me to have made the extract myself, and sent it to the Bishop, (in as much as it would have shewn too much anxiety in the matter), the sending of Mr. Audley's letter to him was an easy, natural step, which would evince a proper regard for the Bishop's good will, at the same time that it would not argue too great a concern about it. I accordingly wrote a note to the Bishop, informing him of Mr. Flower's former conduct towards me, and guarding him against giving credit to any reports founded on Mr. F.'s Jacobinical malignity. The Bishop sent me next morning, *by his own servant*, from Dover Street to Salvador House, the kindest letter that I ever received from him. He says in it—'Had I collected the contents (of Mr. A.'s letter) from their original deposit, they would have excited in me no other sentiment, than that of concern for the anxiety and trouble they might occasion to you .... Should opportunity offer to vindicate your character in the quarters to which you allude,

(the Bishops of London and Lincoln, to whom I desired him to mention the matter), I will avail myself of it; persuaded as I am, that your zeal is regulated with that prudence, which is the best security against malevolent writers.' Thus, you see, God has brought good out of evil: and the prejudice which might arise against all the serious young men, who are intended for the ministry, is, I trust, prevented. A shield too is thus prepared against any future shafts, which Mr. F. may choose to point at me.

"I could tell you more of my state of mind, but I am afraid of pride and boasting. I think, however, I may tell you (for I hope it will excite in you a spirit of thankfulness to God for me), that my hopes and expectations are not disappointed. Amidst all that I feel to mourn over, my soul rejoices exceedingly in God my Saviour. I trust that this joy will be made to abound more and more, when you put your live coal to mine, and blow it with the breath of prayer. I can't help saying, O! that my dear sister could partake with us! But the Lord's will be done. To what purpose is it to keep this letter till I have seen Dr. F. and Mr. V.? It is true, I hope to see them both on Tuesday next; but I must then either write a single paragraph only, or make you pay double postage; and you may as well pay for twice one, as for once two. Therefore you must forgive me, if, out of the fulness of my heart, I send you this before it catches cold. I began it without intending to proceed, and I will finish it with a promise of another soon.

"Let me then tell you a little of myself. First, in answer to your query, I went through my Sermon without any difficulty; but laboured a little in the

administration of the Sacrament. I knew that I had a long time to rest; and I did not care, though I should run myself a little out of breath. I think I got stronger during my residence with you; I am sure I did in spirit, and I think I did in body also.

"Here I am in a large house by myself, (*i. e.* without my brother), and with carriage and servants at my command. I see nobody except at dinner, having *one friend*, whose converse I prefer to that of 'the young men;' and He comes and breakfasts with me, yea, and 'sups with me' also.——

"The carriage came to the door and interrupted me; and now I have returned from visiting Mr. Steinkopff, and Lady Mary Fitzgerald; it is just dinner-time: I must therefore close, lest after dinner I should not be able to get time, from company who are coming, to finish my letter.—Kindest love to all.—

"Yours most affectionately, "C. S."

During this season of retirement from duty at Cambridge, and amidst the uncertainty of his future arrangements, Mr. Simeon received the following affectionate letter from his devoted friend and fellow-labourer Mr. Thomason. As it exhibits many pleasing traits of Mr. T.'s fine character, and illustrates also the history of their parochial movements at this period, it is inserted here almost entire.

The Rev. T. THOMASON to Mr. SIMEON.

"L. Shelford, June 2, 1807.

"How could you be so cruel? on opening your's I thought you had sent me a prize. It looked like a suitable present to one who needs skeletons so much, from one who has composed so many.

Such a discourse would be a novelty indeed from your pulpit. Let me rather keep in the good old way. But if I could persuade you to restrain your feelings, and hold your tongue, I should rejoice greatly. Under your circumstances, it appears to me much more advisable to exercise self-denial; and if you cannot stay at the Wells, without giving vent to the fire that burns within you, pray, pray, pray go somewhere else. The experiment of twenty minutes is a gin and a trap. This is the way to lose, more than you can possibly gain, by the waters of the place. You would really pause, if you could see all that I feel on the subject. But I forget that all this advice is unnecessary. Your letter is dated on Sunday, when all your feelings of regret for your poor people were most violently excited. Doubtless the sober reflection of Monday would dissipate the illusion, and confirm you in your resolution of keeping silence. If you preach, my hands will hang down beyond all expression. I now feel that I am labouring to some good purpose, when affording rest to the weary, and thus providing for the future supply of your Church; but, if you break a rest, the length of which, and the uninterruptedness of which, is so essential to a sound and permanent recovery, I am deprived of my reward, and lose my labour. Thanks be to God that you continue to improve! May you return to us in due time, thoroughly furnished for your important work, strong to labour, and 'like a giant refreshed with new wine.' Through the goodness of God I am surprizingly strengthened for the work that is before me. Though I feel deeply my want of wisdom and of ability, of power and of energy, of humble faith and of ardent love, and of every important qualification

for usefulness, yet I am endeavouring to cast myself upon the Lord, and seem to gather fresh strength and spirit for labour. The Lord helping me, and pardoning my innumerable sins and imperfections, I am resolved to yoke myself wholly to the work during the summer. Some things have occurred, which will render it expedient for me to do more than I intended. .... Call me changeable, or by what name you please, but so it is, when the time draws near for altering the services at Trinity, I cling to the Afternoon Service, and cannot give it up. The Church was never so well attended as it is now in the afternoon; and it goes against me to shut the doors against so great a body of people, who flock to hear the Gospel. On Monday last I went to Cambridge to gather all the intelligence I could from different persons, and come to a conclusion about the propriety of giving up the service. The result is, that I think the safest way is to retain it..... The secret history of the late parish-meeting is unfavourable. B. says, that even the Churchwardens have only assented to it, because they thought *we* wished it; and all the parishioners, with whom he has conversed, are uniformly against the measure..... There are two great advantages proposed by the measure, an immediate, and a remote one.

"The immediate advantage of diminishing our labours is great. But considering all the objections, perhaps it would be better to bear a little temporary pressure. During the summer, I could undertake the two duties of Morning and Afternoon, and also the Sermon in the Evening, Aspland reading prayers. This is, in fact, no more labour *laterum et vocis*, than I have now: nor would it be more than two sermons a week; as in the Afternoon there would be something of an

exposition, not requiring much previous preparation. Thus, God enabling us, we may pass the summer; and then we should be cheered with the sight of our disabled Vicar and Curate, who would return to us recruited, we trust, with rest.

"The remote advantage, of fixing the Gospel in the Church, perhaps is overrated. For if you were not succeeded by a pious Vicar, and there remained but *one* opportunity of hearing the Gospel, perhaps the Church would be as much thronged in the Afternoon as in the Evening; and the serious gownsmen would attend, and bring others with them.

"On the whole, it seems to me that we should *non placet* the measure. The having discussed it will be advantageous perhaps in some future emergency; it will remain recorded in the parish-books; and stand there at once for a proof of their attachment, and for an authority and precedent, in the event of any similar occurrence.

"This subject has been much upon my mind, ever since you read to me your reply to them: may the Lord direct us to act for the best! The conclusion from the whole is, however, very clear, whatever difficulties may appear in some parts of the detail, and that is, that *God affords you an opportunity of complete rest this summer*. We are willing to labour, and through mercy able. Your strength and wisdom is to sit still. I long exceedingly to hear of your having left Tunbridge, and count much, under God, upon your quiet retreat in the Isle of Wight. You will then have less speaking, and more sweet solitude—the prince of medicines in your circumstances. With Preston's company you will have all the society you need. One only danger will remain, viz., your

being well too soon; or using your voice before there is a radical and complete recovery. Do, my dear Sir, consider of what vast importance this is. A decided and thorough recovery may set you up for a course of years; and O! *ecquid erit pretii?* Remember that your presence here in summer is really not important; your thorough amendment is unspeakably so. Remember too that I am neither burdened nor wearied. Every occasional pressure will be (under all the circumstances of this most important case) not only cheerfully, but thankfully born. For indeed I prize this opportunity of labour as a rich benefit to the Church, and am more thankful, than I can express, on your account—your people's—my own—and the work of God at large; and I solemnly promise to relax, as soon as ever I discover that my labours become injurious. Of this I have never yet had the slightest symptom. Let me hear from you soon. I wish you would shorten your visit at Tunbridge. I have no doubt Mr. Preston will join you before the Commencement. Yours affectionately,

"T. THOMASON."

Upon this Mr. Simeon writes to the Churchwardens and Parishioners of Trinity Parish:—

"Gentlemen, "Tunbridge Wells, June 10, 1807.

"I have again and again revolved in my mind your proposal, relative to the suspension of the Afternoon Service, and the transfer of the Lectureship to the Evening Service. But while I am deeply impressed with a sense of your kindness, I scarcely know how to avail myself of it. I am unwilling to relax my exertions for the good of my Parishioners, as long as there shall be any prospect of continuing them, without utterly destroying my own health. I

confess I am not very sanguine in my expectations of ever being able to prosecute my work upon my former scale of exertion; but as nothing is impossible with God, I think it desirable to suspend all further consideration of this matter, till full experience shall have evinced, that no alternative remains, but either to contract my labours, or entirely to sink under them. While it shall please God to preserve my life and strength, I trust I shall be enabled, through his grace, to improve them for you: it is for your sakes chiefly that I value them; and when they fail, it will be an unspeakable comfort to me that they have been worn out in your service, and in the service of my God.

"With many thanks for your kind solicitude respecting me, and with earnest prayers for your eternal welfare, I remain, Gentlemen,

"your most affectionate Pastor,

"and willing Servant for Christ's sake,

"C. SIMEON."

CHAPTER X.

REMARKS OF MR. PRESTON—MR. SIMEON'S TREATMENT OF HIS CURATES—HIS SUNDAY EVENINGS—LETTER TO MR. LLOYD—COMFORT IN HIS BROTHER EDWARD—THOUGHTS ON PRAYER—LETTERS TO DR. AND MRS. RING—ON THE LOSS OF FRIENDS—THE DEATH OF A FAITHFUL SERVANT—AND PLACING A GIRL IN SERVICE—MR. SIMEON'S CONTINUED DEBILITY—LETTER TO HIS PARISHIONERS—DISCONTINUES THE AFTERNOON SERVICE—SANCTION FOR THE EVENING SERVICE—RESOLUTION OF THE VESTRY—EXTRACT FROM FULLER ABOUT THE LECTURESHIP—MR. THOMASON'S APPOINTMENT TO INDIA—HIS DEPARTURE—MR. SIMEON ACCOMPANIES HIM ON HIS VOYAGE—ACUTENESS OF HIS FEELINGS AT PARTING—MR. THOMASON'S SHIPWRECK—LETTER TO MR. SIMEON—HIS CHARACTERISTIC REPLY—MR. THOMASON'S REVIEW OF THE EVENT—REMARKS OF MR. SIMEON—CLERICAL MEETINGS AT SHELFORD—MR. PRESTON'S ACCOUNT OF THEM—MR. SIMEON'S DESCRIPTION TO DR. RING.

1808—1809.

An important trait of Mr. Simeon's character, noticed by Mr. Preston, "was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supersede himself. On such occasions he would say, with evident joy and sincerity, 'He must increase; I must decrease.' This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight. During his residence there, and for some

time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry. Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year, when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge, that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in Mr. T.'s discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful, for His sake, either 'to be abased or to abound,' was much struck and delighted, on his return, with what he saw and heard from his beloved Colleague. After hearing him preach, he turned to a friend and said, 'Now I see *why* I have been laid aside; I bless God for it.'

"The generous and affectionate feeling which he habitually cherished, and on suitable occasions manifested, towards those who have successively stood to him in the relation of Curates, is gratefully remembered by every one of them. Considering that the term Curate—honourable as it is, and elsewhere attached to the office of the principal—is commonly regarded in this country as implying inferiority of rank, he was disposed to discard it. 'Not my *curate*,' he would say, 'my *brother*.' 'Now *my brother*, which part of the duty shall I take?' The privilege formerly enjoyed by these gentlemen, of supping with him in private, after the conclusion

of the evening service on the Lord's-day, has been spoken of by more than one of them, as peculiarly delightful and refreshing. So congenial were the duties of that holy day with the temper and taste of his renewed soul, that he generally appeared at the close of the day to be invigorated, rather than exhausted, by them. 'I am an eight-day clock,' said he; 'now I am wound up for another week.' His prayers on these occasions (for he always closed with prayer) were, it may be presumed, some of the least reserved of his supplications addressed to the throne of Grace. A Dignitary of the Church, who was once present, remarked to the Curate, in returning, how much he had been affected with the deep humiliation indicated by Mr. Simeon's prayers, particularly with the confession (taken from Bishop Beveridge, but which appeared to be new to him), that our very tears need to be washed in the atoning blood of Christ."

During the season of his retirement from public duties, Mr. Simeon was indefatigable in his attention to his beloved brother Edward. Little hope indeed remained of his recovery from the painful disorder under which he laboured; but Mr. S. had the unspeakable consolation of observing a manifest improvement in his spiritual estate:—though his outward man seemed to be decaying, his inward man was evidently 'renewed day by day.' Mr. Simeon's tenderness and earnestness on this and other matters of private and minor interest may be traced in the following letters, written at this period, to Mr. Lloyd, and his much-loved friends at Reading.

To the Rev. T. LLOYD:—

"Salvador House, Jan. 9, 1808.

"My very dear Friend and Brother,

"I thank you a thousand times for the kind and friendly solicitude you express respecting myself and my poor afflicted brother. In body he is certainly little if at all better, than when I had the pleasure of seeing you last: but I cannot say so in relation to his soul. Adored be our God, there is a daily and visible progress in his love to heavenly things. He no longer complains, as he always has done before, that people of our description require too much, and thereby discourage those whom we wish to benefit: on the contrary, he begins to have his own wishes conformed to those of God; and desires rather to have his experience elevated to the requisitions of the Gospel, than to have those lowered to his attainments. He delights to have me read and pray with him: and when I attempt it, God is for the most part graciously present with us: he melts our hearts into contrition, and entwines them in the tenderest love.

"I feel no difficulty in believing that God will hear and answer prayer: on the contrary, I seem to think that if God only give me an heart to pray, the work shall surely be done. I am aware of the difference between asking for ourselves and others, and consequently, between the kinds and degrees of confidence that should be entertained in relation to the promises themselves, and especially to our own application of them. And so far am I from approving of the construing of an inward persuasion of mine into an *absolute* promise of God, that I account it little less than blasphemy. But I

know whence a spirit of prayer comes, and whence an humble boldness and confidence: and I look on these as a kind of pledge and earnest of still greater blessings. Hence, if I have the pledge given me by God, I entertain a joyful *hope* that I shall have the full accomplishment of my heart's desire. This therefore is what I am longing after; I desire to be more humble, more earnest, more constant, more believing in prayer: and I feel, that if I can obtain this mercy from God, my dear brother shall be given me: if God were an unjust judge, instead of a loving Father, I should wrest the blessing from Him. Some sweet answer to prayer I have already had, if I may put that construction upon the manifestations of His presence with me in my poor endeavours.

"I greatly regret indeed that I am able to do very little in the way of reading or conversation. If I attempt it a second time in the day, though I only whisper, it overcomes me. But, though from a prudent regard to my public duties I abstain, I think that I would most gladly spend, and be spent for Him.

"It has afforded me most unfeigned joy to see you apparently so well. May God of his infinite mercy strengthen you for his service, and make you yet a blessing to many, many souls! "C. S."

To Mrs. RING, Reading.

"Salvador House, Jan. 28, 1808.

"My very dear Madam,

"It is indeed a vale of tears. Two letters I have this moment opened; the first informs me that my faithful and affectionate servant, (my man's

wife), is dangerously ill: the next brings me tidings of your sister's death. In the former case, self is blended with my sorrow: my loss, if she is taken from me, will be very great. In the latter case, my sympathy and compassion are more pure. But I hardly dare to speak of sympathy or compassion: I know nothing that fills me with more shame, than the difficulty I find in entering into the wants and feelings of my fellow-creatures. Sometimes, if I am present with persons in trouble, obdurate as I am, I feel the truth of that Scripture, 'The eye affects the heart.' In writing to a Christian in affliction, I always feel that I am unable to open to him any sources of consolation with which he is not familiar. What then shall I attempt to say to you, and to your dear husband, or even to the afflicted children, who have such instructors close at hand? To you the thought of her readiness to meet the Lord will afford abundant consolation; but they, I fear, will find it only an aggravation of their sorrows. O that they might be led by their affliction to follow the faith and practice of their deceased parent!—and that we may be quickened, by the sickness and mortality of others, to realize the thoughts of death and judgment! I have been long absent from my flock, and long to see them again; and I want much to see my poor afflicted servant. I should condemn myself exceedingly if she should depart, and I not see her. I have but just received your letter, (three o'clock):—my physician is here, and I must talk with him:—dinner is just ready, and the Member dines with us:—and therefore I must conclude, with most affectionate regards to your dear husband, and any of your family that are with you. "C. S."

To T. RING, Esq.

"King's Coll. Jan. 30, 1808.

"My dearest Brother,

"I have just suffered a most afflictive stroke, the loss of a most faithful, diligent, and affectionate servant, who has lived with me about ten years. The same letter, which told me how imminent her danger was, informed me I might have one week's longer furlough: and I felt my mind much distracted between a desire to continue that week with you, and a sense of duty to her. As your disorder was not such as to require my continued attendance, or to excite any immediate danger, I thought my duty to her demanded my presence here, and now that she is gone, my soul is exceedingly rejoiced in having torn myself from you, to wait upon her. I found her sensible, but not by any means comfortable in her soul. Her fears preponderated, and darkened her mind: nor did anything, that I said to her, seem to inspire peace into her soul. Fearing the physician might not pay all the attention her situation required, I called upon him, and begged him to attend her twice or thrice a day, till the disorder should abate. He went and called a third time that day, but gave me no very great hopes of her recovery. This morning I was with her about half-past seven, and it appeared that she was about to be taken away from us. I conversed and prayed with her; but still all my enquiries, relative to her views of the Saviour and her affiance in Him, were attended with a shake of her head, intimating that she was not able to commit herself to Him with confidence. I returned to my room

to breakfast, and then went to her again as soon as I had taken my refreshment, but still I could get nothing but a shake of the head. This was exceedingly distressing to my soul; and I endeavoured, with many tears, to set forth again to her the willingness and sufficiency of Christ. Upon this, with a distinct and audible voice, she cried, 'Lord, save me;' and I then again prayed with her to that God, whom I have long known to be 'a God that heareth prayer.' And O! how gracious was God to his poor suppliants! I still continued talking with her, and on asking her again, whether God had answered our prayer; whether she was now able to trust in the Saviour, and to cast all the burdens of her soul on Him, she gave me a most significaut and expressive nod. I then told her, if she felt peace in her soul, to squeeze my hand; and she squeezed it instantly. This was the signal for our thanksgiving to God; and immediately, with the utmost ardour of our souls, we praised and adored our God, who had heard prayer in her behalf, and had caused light to arise in her darkness. In less than a hour afterwards she departed to her eternal rest. Though I watched her continually, as did also Charles her husband, and attendants, we could not tell what time her soul took its flight. I had her hand in mine, and should not have been convinced at last that she was dead, if a medical attendant had not told me she was dead.

"Thus I have been bereaved of the greatest treasure that a man can possess. I had fondly hoped that she would have had to close my eyes; and have often been comforted with the thought of having such an attendant in my last hours. But, in the midst of my

affliction, I cannot express how thankful I am for having been permitted to attend her in her last hours, and for those expressions of her hope which I saw and felt. My soul is exceeding joyful in all my tribulation, and I kiss the rod, not with resignation merely, but with joy and gratitude. But why do I trouble you with this? I do it, that you may be stirred up to improve with greater diligence the time that is afforded you; and that you may cry day and night unto your God to give you tokens of his acceptance, before you come into circumstances, wherein the smiles of God's face will be the only support and comfort of your soul. O, may God be graciously pleased to pour out his Spirit upon you in a more abundant measure than he has yet done; and while you have yet time to glorify him on earth, may he make you a distinguished monument of his grace and mercy! Little did I think, when I was buying the shawl and jaconet for her, I should so soon have to present her with a winding-sheet. I intend to officiate at her funeral myself, though she did not die in my parish.

"Lest my letter make a wrong impression on your mind, I will just add, that I lay no stress on those expressions of hope which I have been speaking of, as though they were necessary to her salvation; I should have had a good hope of her acceptance, even though she had not so expressed her feelings: but, *as coming from a person who had always to that moment been exceedingly diffident of her state*, they are a source of great comfort to

"your very, very affectionate Brother,

"C. S."

To Mrs. RING. "King's Coll., Feb. 27, 1808.

"My very dear Friend and Sister,

"I cannot express to you the obligation you confer upon me by your kind and active zeal in my service; I think the places you mention for the little girl are of importance. There are similar places, one twelve, and another twenty-four miles from Cambridge; but there is not a dear affectionate sister at either of them to give me her report, now and then, as to the progress that is made. *That* weighs with me against a thousand things respecting distance, and will further serve as an excuse (if I wanted one) for going, now and then, to Reading to make all due enquiries. But, joking apart, I feel such extreme importance in the idea of having your kind eye upon her, that I shall not delay to come to Reading to consult you further on the subject. What day I can run down to you will depend on the stay that I can make with you; if I can stay only one night, I will (God willing) be with you by the Bath coach on Thursday noon: if I can stay three days, you may probably not see me before Friday. After conversing with you, I shall wish to effect a meeting with the servant whom you mention, and I shall be able to allow her (in the event of my taking her) time to do everything that is right and kind by her present master. I am sorry to hear so poor an account of your dear husband; and I hope to bear you in mind before my heavenly Father, whom I know and believe to be a God hearing and answering prayer. With kindest love to Mr. R. and many thanks to Mrs. Johnson,

"I remain, my dear Sister,

"most affectionately yours,

"C. SIMEON."

To the Same.

"I thank you and your good gentleman for your united epistles. I have sent my servant's daughter to you, and request you to supply her with such clothes as you judge proper for a girl educating for a house-maid. I should be rather under the mark than above it; because love of dress is already too strongly riveted in her mind. I could wish her to keep up writing and arithmetic, preserving her copies, that I, when I come to Reading, may see them. I wish them to be kept four years, because *I* shall see what progress she makes. For though she will have no occasion now for a writing-master above a year longer, she must continue to advance herself both in writing and arithmetic. You will be kind enough to let her be employed now and then in cleaning your best grates, that she may learn *all* work. Whenever her mistress wants her money, I will send it her; but perhaps it will be better to pay it when I come to Reading, if ever I should be so happy as to see that place again. The girl must be kept under, for she has a high spirit of her own. I have told her however, that if she do not obey cheerfully in all things the commands of her mistress, I shall turn her adrift; any complaint from you, I have informed her, will bring down upon her my heaviest displeasure. Thus, I hope, her mistress's hands will be strengthened, and the child benefited. I have supplied the child with £2, which will be about 18*s.* more than she will have any occasion to spend on the road. Her expenses to London will be about 12*s.*, ditto to Reading, 10*s.* The residue will do to answer any unforeseen occurrence, or for pocket-money. It may be well, if you please, to let her deposit the surplus in your hands, and to give it

her by degrees, or else it will all go immediately to some piece of finery."

The great debility which Mr. Simeon continued to feel, and the little prospect there appeared of his restoration to vigorous health and power to discharge his former amount of ministerial duty, constrained him at length to accept the proposal, which had been so considerately made to him the year before by his Parishioners.

"To the Churchwardens and Parishioners of the Holy Trinity, Cambridge.

"Gentlemen, "May, 1808.

"In the course of the last Summer, when the debilitated state of my voice obliged me to lay aside all ministerial exertions, and it appeared necessary for me to discontinue the third Service, which I have for so many years given to the Parish on the Sunday, you very kindly proposed to me to transfer the Lectureship from the Afternoon to the Evening-Service, in order that that Service, which is by far the more numerously attended, should be retained.

"In answer to that kind proposal I sent you the following letter. (See p. 240.)

"It is now, Gentlemen, eleven months since I returned that answer; and notwithstanding I have used every effort to regain my strength, and officiated upon the lowest possible scale of exertion, I find that I am still far, very far, from that measure of strength, which is necessary for an efficient minister. I am therefore obliged once more to devolve the care of the Parish upon a friend, whose labours, I trust, will prove most useful and satisfactory to you all. But it will not be practicable for him to sustain the

weight of three Services in the day; and therefore I must discontinue one of them. To relinquish any one of them is indeed very painful; because it must of necessity happen, that some can attend at one part of the day, who would not be able to attend at another. But if a sacrifice of one service must be made, there can be no doubt, which will be attended with the least inconvenience to the Parish, and to the Town at large; because from an historical record in your Parish-book you will find, that the Lectureship of Trinity Parish was originally considered as instituted for the benefit of all the inhabitants of Cambridge: and that it was supported by contributions, not from the Parish only, but (probably) from all the more opulent of the stated attendants; since the subscription then was equal to about £200 or £300 a year now. Indeed, of such importance was the Lectureship considered on account of the extensive field of usefulness which it opened to the possessor of it, that Dr. Preston, Master of Emmanuel College, refused (as in the forementioned record you are told) the bishoprick of Gloucester, in order to fulfil the humbler, but not less useful duties of that station. To what cause we must ascribe the decline of the Lectureship, whether to a gradual change of the general time of dining, or to a want of care in the choice of Lecturers, or to a general relaxation in religious habits, I will not take upon me to judge; but I think you will agree with me, that it is desirable to restore it, if we can, to its former utility and importance. A very principal means of effecting this is, to adopt the measure, which you proposed to me in your letter, of altering the time of the Lectureship from the Afternoon to the Evening. That will, in fact, bring back the Lectureship nearly

to the plan on which it was at first instituted; inasmuch as it will place nearly the same distance of time between the dinner-hour and the Lectureship as originally existed. I am aware that some years ago doubts were entertained, whether six o'clock were a canonical hour: but previous to my establishing the extra service in the evening, I took the opinion of the present Lord Chancellor's brother (who was the most eminent person in his time), Sir William Scott, upon this point, as well as upon some others connected with it; and his opinion was so clear as to leave no doubt on the subject. Indeed, if this hour were not canonical, how comes it, that not only throughout both the Universities this hour of divine service is general, but in every Diocese; and, above all, in the diocese of London there are a multitude of Churches which have the service at this hour? I mention this, in order that (as no doubt whatever exists in my mind respecting the legality, or the expediency of transferring the Lectureship to that hour) every one that is interested in it may know the grounds, on which I unite with you in this important measure.

"I have mentioned before, that the salary attached to the Lectureship was formerly such as was proper to remunerate the services, to which it was annexed. Unhappily, that is by no means the case at present: and therefore it is to be feared, that the Parish may in time either lose the service altogether, or at least the privilege of having an instructor chosen by themselves. To prevent as far as possible such a loss to the Parish, I propose that the income, arising from the letting of seats in the galleries which I have built, should in future be appropriated to the support of the Lectureship; and that such an appropriation of that

fund be registered in the Parish-book. And it is my earnest prayer, that the change of the hour, and increase of salary for the Lectureship, may secure to the Parish after my decease a succession of Lecturers, who shall most effectually promote their eternal interests*."

Upon this, the following resolution was passed in the Vestry, May 9, 1808:

"The health of our Minister, the Rev. C. Simeon, no longer admitting of his continuing to us the third Service on the Sunday, which for many years he has

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* The record in the Parish-book, to which Mr. S. refers, is the following extract from *Fuller's History of the University of Cambridge;* "Anno 1624: The Town Lecture at Trinity Church being void, two appeared competitors for the same, namely, Dr. John Preston, now Master of Emmanuel, Preacher at Lincoln's Inn, and Chaplain to Prince Charles, generally desired by the townsmen, contributors to the Lecture;—Paul Micklethwait, Fellow of Sidney College, an eminent preacher, favoured by the diocesan, Bishop of Ely, and all the Heads of Houses, to have the place.

"The contest grew high and hard, insomuch as the Court was engaged therein. Many admired that Dr. Preston would stickle so much for so small a matter as an annual stipend of eighty pounds, issuing out of more than thrice eighty purses. But his party pleaded his zeal, not to get gold by, but to do good in the place, where (such the confluence of scholars to the church) he might 'generare Patres;' which made him to waive the bishoprick of Gloucester (now void and offered unto him) in comparison of this Lecture.

"At Doctor Preston his importunity, the Duke of Buckingham interposing his power, secured it unto him. Thus was he, at the same time, preacher to two places (though neither had cure of souls legally annexed), Lincoln's Inn, and Trinity Church at Cambridge. As Elisha cured the waters of Jericho by going forth to the spring-head and casting in salt there, so was it the design of this Doctor, for the better propagation of his principles, to infuse them into these two fountains; the one of Law, the other of Divinity. And some conceive that those doctrines, by him then delivered, have since had their use and application."

given *gratis;* and it appearing, from the experience of all those years, that the attendance at Church in the Evening is much larger than in the Afternoon—Resolved—That the Lecture established and supported by the Parish shall henceforth be at six o'clock in the Evening, instead of at the time that it has hitherto been preached; and that, agreeably to the generous offer of the Rev. C. Simeon, the rent of the seats in the new galleries be henceforth applied to augment the salary of the Lecturer."

In less than a month from this time Mr. Simeon was called to undergo a sacrifice, which perhaps he felt more acutely than any he had hitherto endured. He was at length to part with his beloved and faithful friend, Mr. Thomason: 'The friend, with whom I live in daily habits of communion, the friend that is as my own soul.' Mr. Thomason's 'long-meditated design of consecrating his powers through life to the service of his God and Saviour in a distant land,' was now to have its accomplishment. 'Certainly God is doing a great work in India,' he writes; 'the labourers are few, and the field amazingly extensive: they want men who will work, and whose habits are such as to render them useful workmen in a business, where application and study are much wanted. In this respect, my habits and inclinations are favourable. .... *I consider that what others expose themselves to for lucre and worldly honours, ministers ought to endure for nobler ends.*"

In a few days after he had written these remarks, he received his appointment from the Court of Directors; and on the 7th of June, 1808, he reached St. John's, in the Isle of Wight, ready to sail with the first fair wind.

As on the departure of his 'beloved' Martyn, so now when about to separate from his 'dear brother' Thomason, Mr. Simeon remained with him to the very last: and not only went on board the vessel, but actually proceeded with him on his voyage as long as it was practicable to return. Mr. Thomason in a few parting lines to his deeply-sorrowing mother, endeavoured to comfort her by a reference to this last act of Mr. Simeon's love.

"Travers, under weigh, June 10, 1808.

"This morning we were summoned on board. The wind has become fair, and we are proceeding out to sea. Our dear and honoured friend, Mr. Simeon, accompanied us to the vessel, and is now with us. We all retired to our cabin, and united in prayer, desiring to consecrate this spot to God, and to commit ourselves and all the ship's company to His gracious care. Blessed be God, we know what it is to draw nigh to Him, and we feel but one concern—that we may glorify Him in this world, and enjoy Him in the next. O it is an unspeakable mercy to part with a good hope, that we shall one day meet where sorrow and parting shall be no more."

Mr. Simeon's feelings on the occasion were intensely exercised. "Adored be the name of God," he writes to Mr. Thomason, "for so uniting our hearts in love. For a long time I could not even look up—but at last I cast an eye of grief and affection towards your ship, and repeated it at intervals till you were about fifteen miles off; then finding you were almost out of sight, I went down into the cabin. I arrived at home at twelve o'clock at night, thankful that I had been permitted to enjoy in our separation a pledge that we should meet again at the right hand of God. Our

love will be there the same—it is the expression of it only that will be different.

"The wind has changed—were it to blow hard, you would be driven back again. Shall I appear unkind if I say I should be grieved to see you? Though I would not for a great deal have lost the opportunity of parting with you as I did, I would not willingly pass through it again; a few such scenes would speedily wear and enfeeble my frame. Yet for your sake, more than my own, I wish you not to be delayed in your voyage.

"June 12, Sunday. I am just come from the table of my blessed Lord, where I have been commemorating his dying love with much comfort to my soul. The minister repeated the words to every individual, so that between receiving the sacred elements and returning to the public office, I had about half an hour to remember you and your children, the captain, and the passengers, the captain's widowed wife, and your dear honoured brother, Mr. Martyn, and many others."

The voyage, so prayerfully and hopefully commenced, was however not without 'hurt and much damage, not only of the lading and ship, but also of their lives.' On his arrival at Calcutta, Mr. Thomason writes to Mr. Simeon the history of their providential escape from shipwreck.

"December 5, 1808.

"Here we are by the good Providence of our God at the wished-for haven. June 10th we left Portsmouth. Nov. 19 we arrived at Calcutta; but we have arrived in a way we did not expect, not only *over* the waters, but *through* them. On the morning of Nov. 7—a morning much to be remembered by us

—the Travers struck upon a rock, and in a short time was a complete wreck. The ships in company escaped in all haste from the scene of danger, and were soon out of sight. *We were left, not to the mercy of the winds and waves, but to the mercy of God,* who marvellously interposed, and brought us off in safety. As we entered the Bay of Bengal, after a delightful voyage, in which we had not been seriously incommoded by winds or worn out with calms, the wind obliged us to go to the eastward, and pass by two of the Nicobar Islands, and sail to Bengal by the inward passage. In coming out of that passage, though the navigation is dangerous, off Cape Negrais, the southernmost point of Ava is Diamond Island, then in a southerly direetion, Drowned Island, the Cocos Preparis, the Andamans. Between Diamond Island and Drowned Island is a reef of rocks, and by some mistake of the Captain's we got among them. At five o'clock, Monday morning, Nov. 7, the ship struck. I had just dressed myself, and was actually proceeding towards the deck, when just as I had fairly reached it a tremendous blow, which almost overset the ship, clearly shewed us the nature of our situation. In a moment all the ship's crew were assembled on deck. I went down in haste to B. and informed her of the disaster, and we hastened up together. She had nothing on her but a counterpane, and the dear children each a sheet. We clung together near the round house, and lifted up our hearts to God. It was an awful scene, every countenance was filled with terror and despair. Thus in one short moment they had exchanged their peaceful slumbers, for all the horrors of threatening destruction. The ship continued to strike violently; one mast was cut away

after another. The guns were thrown overboard, and every hand was employed in clearing and launching the boat. This was our only resource, and now the long boat was let down into the sea, checked as it was by spars, and unaided by tackle, though the loss of the masts is at this time a subject of surprise, even to naval men of experience. Through the good providence of God, this was at length effected, and when the ship was filled with water, and all the lower decks blown up; when the stern-post was gone, and all the after-cabin dashed into one; when the back of the ship was broken, and she was fast sinking in the middle, we saw the long boat safely launched into the deep. The ladies were let down by haul-lines, one by one, then the children, and the gentlemen passengers, until ninety-three passengers had crowded into the long boat, and we seemed ready to sink. In the cutter were eighteen, in the jolly boat eleven, in all one hundred and twenty-two. Six Europeans were left, seven China men, and three Lascars.

"In the boat we had to encounter new perils; no ships were in sight, the land at a great distance, and we had neither oars nor sail to steady us; the sea seemed every instant ready to swallow us up. This interval of twenty minutes was very critical, for the wind was fresh, and the boat unmanageable, from the crowd of persons that overloaded it. At length the sail was hoisted, and after going before the wind near one hour and a half, we saw at a great distance the other two ships. After encountering three heavy squalls, and escaping many dangerous seas, we arrived, through the mercy of God, safe on board the E. Spencer, Captain Heming, where we were received with transports of joy, and treated with most affectionate kindness.

Major and Mrs. Welch gave Mrs. Thomason and myself half of their cabin. We reached our friends half naked, without one earthly comfort, stripped of our all except the rags on our back.

" 'They who are wise will observe these things.' "

Mr. Simeon's observations in reply are very characteristic.

"How deep and mysterious are the ways of God! —that you should be made willing to transport yourself and family, and all you had, to the shores of India, and then be landed on these shores, glad to escape with your very lives! You view the calamity in its true light. I adore my God for giving you so just a view of it. God has said to you, as to the first-born of Egypt, 'I have spared your lives, and you shall be mine.' I trust it is not the wish of either of you, that a commutation of the Levites should ever take place. You are well-contented and happy that his service should be your *one* employment—himself your *only* portion. I was much comforted to find, that in the midst of your danger and distress, not a thought of regret ever assailed your minds. *Here is the comfort of being in the Lord's way.* We are prepared for every event. I am persuaded that God has had designs of good towards the people of Calcutta. The exercises of love, to which your necessities have called them, will, I hope, be matured to a habit, and such an attachment be formed as shall endure to all eternity."

The following letter, written by Mr. Thomason five months after his shipwreck to Mr. Simeon, proves his loss to have been indeed gain. Like the Apostle, whom he thus followed 'in perils in the sea,' amidst all his 'necessities and distresses,' he could rejoice 'as having nothing, and yet possessing all things.'

"My Beloved and Honoured Friend,

"What shall I say to you? The request with which your letter concludes, is in unison with all the feelings of my heart. I may well have something appropriate to say to one who has loved so much, and to whom we are all bound by so many ties of obligation and love. We have received two letters from you, both of which have cheered us more than words can express. The tears of affection you have shed for us are not, I hope, totally lost upon us, though we are very, very unworthy of the love you bear towards us. Accept of our most affectionate acknowledgments for every expression of love, every friendly admonition, every tender petition for our welfare. It has often comforted and warmed our hearts, when we reflect on the interest we bear in your prayers. One evidence I have, that my heart is not altogether insensible, is my daily grief and sorrow that the warm and lively feelings expressed in your letter, do not meet with a more corresponding glow in my own heart. O wretched heart! inexpressibly unworthy the least of God's mercies! I do chide myself and take the shame of my coldness and ingratitude towards God, and towards you. I pray God to kindle the flame of love in me, that the fire may be burning brighter and brighter upon the altar every day. It is not animal affection I deplore the want of, but Christian affection —holy love, that love that gives earnestness to prayer, and which brings us into the happy enjoyment of Christian communion at a throne of grace, though separated 16,000 miles from each other. Here it is that the ardour of your affection meets with so wretched a return, and here it is that I find daily cause for humiliation and grief. I have taken your

letters in my hand—walked after sunset on the roof of our Church, and wept. In feeble and sorrowful accents I have endeavoured to confess all my vileness before God. For ever blessed be His name! the vilest may find mercy; and that one word expresses the one thing which I want. Sure none will have such great cause to bless God for his pardoning mercy and his saving grace as myself. With respect to the actual state of my own mind, I can only say, as I think I did in my last to you from Mr. Brown's house, that I hope I am beginning to understand the gracious dealings of God, and to feel the unspeakable importance of my situation as a minister of the Gospel of Jesus Christ. I bless God the shipwreck has not been wholly forgotten, though I only feel beginning to improve it. 'If the Lord himself had not been on our side,' even such a mercy would have been wholly forgotten. Experience shews us that except He give us grace to improve His dispensations, no judgments, no mercies, no warnings, will avail anything. In our almost miraculous escape from the deep, God has given us a new and impressive call, for which we have reason to bless his name; but more especially have we reason to bless Him for not having suffered it to escape from our wretched hearts. It has in some measure led us to renewed earnestness and deep humiliation before God, and now at the end of five months I feel a growing sense of gratitude to the Lord for having brought us to India in the way he has. Many of our friends at home have pitied us, but indeed it is a great matter of joy. I value it as a most precious jewel, and would not on any account recover from the deep what we have lost, even were it in my power. The Lord moves in a mysterious way, but all his doings are in faithfulness

and mercy. We were coming to India flushed with hope, full of ardour and sanguine expectations, much animal fervour, and an amazing portion of self-sufficiency. He casts us upon a rock; it was a hard blow and it spoke loudly, 'Mind what you are about.' We were richly furnished with books and stores of various kinds; he takes them all from us; sends us here as cast-aways, completely stripped of every thing but our trust in Him and hope in His Word. Blessed be His name, I say again and again, that He gives us also a heart to think of these things, and to pray for a right improvement of them. The searchings of heart on this occasion have been very salutary though painful; and we can testify to the praise of His grace, that we are labouring with new earnestness, new zeal, new love, new thankfulness, to live wholly for God. And now, my dearly beloved friend, you having expressed a wish to hear something appropriate, what can I say to you? What can I communicate to you but the actual workings of my heart? You will reasonably expect that such an introduction to India ought to be accompanied with important effects on my own mind, and ought to lead to a new and more devoted surrender of myself to the Lord. I beseech you, when you write, express freely your views upon this subject. Tell me what effects ought to follow from a dispensation of this nature. I charge you before God as you value the cause of your blessed Redeemer, and desire to promote it, to put me in mind of these things with authority. Ask whether I am living more nearly to God; remind me of this very request I am now making, that I may be stirred up to diligent self-examination, lest I be put to shame before God and man. I pray God that his blessing may rest upon

you, both in your public and private, and in all your social duties: to all the dear people at Shelford and Cambridge present my Christian love. I look back upon my ministry amongst them with deep shame and grief of heart. I have injured them all, and I shall never be able to express this to them in person. I cannot but do it before God, and implore God for my innumerable neglects and want of spiritual zeal and faithfulness whilst amongst them. I never loved them so much as at this moment, and never so earnestly desired their spiritual welfare.

"If it please God to spare my life, I hope to give some efficient aid in translations. At present, of course, I can do nothing, but others are doing wonders. Honoured and beloved Martyn, whose face we are not likely to see for a long time, is doing, as always, great things."

Mr. Simeon replies:—

"I cannot express what refreshment your long letter was to my soul. The length of time between one month after your arrival and the month of February was so great as to cause painful apprehensions. But your letter at last made amends for all. There was one part, in particular, that quite overcame me, and for a time deprived me of utterance. Your mention of our dear brother Martyn: a great length of time had intervened since any letter had arrived from him: the last gave a bad account of his health. His only-surviving sister died about eight months ago, and I began to fear that he was dead also. The sight of his name and of his restoration to health was such a cause for gratitude, that I instantly fell on my knees to bless and adore my God.

"If my emotions have been less strong respect-

ing you, they have not been less sincere or less affectionate. Indeed, the two first times I read your letter, my sensations were quite strong enough for my weak frame to sustain. As it contained nothing which our dear friends and people ought not to hear, I permitted it to be read, being myself present to make observations: it is needless to mention what universal joy and gratitude it excited.

"But how shall I answer your letter where you bid me to charge you in the name of our Almighty Father, and to put questions to you in my own particular way. Alas! I want to be charged myself, and am but little qualified to charge others: and if questions were put to me, I must answer them by hanging down my head and covering my face with shame. As to the question you ask respecting the improvement you should make of the deliverance vouchsafed you, I know of no words whereby to express it better, than 'to be humbled in thankfulness before God.' I can in some little measure tell you how it has been with me in some very recent deliverances on horseback. I had most confidently put myself in God's hands, and he most graciously preserved me: in return for which I could not help saying, in the words of David, that 'all my bones should praise him.' I could not help putting forth first one limb, then another, stretching them forth to Him, and receiving them afresh from Him, and devoting them afresh to Him. Thus then, I think, it may be with you; you may receive yourself afresh from Him, and devote yourself, in all your powers and faculties, afresh to Him. When you see dear Mrs. Thomason and your children, receive them from the Lord afresh, tell them they are His, and that you

give them up to Him. The state of mind, which under your circumstances I should wish to retain, is that of humble, grateful adoration. It was but Tuesday last I preached on the first petition of the Lord's Prayer, and though commentators generally interpret it as merely supplicatory, I could not but consider it as Eucharistic. I have found, at all times when my soul has been in a better frame, that admiring and adoring acknowledgments have preceded supplications, and that I dared not ask for more, till I had rendered my acknowledgments for past favours. This I feel to be my state, when I awake, if I am at all in a proper frame, and the object which, whether in your situation or my own, I should wish to attain, would be to have my soul abidingly in this state."

Allusions have occasionally been made in the foregoing Memoir to certain meetings of Mr. Simeon's clerical friends, which were of a peculiarly instructive character, and regarded by all who attended them with feelings of no ordinary gratification. As a description of them has already been given by one, who of all others is the most competent to write on the subject, the account here subjoined is taken without alteration from Mr. Preston's 'Memoranda.'

"Of the many recollections of Mr. Simeon, on which it is now delightful to his friends to dwell, one, not the least interesting or profitable, is that of the annual meetings of clerical parties, which assembled, by his invitation, at the house, first of Mr. Thomason, at Little Shelford near Cambridge; and afterwards of his successor, who subsequently removed to Aspeden Hall in Hertfordshire, where the

meetings were continued. These were distinguished from most other clerical meetings, which are now not uncommon, by being composed, not of persons collected from the immediate neighbourhood, but of those with whom, from circumstances or from choice, Mr. Simeon had been in habits of more than ordinary intimacy, and also by the married clergymen being invited to bring their wives with them;—Mr. Simeon, with kind consideration, wishing that that sex, which often contributes largely, like 'the beloved Persis,' to the success of ministerial labours, should enjoy the benefit of the general conversation which took place after dinner, and also be enabled to compare together their several schemes of parochial usefulness, as the helps-meet of their respective partners. The whole of the party, consisting sometimes of from twenty to thirty persons, were accommodated on the spot; and continued together two entire days, besides the days of arrival and departure. The clergy spent the mornings, after breakfast, in conference, principally on the Scriptures; Mr. Simeon, generally assisted by some one, presiding. A favourite book of Mr. Simeon, on these occasions, was *Warden's System of Revealed Religion*, which contains a digest of Revelation under separate heads, composed in the express words of Scripture. The passages were usually read; first, as collected together, and then separately, in the Old and New Testaments; copies of the original being provided, and continually consulted. These conferences, divested as much as possible of stiffness—which was the more easily effected from the harmony and mutual confidence of the brotherly circle—were exceeding delightful, and doubtless profitable. God, being thus honoured, in

being inquired after in His own word by those whose province it was to dispense it to others—the search after His will being begun and ended with prayer—did assuredly manifest Himself to them as He does not to the world. They have often said in words, and oftener in their hearts, 'It is good for us to be here.' This imperfect record will perhaps meet the eye of some who were present; and they will with one consent confirm it.

"While the clergy were thus employed, the ladies were in another room, where they read together, and endeavoured to edify one another. At the hours of repast and in the evenings, all met together. After tea there was usually some leading topic of conversation likely to be interesting and profitable to both sexes, letters also, or any religious intelligence, or schemes of usefulness likely to be generally acceptable, were then brought forward.

"This narrative, divested of all mystery, will perhaps abate the fears of some persons, who have apprehended they scarcely know what lurking mischief from such 'unauthorized assemblies.' If any who felt jealousy, or suspected evil, could have seen and heard without being seen, they would haply have fallen upon their knees and confessed that God was in that place. They would at least have witnessed there, what is recorded on high authority to have taken place in olden time;—when 'they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare

them, as a man spareth his own son that serveth him*.' Certainly not one of those who have been present at those privileged seasons now repents—except of not having profited more from such opportunities. Never, probably, will some of them know more than they then experienced of the delight of the communion of saints, till they shall again meet with Martyn, and Jowett, and Lowe, and Thomason, and Sargent, and Simeon, and Farish, and (we name one only of those still on earth, because he is out of the immediate reach of this record) Daniel Wilson, and others whom we could name—men honoured of God, and much esteemed in the Church—at the Supper of the Lamb in heaven."

What were Mr. Simeon's feelings respecting these hallowed meetings of endeared friends will appear from the following letter to Dr. Ring.

"My very dear Brother, "K. C., July 28, 1809.

"Such a season God has never yet vouchsafed unto us. For half a day perhaps I have often known times as precious; but never for nearly three days together. The solemnity, the tenderness, the spirituality, and the love were equal to any thing I have ever seen. God was truly in 'the midst of us.' Ladies and gentlemen were both highly favoured in their separate discussions; and the Sermons, especially Mr. Fry's last night, on 'Because thine heart was tender,' were accompanied with an unction from the Holy One, and a blessing on all who heard them. You may judge a little by the whole assembly grudging the time that was allowed for bodily refreshment, (which was as short as it could well be,) and

* Mal. iii. 16, 17.

expressing a wish that, in future, *that* should enter as little as possible into the idea of the Meeting. Our separation this day has been very affecting; every one seemed as if taking leave of his dearest friend, who was going to India. . . . . Our Jubilee was as different from the religious dissipation of the Mission Societies, as a sweet rustic scene differs from Cheapside. O for more of that divine composure, that tender love, that heavenly ardour which animated the whole company! Less mixture of the *animal* I never expect to see in this world. Humility, meekness, gentleness, love, stillness, the full eye, the tender look, the slow unimposing voice; in short, come and see,—come and taste,—come and exemplify,—if our lives be spared to another year;—and in the mean time believe me, my dear friend,

"most affectionately yours,

"C. SIMEON."

CHAPTER XI.

DEATH OF BISHOP YORKE—DR. DAMPIER SUCCEEDS TO THE SEE—HIS FEELINGS TOWARDS MR. SIMEON—MR. SIMEON'S LETTER TO HIM—EXPLANATION OF HIS SENTIMENTS AND CONDUCT—IRREGULARITIES OF FORMER TIMES—MR. SIMEON'S REGARD FOR ORDER—CANDID ADMISSION—'EVANGELICAL AND PHARISAIC RIGHTEOUSNESS COMPARED'—DR. PEARSON'S 'CAUTIONS'—MR. SIMEON'S 'FRESH CAUTIONS'—PROFESSOR FARISH'S JUDICIOUS ADVICE—PRIVATE LETTER TO DR. PEARSON—DR. PEARSON'S 'REMARKS' AND NOTE—MR. SIMEON'S REPLY—REPROOF OF AN UNDERGRADUATE.

1809—1811.

In the latter part of the year 1808, Mr. Simeon sustained a serious loss in the death of his kind friend and patron, Bishop Yorke. The considerate regard and steady support he had hitherto enjoyed from his Diocesan were now to be exchanged for suspicion and interference on the part of his successor. Little sympathy or respect was felt by Bishop Dampier for the minister of Trinity Church; and no one was more aware of this than Mr. Simeon himself. Dr. Dampier had formerly been a Fellow of King's, and though he had left College before Mr. Simeon arrived there from Eton, he was certainly not ignorant of Mr. S.'s career; and it was well known he had not viewed it with much favour. Mr. Simeon, anxious to prevent any expression of the Bishop's feelings, which might operate unfavourably upon his ministry, took the first opportunity he could of presenting to him a copy of the *Helps to Composition;* accompanying it with a respectful request, that his

Lordship would condescend to peruse the preface, as it contained a faithful exhibition of the 'sentiments he held, and as he held them.' To this note the Bishop returned an answer certainly not distinguished for its courtesy, or calculated to allay Mr. Simeon's previous apprehensions. As it was possible however that the object of Mr. S.'s former communication might have been misconstrued, and also that his late long absence from Cambridge might require some explanation, he once more ventured to conciliate his Diocesan by a further exposition of his sentiments and conduct.

"My Lord, "Feb. 10, 1809.

"During the greater part of last year I was under the necessity of being absent from my charge. My strength had been so impaired by ministerial exertions, that I was compelled to desist from all public duty, and to seek the renovation of it by a change of air and sea-bathing. In October last I returned to my work, and since that time have continued it on the lowest possible scale of exertion, never attempting more than one sermon in the day, notwithstanding the prayers are read for me. By proceeding thus cautiously, I hope to be able to maintain my ground, without having any further occasion to apply for leave of absence. I take for granted, that if any record be kept of applications for leave, you will find that my absence was solicited, and complied with in due form; but if your Lordship should wish for a copy of my late Diocesan's letter, I will send it you with great pleasure. It breathed a truly parental solicitude and kindness throughout.

"I am almost afraid that I did not state, with sufficient clearness, to your Lordship my reason for

asking permission to lay my Books before you. I beg to assure your Lordship, that it was not from a high conceit of any thing that I had written, or from an undue desire to obtrude any thing of mine upon your Lordship's notice; but from a wish that your Lordship should know, from an authentic source, what are the views and sentiments of one, who is now immediately under your Lordship's cognizance and jurisdiction. Your Lordship knows full well, that even truth itself may be so stated, as to convey a very erroneous idea of a person's sentiments: if, for instance, any one should say, that I maintain the doctrine of Justification by faith alone, and yet leave an impression on the mind, that I neglected to enforce good works; what he might say in words, would be substantially true, but, in fact, it would be as false as if he should accuse me of Socinianism or Deism. Indeed it appears to me, my Lord, that the very same doctrines may be useful or pernicious, according as they are stated in a way crude and rash, or qualified and cautious: and this is what I meant, when I said, that 'the preface contains all that I hold, and *as I hold it.*' For if only here and there a sentence were culled from the sermons, which are studiously compressed into the smallest space, my views might possibly be mistaken; but in the preface they are brought to a point, in such a manner, that they cannot possibly be misunderstood. In all matters that form a ground of difference between persons of real piety, I think I have endeavoured to exercise caution and moderation, but in truths of fundamental importance, I have thought it my duty to speak with firmness and energy. Doubtless, it is not to be expected that every sentence in 600 ser-

mons should be so written, as to commend itself equally to all; but the general scope of the whole, and the spirit which it breathes throughout, will I hope be approved by all, even by those who here and there might have stated matters somewhat differently; and, if one single sentence were pointed out to me as objectionable in any view, I should instantly guard against its appearance in any future edition.

"As under divine providence your Lordship is now become my immediate superior in the Church, to whom I owe all possible deference and respect, I trust your Lordship will approve of my wish to lay before you the means of ascertaining my true sentiments, and of obviating any misconceptions, which the statements of others, however unintentionally, might possibly create. Nor will your Lordship think this caution unnecessary, when you are informed, that only about two years ago, the late Editor of the *Cambridge Intelligencer* (Benjamin Flower) published such falsehoods respecting me, that I judged it necessary to send them to my Diocesan, and to take his judgment on the expediency of commencing a prosecution against him. It is the same man who was brought before the House of Lords, and committed to prison, for his unwarrantable attacks on the Bishop of Llandaff. Being the great organ of the Jacobins, he laboured to destroy the character of every supporter of order and government. His attacks on me were frequent, with my name in telegraphic characters. Your Lordship may judge of the tenor of them by one single sentence in the first of them: 'When will this man (namely myself) cease to whet the appetite of ministers for blood?' To enter into a paper war with such a man would answer no good end. The

only way to treat him is that which my Diocesan recommended. For your Lordship's satisfaction, I send you a copy of his letter. (See page 219).

"This, my Lord, I hope, will be deemed a sufficient apology for the trouble I have given you, and for the solicitude I feel to prevent such malignant efforts, if ever they should reach your ear, from having any influence on your Lordship's mind. Not that I should have troubled you thus, if I had not feared that I was not perfectly understood, as to the object of my former letter.

"With every sentiment of respect,

"I remain, my Lord, &c."

There can be no doubt that some occasion had been given for these violent attacks of Flower upon Mr. Simeon, on account of his preaching 'in unlicensed places.' In common with others of the more earnest and zealous clergy of those times, he had been ready, amidst the general ignorance and indifference that prevailed, to embrace every opportunity of preaching, to those who were willing to hear, 'the glorious Gospel of the blessed God.' And truly he was 'instant in season, out of season.' At that period however it should be remembered, that 'the notions, among all parties, of order and discipline, and even of Church-government, were very different from what they are now. For many years it was not deemed irregular, even by the Bishops, for clergymen to preach in Lady Huntingdon's chapels, provided the prayers were read. Preaching in barns, or other places, was viewed much in the same light. It was not until a comparatively recent period that the Bishop's license was deemed absolutely necessary. Whilst many persons, who began preaching as laymen in Lady Huntingdon's cha-

pels, were ordained by the Bishops without scruple.' In forming our estimate therefore of the acts of Mr. Simeon in his earlier days, and of other men who pursued the same course, we must never lose sight of the views, and feelings, and principles of the age. It would scarcely be consistent with candour or justice to judge those men by the maxims or rules of our own times. The very men who were irregular then, would be the first to conform in every particular now. Many indeed lived to give the proof of this; and in the case of Mr. Simeon this was remarkably true; for not only in later life was he singularly attentive to order himself, but was wont particularly to enforce upon his younger brethren the importance and duty of not indulging their zeal at the expense of regularity and discretion. On one occasion, a few years before his death, (in the presence of the Editor) he was good-naturedly reminded by an old friend of some of those instances of his early fervour:—'Do you remember, Mr. Simeon, in former times coming very early in the morning to my great barn, to preach to the men before they went to their work?' After a most significant look, instantly turning his face aside, and then with both hands uplifted to hide it, he exclaimed—*O spare me! spare me! I was a young man then.*

In the month of November, Mr. Simeon again appeared in the University Pulpit, and preached a faithful and searching Sermon from Matth. v. 20, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.' This Sermon was soon afterwards printed under the title, 'Evangelical and Pharisaic Righteousness compared,' and

drew forth (Jan. 11, 1810,) from the Christian Advocate, Dr. Pearson, a pamphlet, which he designated 'CAUTIONS to the hearers and readers of the Rev. Mr. Simeon's Sermon, &c.'

A few passages from the pamphlet will be sufficient to introduce Mr. Simeon's remarks in reply.

"On hearing and reading Mr. Simeon's Sermon, entitled 'Evangelical and Pharisaical Righteousness compared,' it occurred to me, and not for the first time, that the young men of our University, many of whom are designed for ministers of the Established Church, should be cautioned against imbibing error even in the sermons which they hear at St. Mary's, the University Church....

"Having a great personal regard for Mr. Simeon, and for his zealous exertions in the cause of religion and humanity, as also an admiration of his eloquence and impressive mode of preaching, I indulge the hope, that I may make a few remarks on his Sermon, without giving him offence, which I by no means intend or wish to do."

In the course of his observations, Dr. Pearson generously admits that, "There is much in the Sermon to be commended, and but little to be condemned."

But the gravamen of the charge against Mr. Simeon, and the grounds for the 'Cautions' to his hearers, may probably be discovered in the following paragraphs:—

"On the whole, then, it appears, that Mr. Simeon, with the view, as it should seem, of shutting out those from salvation, whom he had previously determined to condemn, has raised the character of the Scribes and Pharisees above its proper level. In proportion as this process would render it more difficult for any Christian

to excel the righteousness of the Scribes and Pharisees, it afforded him an opportunity of excluding from salvation those Christians, whom he might choose to represent as falling short of it; for it would necessarily follow, from his text, that those who did fall short of it, could not possibly be saved."

.... "We may, then, very fairly conclude, that, when Mr. Simeon speaks of those who now 'occupy the seat of Moses,' he must at least mean to comprehend his brethren, the Clergy of the Church of England, if he does not mean to speak of them exclusively. The latter is what is most likely to be understood by the generality of his readers. Mr. Simeon has himself made the application more pointed by referring to those 'who are in repute for wisdom and piety amongst us,' and whom, therefore, if I rightly understand him, he considers as persons 'who have a disapprobation of real piety lurking in their hearts.' What are we to think of such a passage as this in a sermon, preached at an University Church, and printed at an University Press? If Mr. Simeon can point out any other interpretation of this passage, which the passage itself will fairly bear, I shall be happy to attend and receive it. At present, I can consider it in no other light than as a *libel*."

To this pamphlet Dr. P. appended the Letter written in 1806, and addressed to the 'Orthodox Churchman's Magazine,' on the subject of Mr. Simeon's 'Churchman's Confession.' (See page 209).

With his wonted promptness and energy in a few days Mr. Simeon prepared a reply, entitled '*Fresh Cautions.*' But previous to its publication, he submitted it to the judgment of his faithful and clear-sighted friend, the Rev. Wm. Farish, formerly the

Tutor of Magdalene College, and then professor of Chemistry in the University. From him he had the advantage of receiving the following very seasonable and judicious observations.

"Chesterton, 9 o'clock, Feb. 1, 1810.

"My dear Simeon,

"The enclosed hasty remarks I wrote before I went to bed last night. My pillow has not made me at all more favourable to the passages, to which I have objected. Aristotle indeed, I think, somewhere says, that in oratory, γελοια are most advantageously rebutted by serious arguments, and *vice versâ*. And the remark is very shrewd: but it is not to be followed throughout. I don't see that you get any advantage by it in the present case, that is not counterbalanced many times over by disadvantages. Ridicule, as the test of truth, is a very powerful weapon in the hands of a disingenuous infidel; but the sentiment is false, and the weapon suits ill in the hands of a Christian. I don't see the propriety of using it, on a serious subject, against an adversary that means seriously, and aims to speak candidly; which I really think is the case at present, though I never felt less conviction from an attack in my life, with respect to the substauce of it. I think too, your opponent is too respectable a man to be so treated, and his office too respectable also. I think you will have the prejudices at least, not to say the ingenuous and proper feelings, both of your friends and enemies against you on this point. I see no good that you get by following Aristotle. But only think, what an advantage his rule will give to your opponents, or rather to those who will infallibly take up the cudgels for him; for I think he himself is too candid to make all

the advantage which he might of the occasion. How will your ironies appear, when they are dressed up as your serious sentiments, and gravely refuted? You will in vain say, 'I never meant this;' the answer will be, 'They are your very words; why did you say so?' —'I was in joke.'—'But why joke on such a subject?' This is the best you can expect from your enemies. But the truth is, not one in twenty of those, who will read their answer, will ever look at your 'Cautions;' and the majority of that twenty will seriously believe, on the testimony of your enemies, supported by inverted commas, that you actually hold what you only meant to ridicule.—But enough of this.

"I like your answer (so far as it is serious, and leaving out a little would make it entirely so) very much. I think you ought to print it; and that it will have a very good effect, especially if you should rather keep down a lash or two, which might irritate too much. I looked upon the attack, when it first came out, as by far the most dangerous one that was ever made upon you; though by no means either the most malicious, or the most conclusive—indeed, as having scarce any of either. But it may bring upon you the collected resentment of a most powerful body; not upon you only, but upon all your sect, (if I may use the word). It may serve as a watch-word—as a pretence—and there is no saying what severities it may justify; and the more so, on this account, that the whole sting of it is contained in two syllables, which is a weapon not too ponderous for any knave to teach any fool to use. Only think what a wasp's nest may be armed against you! I think your answer serves to extract this sting—to take away its poison in a degree far beyond my hopes. All your friends

thought you had a very delicate point to touch, and I think that you have touched it very delicately, very judiciously, and very ingeniously. Therefore I am altogether for publishing it; though not for publishing it altogether as it stands. I should have called, if you had not wished to see my opinion so early. I shall perhaps call sometime to-day, and talk over some of these points more at large. Excuse haste; I have no time to look over what I have said.

"Your's, most affectionately,

"W. FARISH."

Mr. Simeon appears to have profited by this judicious counsel. The commencement of his rejoinder to the Master of Sidney is a good illustration of the courtesy and kind feeling, which ought ever to be maintained in controversies on religious subjects.

"In noticing the CAUTIONS which you have given to the readers of my Sermon, I beg leave to thank you for the very kind, not to say flattering, terms, in which you do me the honour to speak of me: and to assure you, that the regard which you express, is mutual; and that, in respect for your person and character, I do not fall short of your most esteemed friends.

"I am sensible, that to enter into controversy with a truly Christian spirit, is easier than to preserve that spirit throughout; and that it is difficult to find an advantage against an adversary, and to use it with due moderation. However, as I feel at present nothing in my heart but unfeigned respect and kindness towards you, I hope I am in no great danger of transgressing the limits which I would at all times assign to myself in such a correspondence: and, if there be in any part an expression

that excites the smallest pain in your mind, I beg you to construe it in the most favourable sense, and to be assured, that nothing was further from my heart than an intention to wound your feelings."

Then, in reply to Dr. P.'s charge, 'that with the view of shutting out those from salvation, whom he had previously determined to condemn, (Mr. S.) has raised the character of the Scribes and Pharisees above its proper level,' Mr. Simeon observes:—

"Point out one single thing which I have required as necessary to salvation, and which God has not required; or one thing which I have condemned, which God has not condemned: do this, I say, and I will admit the truth of your accusation in its fullest extent. But, if you cannot do it, then you will see, I think, the harshness and injustice of your remarks. However, I forgive them freely; for, whilst you have, in your own apprehension, detected and exposed this evil disposition of mine, and shewn, that I, for the sake of terrifying some particular persons, make the way to heaven more strait and difficult than I ought to do, I feel myself, on the whole, a gainer by the expression: for I have gained *this* at least out of the mouth of an adversary, (and it will be very gratifying to all the readers of my Sermons,) namely, *that I hold up the standard of holiness very high.* You know, Sir, that persons who maintain the doctrine of justification by faith alone without the works of the law, are supposed in general to disregard good works. But you have informed the world, that this, with me at least, is not the case; and whatever they have need to be *cautioned* against in my writings, they have no reason to fear an *Antinomian* spirit: you acknowledge, not only that I am as strong

an advocate for good works as you yourself can be, but that I even go beyond you, and maintain a higher standard of holiness than you. Thus far then all is well."

With respect to the remaining charge, of having published a 'libel,' he adds:—

"Truly, here is a *libel*, and a very serious one too. I say, here is a *libel;* but *who the author of it is*, I must leave the public to determine. The public will at least suppose that you were *convinced in your own mind.* But, no; whilst you are holding me up to the public as a libeller of all the Clergy of England, you provide a salvo for yourself by saying, '*If I rightly understand him.*' Pray, Sir, is it right to bring such heavy charges, without knowing whether you understand the grounds on which they are brought; yea, at *the very time that you acknowledge yourself to be in doubt* whether you *do* understand them? You put me into the predicament of a person, who, having received many severe blows from constables, under the idea that he was some great offender, is told by them, 'If we do not mistake, you are he that deserves to be thus treated.' But, 'you *do* mistake,' replies the poor sufferer; 'for I am *not* the man whom you take me for: and you should have been sure of your man, before you gave me the blows.'...

"Thus, Sir," he concludes, "I have answered, and, I hope, satisfactorily, your different objections: and, after all, I am so much at a loss to know what you intend to *caution* the world against, that, if it had not been for the last charge of a *libel*, I should not have felt myself called upon to take any notice of your pamphlet. Let me then be permitted to ask you, What would you *caution* the world against?

Is it against being led by my sermon to place their hopes of salvation on a wrong basis? No.—Is it against being led to disregard good works? No.—Is it against being led to place the standard of morality too high? This, methinks, would ill become a *Christian* Advocate. If you say, This *is* the thing which I would caution them against; then I say again, Point out in that sermon any one thing, which I either require or condemn, and which God himself has not required or condemned; do this, and I pledge myself, as before, publicly and immediately to recant my error."

Having thus vindicated himself before the public, Mr. Simeon addressed the following letter to Dr. P. as the expression of his private feelings on the occasion.

"Rev. Sir, "King's College, Feb. 23, 1810.

"I beg leave to return you my very sincere thanks for your polite note, and for the present of your new publication*, with which it was accompanied; and I request you to accept the assurance of my esteem and regard, together with the postscript to my public letter. It is indeed a matter of regret to me, that my public correspondence wears a different aspect from what I could have wished. Glad should I have been, exceeding glad, if circumstances would have allowed me to waive every unpleasant remark, and to confine myself altogether to such expressions of respect, as truth would have dictated, and your general character demands. Believe me, Sir, it is painful to make any observation which may have a tendency in any degree to lower you in the estimation

* Probably the Letter on the 'Churchman's Confession.'

of the public. I can say with truth, that though it is gratifying to me to feel my ground firm, I regret exceedingly the necessity of making it so at your expense; and account even victory itself painful, when gained on such terms.

"To shew that I am not unwilling to satisfy your mind privately, whilst I decline any further public controversy, I will most cheerfully assign to you my reasons for inserting in the 'Churchman's Confession' the note that related to Dr. Marsh. That, which you yourself have now publicly asserted, was at the time universally understood to be the fact, namely, that Dr. Marsh's sermons were preached professedly 'in opposition to the peculiar doctrines maintained by me and my friends.' It was not in my power to attend any of them myself, because I was always professionally engaged; but the accounts I heard from all quarters were, that the sentiments intended to be refuted were very incorrectly stated; and consequently, that very erroneous opinions respecting my sentiments were circulated through the University. It was given out by Dr. Marsh himself, that he intended to publish his Sermons: in which case I should have had an opportunity of disclaiming any of those sentiments, which had been erroneously imputed to me, and of vindicating those, which I really entertained. In hopes of finding such an opportunity, I waited a considerable time; but when it became very doubtful whether any such would be afforded me, I got a turn at St. Mary's on purpose that I might state my sentiments fully and plainly to that audience, which had been taught to regard them with suspicion and distrust. I selected a text, the most appropriate that I could find, and a subject, the most satisfactory that could be

imagined, 'The Confession in our Liturgy.' Having delivered the Sermon, I printed it; and in a note expressed my hope, that Dr. M.'s Sermons, if printed at all, might be printed precisely as they were delivered; my reason for this was, that I wished Dr. M. to know, and the University to know, that I was ready to maintain my sentiments, if upon further investigation I should think them true, or to submit to his corrections of them, if they were false. That a prejudice had been excited against me and my sentiments was manifest; and if it was well-founded, I had no objection to its being confirmed; but, if it was ill-founded, I apprehend, you yourself, Sir, will think I was justified in wishing to remove it. But, if Dr. M. should preach one thing and print another, it would be impossible for me to remove that prejudice by any means: the evil that had been done would remain, and I should have no remedy. But if he should *not* print his Sermons at all, my open profession of a willingness to have my *reputed* sentiments exposed was a pledge to the public, that I was not ashamed of those which I really maintained, or afraid to discuss them even with such an able antagonist as Dr. Marsh. Had my request been made to a gentleman who merely preached an occasional sermon, and who did not professedly strike at me, it would have been unreasonable, I grant; but, in Dr. M.'s case, who had been a long time preparing his sermons, and with an avowed intention to print them, such a request was no other than what I might reasonably make, and no other than what equity would have required him to comply with. It imposed no necessity on him to print them; but only, in the event of his printing them, to give me a fair opportunity of answering for myself.

"As you have not mentioned anything respecting a later Sermon of mine, entitled 'The Fountain of living Waters,' I might properly enough omit to notice it myself. But as in that, I took the liberty of stating my view of a subject, which I thought had been misstated by Dr. M. on a preceding day, I think it right to mention, that I acted precisely on the same principle as in the former case. He spoke of a whole class of people, who entertained some absurd sentiments which he controverted. Of the class that he referred to I had never heard; nor do I at this moment believe that any such persons (with the exception, perhaps, of some enthusiastic individuals) are to be found in England. What *my* sentiments on that subject were I stated, and openly shewed, that, whoever they might be, *I* was not one of them. But whilst I thus turned off the shafts from myself, and shewed that the errors he opposed were not countenanced by *me*, I did not utter a word that could be construed into a reflection upon him: on the contrary, I expressed the high respect I bore towards him for his zeal in the cause of sacred literature, and endeavoured, as far as my feeble testimony could reach, to confirm his well-earned reputation. This I thought the proper conduct to observe towards one, from whom, in other respects, I widely differed: and I can truly say, it was very gratifying to me to have so good an opportunity of offering him my public acknowledgements.

"This, Sir, is the kind of conduct which I would wish to see, wherever a difference on religious subjects exists; and I desire, that if our little controversy do not bring us nearer in sentiment, it may, at least, not be suffered to operate to the diminution of our mutual regard.

"In forbearing to answer your last publication, I have shewn that I wish to avoid controversy: not that I desire to shun it on account of any apprehended weakness in my cause; but because I know and feel within myself (as most probably you do also), that controversy is hurtful to the spirit: it leads us to find pleasure in detecting and exposing the errors of an adversary; and gratifies, both in the writers and readers, some of the worst passions of the heart. Happy shall I be, Sir, to have no occasion ever to resume it, and happy to embrace every opportunity of approving myself, in deed as well as in word,

"Sir, your most devoted Servant, "C. S."

The controversy, however, was not yet quite ended; in a few weeks the Christian Advocate published some 'Remarks,' which he forwarded to Mr. Simeon with a polite note; to which Mr. S. replies:—

"My dear Sir,

"Permit me to return you my best thanks for the present of your 'Remarks;' and to say, that I most cordially agree with you in terminating our public correspondence. I trust that the desire of both of us is to do all the good we can whilst we are here, and to obtain, both for ourselves and others, eternal happiness hereafter: and I am persuaded that, if circumstances should ever bring us into a nearer acquaintance with each other, we should find, that the difference between us, though certainly great, is not so great as may at first sight appear. Persons who have the same general design, but differ in some particular modes of carrying it into execution, often stand more aloof from each other, than they do from persons, whose principles and conduct they entirely disapprove. Hence prejudice arises, and a tendency to mutual

crimination: whereas, if they occasionally conversed for half an hour with each other, they would soon rectify their mutual misapprehensions, and concur in aiding, rather than undermining, the efforts of each other for the public good. The number of those who are zealous in the cause of religion is not so great, but that they may find ample scope for their exertions, without wasting their time in mutual contentions: and it is my earnest wish, that the only strife we may ever know in future, may be that which the Apostles recommend, of 'contending earnestly for the faith once delivered to the saints,' and of 'provoking one another to love and to good works.'

"With these sentiments and wishes, I beg leave to subscribe myself,

"Dear Sir, with great respect and esteem,

"Your most obedient Servant, "C. S."

Thus amicably terminated a controversy, which for some months caused considerable excitement in the University; the pamphlets 'running (as Mr. S. described it in a letter at the time) like wildfire.' Would that all discussions on religious topics, between earnest and serious men, were conducted in the same spirit of candour, and brought with the like courtesy and Christian feeling to a conclusion!

Mr. Simeon was not slow to express his opinions with stern fidelity, especially when dealing with young men who made a profession of piety, if an occasion arose demanding a marked rebuke. Such a circumstance occurred at the close of this year, when an undergraduate, with whom he was to a certain extent acquainted, had been strongly suspected of writing some very flippant comments upon the margin of a book belonging to the College Library.

"Sir, "Dec. 14, 1810.

"In your letter to me you say, 'you never wrote such a paragraph to your knowledge.' You have nothing to do but to write down the same words, and you will soon see, on a comparison of the hand-writing, whether you wrote it or not. It is evident you have been in the habit of writing in the books of the College Library. This, not to speak of the presumption, is a most flagrant breach of confidence, and deserves the most serious reprehension. What, if every undergraduate took the same liberty? If your conduct excited prejudice only against yourself, I should think that I had little to do with it, except in a way of private advice; but it involves the whole body of religious young men, and religion itself together with them: and therefore calls for a public testimony of my disapprobation. You are not at all aware how contrary your conduct in this matter has been to the modesty that becomes a young man, and a religious professor in particular: and I hope you will take occasion from it to mark how exceedingly defective you are in that prime ornament of a Christian character. My advice is, that you compare your hand-writing with the paragraph in question, in order to refresh your memory; and that, when you have found out the extent of your misconduct, you go to your Tutor, and confess it, and humble yourself for it. When you have done that, and obtained forgiveness of your College, I shall be happy to see you again upon the former footing."

CHAPTER XII.

MR. SIMEON'S REGARD FOR THE LITURGY—APPOINTED SELECT PREACHER AT ST. MARY'S—HIS SERMONS ON THE 'EXCELLENCY OF THE LITURGY'—'ANSWER' TO DR. MARSH—DEFENCE OF THE BAPTISMAL SERVICE—LETTER TO MR. THOMASON—MARTYN'S SERMON—THE DEVOTIONAL READING OF THE SCRIPTURES—FORMATION OF THE CAMBRIDGE BIBLE SOCIETY—DR MARSH'S OPPOSITION—MR WILBERFORCE'S AID—THE FIRST MEETING—ACCOUNT OF IT BY AN EARLY PROMOTER—EFFECT OF MR. SIMEON'S SERMONS—DR. BUCHANAN—INSTALLATION OF THE DUKE OF GLOUCESTER—AWFUL DEATH—LAMENTED DECEASE OF KÖNIG—MR. PRESTON'S ACCOUNT OF HIM.

1811—1812.

It will have been frequently observed in the foregoing Memoir how strong and constant was Mr. Simeon's regard for the Liturgy and Services of our Church. From an early period in his college life, when he says that the prayers were 'as marrow and fatness' to him, during the space of thirty years after until the season of his late indisposition, when he remarks, 'surely the Liturgy is of more service than is generally imagined:' his attachment to our ritual had been unwavering. This long-cherished and cordial regard for the formularies of our Church induced him, when appointed at length *select* preacher at St. Mary's, to deliver a course of Sermons on 'The Excellency of the Liturgy.' These were preached before the University during the month of November (1811) from the text: Deut. v. 28, 29. 'They have well said all that they have spoken: O that there were such an heart in them!' On publishing these four Sermons

the following spring, Mr. Simeon prefixed to them a Letter addressed to Dr. Marsh, the Lady Margaret's Professor of Divinity, as an 'Answer' to his 'Inquiry respecting the neglecting to give the Prayer-Book with the Bible.' In the course of his argument Dr. M. had endeavoured to draw a parallel between the Assembly of Divines, who set aside the Liturgy, and the friends of the British and Foreign Bible Society, whom he accused of 'neglecting to give it away.' To heighten the representation, he says—"There was another feature in the Assembly of Divines, which we may distinctly perceive in the modern Society: it consisted chiefly of Calvinists: and the Calvinistic Clergy of the Church of England are generally members of the modern Society. Now a man who adopts the doctrines of Calvin cannot be zealously attached to our English Liturgy: a Calvinist may in many respects have a great regard for it: but he cannot have much pain in parting with it, as it abounds with passages so decisive of conditional salvation, that no ingenuity can torture them into the language of absolute decrees. Indeed we know that the English Liturgy was so offensive to the Calvinists of Scotland, that the very attempt to introduce it in that country produced an insurrection, which ended in the solemn league and covenant, to which the English Calvinists acceded."

"In this passage," replies Mr. Simeon, "you avail yourself of a popular cry against a great body of the Clergy as espousing Calvinism, and as carrying their tenets to a very dangerous extent. But, Sir, it is greatly to be regretted that those who impute such sentiments to the Clergy here alluded to, will not tell us from whence they take their statements. If they

would quote the obnoxious passages, they would put it into the power of those who might be supposed to be implicated in the charge, to say, whether they maintained such opinions or not. As for a great number of opinions which they are supposed to hold, I dare to assure the public, that Socinianism, or even Atheism itself, is not farther from their real sentiments, than such expressions as are often put into their mouths*.

"Among the Clergy designated as Calvinists, I have no doubt but that I am ranked: (with what justice that name, in its obnoxious sense, can be given me, the reader will see in the Sermons here brought before him:) and I believe, indeed I am sure, that my sentiments in general do coincide with those, which the great body of the Clergy here referred to maintain. And, that the readers of your pamphlet may know how far these sentiments are repugnant to the Articles or Liturgy of the Church of England, I shall here present them with an extract from the Preface to my work, entitled, 'Helps to Composition.'"

(Here follows the extract which has been given entire in pages 178—189.) Mr. Simeon then proceeds: "Now, Sir, I do not say that every individual of those whom you designate as Calvinistic Clergy, would express himself in precisely the same terms as I have done, or that there are not shades of difference

* "Innumerable passages of this kind may be found in the Bishop of Lincoln's (Tomline) *Refutation of Calvinism*. It is much to be regretted that great and good men, whom no consideration whatever could induce to be guilty of wilful misrepresentation, will not use some more effectual means of ascertaining the sentiments of others, before they undertake to state them to the public, and to hold them up to the abhorrence of mankind."

between them: for you cannot find any ten men in the world, or indeed any two, whose minds are so constructed as to have no discordance of sentiment upon any thing: for as, in the countenances of men, there are points of difference in persons between whom there exists the most perfect family likeness, so, in the minds of men, no two are perfectly alike. But I defy contradiction when I affirm, that the great mass of Clergy, who are now invidiously called Calvinistic, do preach in a way perfectly consonant with what is expressed in that preface: and I challenge the whole world to say that it is not perfectly in harmony with the Articles, the Homilies, and the Liturgy of the Church of England.

"I have dwelt the more fully upon this point, because it is that, whereon a great portion of your pamphlet turns. For it is on the supposed Calvinism of those advocates of the British and Foreign Bible Society, that you found your accusation of them as unfriendly to the Liturgy: it is on that you found your parallel between them and the Puritans, who subverted the government; between them also and the Assembly of Divines, who set aside the Liturgy, as 'offensive to the godly at home, and to the reformed Churches abroad.' In a word, it is on that you found your apprehensions of the repeal of the Test Act, and the utter overthrow of the Establishment.

"Having shewn you what Calvinists the clerical friends of the British and Foreign Bible Society are, I now come to shew you, that they are not indifferent to the Liturgy of the Church of England.

"Perhaps it will be within your recollection, that about seven years ago you preached before the University a set of Sermons, in which you were supposed

to arraign the sentiments of those Clergy who have been before referred to. On that occasion, I felt myself imperiously called upon to state freely and fully to the University, what my sentiments were in reference to the fundamental doctrines of our religion: and, in order that I might shew my agreement with the Church of England, I founded my discourse on the General Confession, and then printed it immediately under the title of *The Churchman's Confession*, or *An Appeal to the Liturgy*. Perhaps you will recollect also, that, there having been a general expectation that you would, according to your avowed intention, print those sermons, and that expectation having been disappointed, I took the liberty of expressing my regret, in common with that of many others, that they were not laid before the public; and my hope, that, if printed, they would appear precisely as they were delivered. My reason for this was, not to preclude you from that liberty which every author has of amending his own compositions, but that your assertions on different subjects, in which the sentiments and characters of others were involved, and which had produced a considerable effect in the University, might be brought to the test both of the Scripture and *the Liturgy*: and it was certainly my intention at that time to undertake the task of examining them myself, if no other person should do it.

"Now, Sir, this will at least shew you, that, long before the present controversy had arisen, I dared to appeal to the Liturgy for my sentiments; and that if your sermons had been published, they would have been brought to that test. Does this look like indifference to the Liturgy on the part of those whom you call the Calvinistic Clergy?

"Again,—in the month of November last, I was called to preach a course of Sermons before the University; and I chose for my subject *The Excellency of the Liturgy.* What a strange subject to be chosen, if those whom you call the Calvinistic Clergy are so devoid of attachment to the Liturgy, as you would represent them! After they were delivered, it was generally wished, (if I am rightly informed,) that they should be printed: but I withstood every application to me for that purpose; not because I was afraid of having my sentiments tried by the Liturgy, but because I was determined to avoid controversy of any kind. I was aware that Dissenters are apt to construe a defence of the Establishment as an attack upon those who dissent from it*: and as my design in those Sermons was to confirm Churchmen in their attachment to the Church, and not to wound unnecessarily the feelings of those who differed from us, I thought it desirable on the whole to postpone the publication of them; more especially as it is my intention that they shall stand at the head of a publication, which, if my life be spared, will, I hope, be ready for the press in about three years. In so large a work as that will be, I feel it peculiarly incumbent on me to give to the reader a pledge of what he will find, and of what alone he will find, throughout the work: and I desire every thing I ever have written, or ever shall write, to be brought to that test, *the Liturgy of the Church of England*; persuaded as I am of its perfect conformity to the Holy Scriptures.

* "I am happy however to say, that their union with Churchmen in the Bible Society has produced a wonderful change in them in this respect; the asperities of both parties having by friendly contact and brotherly collision been greatly diminished."

It is to you alone, Sir, that the appearance of these Sermons at this time is owing. You have come forward with an accusation, circulated with incredible diligence through the whole kingdom, That the Clergy who are the warmest advocates for the British and Foreign Bible Society, are not, and 'cannot be, zealously attached to our English Liturgy:' and here is a flat contradiction to your assertion: a contradiction *formed before the accusation itself*, formed before any such accusations could possibly be foreseen; a contradiction that comes before the public 'in a tangible shape:' and I affirm respecting this, as I did respecting the Calvinism of the Clergy, that those Sermons do express the general sentiment of those, whom you venture to represent as indifferent to the Liturgy. Of course, some difference of sentiment must exist among them on this, as well as on other subjects; but if there be one part more than another in which they are agreed, it is in that which is contained in the third Sermon, (and which you suppose to render it so 'offensive to the godly at home, and to the reformed Churches abroad,') namely, '*The Moderation and Candour of the Liturgy.*'

"Perhaps in answer to what I have said, you will reply: That I am setting up myself as a kind of representative of the whole body. But I beg leave utterly to disclaim any such idea. I shew you by indubitable proofs what I am: and, from a very extensive knowledge of the persons whom you refer to, I declare to the public what they are: and, if I am wrong in this statement, I make it in the face of the whole world, who may contradict me, if they can."

The following extract from the third Sermon

distinctly expresses Mr. Simeon's view of the 'Excellency of the Liturgy.'

"I hope I have now met the question of our Liturgy fairly. I have not confined myself to general assertions, but have set forth the difficulties which are supposed to exist against it, and have given such a solution of them, as I think is sufficient to satisfy any conscientious mind: though it is still matter of regret that any laboured explanation of them should be necessary. Now then, acknowledging that our Liturgy is not absolutely perfect, and that those who most admire it would be glad if these few blemishes were removed; have we not still abundant reason to be thankful for it? Let its exellencies be fairly weighed; and its blemishes will sink into nothing: let its excellencies be duly appreciated, and every person in the kingdom will acknowledge himself deeply indebted to those, who with so much care and piety compiled it. But these blemishes *alone* are seen by multitudes; and its excellencies are altogether forgotten: yea, moreover, frequent occasion is taken from these blemishes to persuade men to renounce their communion with the Established Church, in the hopes of finding a purer worship elsewhere. With what justice such arguments are urged, will best appear by a comparison between the prayers that are offered elsewhere, and those that are offered in the Established Church. There are about 11,000 places of worship in the Established Church, and about as many out of it. Now take the prayers that are offered on any Sabbath in all places out of the Establishment; have them all written down, and every expression sifted and scrutinized as our Liturgy has been: then compare them with the prayers that have been offered in all the Churches of the kingdom; and see what comparison the extemporaneous effusions will bear with our pre-composed forms. Having done this for *one Sabbath*, proceed to do it for *a year*; and then, after a similar examination, compare them again: were this done, (and done it ought to be in order to form a correct judgment on the case,) methinks there is scarcely a man in the kingdom that would not fall down on his knees and bless God for the Liturgy of the Established Church."

Another extract from the second of these Sermons, upon a subject which has unhappily given rise to much painful controversy in our Church, must here be introduced, as it contains the deliberate expression of Mr. Simeon's sentiments upon a topic to which reference will hereafter be made; and many of the readers of this Memoir may not have access to the statement as published in his entire works. His argument is the defence of the Baptismal Service.

"A multitude of other passages might be cited to the same effect; to shew that the Apostles, in a spirit of candour and of love, spoke in terms of commendation respecting all, when, in strictness of speech, they should have made some particular exceptions*. And, if we at this day were called to use the same language under the very same circumstances, it is probable that many would feel scruples respecting it, and especially, *in thanking God* for things, which, if pressed to the utmost meaning of the words, might not be strictly true. But surely, *if the Apostles, in a spirit of love and charity, used such language, we may safely and properly do the same: and knowing in what manner, and with what views, they spake, we need not hesitate to deliver ourselves with the same spirit, and in the same latitude, as they.*"

Mr. S. adds the following important remark in a note:—

"To guard against a misapprehension of his meaning, the author wishes these words to be distinctly noticed; because they contain the whole drift of his argument.—He does not mean to say that the Apostles ascribed salvation to the *opus operatum*, the outward act of baptism; or, that they intended to assert distinctly the salvation of every individual who had been baptized; but only that, in reference to these subjects, they did use a language very similar to that in our Liturgy, and that therefore our Reformers were justified, as we also are, in using the same.

"In the Baptismal Service, we thank God for having

* 1 Thess. v. 5.

regenerated the baptized infant by his Holy Spirit. Now from hence it appears that, in the opinion of our Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed, then sown in the heart of the baptized person, to grow up, and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted or countenanced any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this: so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look unto God for that total change both of heart and life, which, long since *their* days, has begun to be expressed by the term, Regeneration. After thanking God for regenerating the infant by his Holy Spirit, we are taught to pray, 'that he, being dead unto sin, and living unto righteousness, may crucify the old man, and *utterly abolish the whole body of sin*:' and then declaring that total change to be the necessary mean of his obtaining savation, we add, '*So that* finally, with the residue of thy holy Church, *he may be* an inheritor of thine everlasting kingdom.' Is there, I would ask, any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject; the *term*, Regeneration, and the *thing*. The *term* occurs but twice in the Scriptures; in one place it refers to baptism, and is distinguished from the renewing of the Holy Ghost; which, however, is represented as attendant on it: and, in the other place, it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the Scripture uses it; and the *thing* they require, as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved, without experiencing all that modern divines have included in the term Regeneration; on the contrary, they do, both there and throughout the whole Liturgy, insist upon the necessity of a radical change both of heart and life. Here then, the only question is, not, whether a baptized person can be saved by

that ordinance without sanctification; but, whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion: but it cannot be positively decided in the negative; because we cannot know, or even judge, respecting it, in any instance whatever, except by the fruits that follow: and therefore, in all fairness, it may be considered only as a doubtful point; and, if we appeal, as we ought to do, to the Holy Scriptures, they certainly do, in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, 'By one Spirit are we *all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been *all* made to *drink into one Spirit*;' and this he says of all the *visible* members of Christ's body*. Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same *spiritual* meat; and did *all* drink the same *spiritual* drink: for they drank of that *spiritual* rock that followed them; and that *rock was Christ*†.' Yet, behold, in the very next verse he tells us, that 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'As many of you,' says he, 'as are baptized into Christ, *have put on Christ*‡.' Here we see what is meant by the expression, 'baptized into Christ;' it is precisely the same expression as that before mentioned, of the Israelites being 'baptized unto Moses;' (the preposition εἰς is used in both places;) it includes all that had been initiated into his religion by the rite of baptism: and of them universally does the Apostle say, '*They have put on Christ.*' Now I ask, Have not the persons who scruple the use of that prayer in the Baptismal Service, equal reason to scruple the use of these different expressions?

"Again: St. Peter says, 'Repent, and be baptized, every one of you, for the remission of sins‖;' and in another place, 'Baptism doth now save us§'. And, speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was

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* 1 Cor. xii. 13—27. † 1 Cor. x. 1—4. ‡ Gal. iii. 27.
‖ Acts ii. 38, 39. § 1 Pet. iii. 21.

purged from his old sins*.' Does not this very strongly countenance the idea which our Reformers entertained, That the remission of our sins, as well as the regeneration of our souls, is an attendant on the baptismal rite? Perhaps it will be said, that the inspired writers spake of persons who had been baptized at an adult age. But if they did so in some places, they certainly did not in others; and, where they did not, they must be understood as comprehending all, whether infants or adults; and therefore the language of our Liturgy, which is not a whit stronger than theirs, may be both subscribed and used without any just occasion of offence.

"Let me then speak the truth before God: Though I am no Arminian, I do think that the refinements of Calvin have done great harm in the Church; they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression; and I conceive that, the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more he will approve of the views of our Reformers. I do not mean, however, to say, that a slight alteration in two or three instances would not be an improvement; since it would take off a burden from many minds, and supersede the necessity of laboured explanations; but I do mean to say, that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavouring to explain."

"Rev. T. THOMASON, "K. C., Nov. 25, 1811.

"I now sit down to write you a long letter, which I shall do the more joyfully, as through your dearest mother's present I am enabled to write two letters at once. This is the first use I make of her copying machine, and it is the most delightful use I could possibly make of it. All my letters since

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* 2 Pet. i. 9.

the loss of the Elizabeth have been poor and stinted. I greatly lament the loss of those letters, because I never could recover the spirit, even though I should have been able to recollect the substance of them. But now that I can send a duplicate, the fault will be entirely in my own wicked heart, if I do not endeavour at least to express myself more fully and more acceptably to you.

"How good have you been! how many rich feasts have you given us! and how often have I been ready to envy you the sweet spiritual frame which God in his mercy has vouchsafed unto you! Clear it is, that to serve God is the best way of serving ourselves. Whilst you have been actively employed for Him, He has not been forgetful of you. I bless and adore His name for His mercy towards you. Truly it is a glorious work in which you have been engaged; and God has given you rich success: though I hope you see at present only the firstfruits of your harvest. We now see why our beloved and honoured brother Mr. Martyn must be ill, and leave his own sphere, and come down to Calcutta. Is it not the Lord that appoints the bounds of our habitation? The histories of Joseph and of Esther are yet passing before our eyes every day: and sweet they are when we can read a chapter in our own experience. God has given you to see more reasons for your shipwreck than any other of the crew saw, except your beloved wife: and more you will see of God's wisdom in all his dispensations towards you as long as you live. Perhaps before I close this letter, I may be able to tell you of something doing here; but what at present I know not. Your dear mother felt a little as a mother, at finding that

you did not occupy such an ostensible post as she could have wished: but I being only a brother, rejoiced; knowing, that the less reward you have from man, the more you will have from God. There is even at present a refined joy arising from the secret, unostentatious act, that far exceeds the gratifications which are of a more mixed kind. The joy of Paul and Silas in the prison equalled any that they could have felt in a palace. I feel such a love to Mr. and Mrs. Harrington that I could rejoice in sending them a small token of my love, were it not that such an act would appear officious and almost impertinent.

"How admirably was our dear brother's discourse adapted to the occasion! It is precisely such an Address as I should have expected from him. With a truly Christian simplicity he still, in spite of himself, betrays the scholar. I have read it to some of my people, who are greatly delighted with it; and I have lent it to Mr. Wood, Mr. Hornbuckle, and Mr. Whitfield of St. John's, all of whom admire it greatly, and seem to rejoice in what God is doing for him and by him. Dear man! he wrote me from Bombay: and I shall rejoice to hear that he is returned from Bussorah with an increased measure of health. Would that I could whisper in his ear, and tell him what God has graciously done for me. In the autumn I laid by for five weeks, and had my lips hermetically sealed, except for the introduction of beef and pudding: and I improved more in that time than in two years before. It is with you, as it is here, friends all say, 'Spare yourself: but do it to-morrow, and elsewhere; not to-day, whilst you are with me.' And I am not sure that you did not let him do too much: only I fear your own state

of health required all the aid you could receive. However, I will forgive both him and you all the injury he did, either to himself or others, by preaching that sermon. I hope Hatchard will print it for circulation at home.

"Believe me, my dearest brother, I feel much indebted to you for your love in persuading him to sit for his picture for me. How much I shall value it I shall not attempt to declare; but I seem to think I should feel less regret for the loss of a whole fleet, than of that ship. When I receive it I shall send Mr. Charles Hoare and his wife the one I had before.

"Among the many sweet sentiments contained in your letters, I am particularly struck with one, which entirely accords with my own experience, namely, the importance of a devout reading of the Scriptures for ourselves, in order to qualify us to speak to others. There is, I am persuaded, more in this than even pious ministers are in general aware of. God does draw nigh to the soul that seeks him in his word, and does communicate an unction, that is in vain sought for in the books of men: and that unction will, like 'the ointment of the right hand, bewray itself' both in the pulpit and out of it. O, that we might have it more richly poured out upon us from our Great High Priest, on whose head it was poured 'without measure.'

"I have a party coming to supper; this being the first leisure day that I have had for a long while. I have only yesterday finished my Course of Sermons before the University, respecting which I will proceed to tell you in the next sheet; therefore, for the night, Adieu."

"Dec. 13.

"I said in my last page that I would proceed to tell you about my Sermons: but I have a matter of infinitely greater importance to communicate, and with that I will now proceed in a way of narrative.

"At the time I wrote my last sheet, some young men in the University were endeavouring to set forward a Bible Society in Cambridge, and I had determined to call the attention of the Seniors to it in my last Sermon. But the young men, full of ardour, had gone to the Vice-Chancellor (Dr. Browne of Christ's), and to the Bishop of Bristol (Dr. Mansel), and to Dr. Milner, and some others, to try to interest *them*. A great alarm was excited through the University, and every person without exception threw cold water upon it, from this principle, that if they were suffered to proceed in this way about the Bible, they would soon do the same about politics. This so discouraged me, that I almost determined to blot out what I had written. But as I had written it for God, I at last resolved to deliver it for God, in hopes that God might yet do something by it. My view was to the Seniors only, I never dreamed of its being serviceable in any other way. But how unsearchable are the ways of God. The young men, who would not have submitted to any other individual, bowed with perfect willingness to me, and suffered me to draw a line around them, beyond which they were not to move. They drew back, and committed everything to their Seniors, having indeed professed a willingness to do so from the beginning, but manifestly determining to have more hand in it than would perfectly consist with academic discipline.

When their readiness to recede was known, instantly Dr. Jowett, Mr. Farish, Mr. John Brown of Trinity, and myself, stood forward. Mr. F. went to get the sanction of the Vice-Chancellor, who though he could not say he approved of the measure, gave his consent that a Meeting should be called of the University, Town, and County, for the purpose of establishing a Society.

"Now opposition became very formidable. Dr. Marsh published a paper against the plan, and with incredible industry put it into the hands of all the great men in the County, and all the leading members of the University, so that we could not get a person, except a few pious characters, to join us. Hence arose a further argument against it, that it was in the hands of Methodists only. Application was made to Lord Hardwicke, who agreed to take the chair: but this very circumstance augmented our difficulties exceedingly. No Head of a College would come forward, nor any individual, except a few Methodists. Dr. Milner was in Town, and would not come forward unless the Bishop would. The Bishop, though President of the Bristol Society, would not, because it was in the Bishop of Ely's Diocese, and he did not like to interfere with *him.* Thus things went till Tuesday last, and the Meeting was called for Thursday. I would at that time have given a large sum that we had not stirred at all; and so would all my colleagues, *and if it had been possible to have recalled the letters and notices, we should have done it.* But it was not possible: and we all trembled, lest Lord Hardwicke, when he came to take the chair, should complain that he had been deceived by us. On Tuesday however we heard with joy, that Lord F. Osborne would

come and support Lord H. Still, however, we were in a very painful predicament. *Who* must speak on the occasion? None but ourselves. Mr. Wilberforce had done all he could to get the Chancellor (the Duke of Gloucester) to give us his name, and with Dr. M. to come and aid us with his presence; but all in vain. At last however we had joyful tidings from different quarters. The Duke of Gloucester was willing to be President: and now we felt that we had firm standing. We sent off a deputation to Lord Hardwicke, and another to Lord F. Osborne, to inform them, and to give them the Resolutions that were prepared. And then at last the day arrived. But how? Truly God shewed that he reigns in the earth. The Earl of Bristol, to whom we had sent an express at Bury, gave us his name. Dr. Milner had come down during the night. The Dukes of Bedford and of Rutland gave us their names. The Bishop of Bristol permitted us to use his also. And, to crown the whole, Mr. Nicholas Vansittart sent down a printed letter to Dr. Marsh in answer to his. (N.B. Mr. V. is of the Privy Council.) Thus we entered the Hall. As for myself, the successive tidings so overwhelmed my soul with joy and gratitude, as to take all the semblance of the profoundest sorrow; insomuch, that when I went to announce the tidings to Dr. Jowett, he apprehended instantly that Mr. Owen must be either dead, or detained by illness on the road, so as to be incapable of coming. Now then to the account.—Yet, on second thoughts, it will be needless to send you an account of what was said, because we are going immediately to prepare an official account, which I will send you in print; I will therefore only give you some circumstances, which

will not appear before the public. Dear Mr. Steinkopff, the moment he rose, was applauded for a great length of time, and all that he said was most affecting and well received. Mr. Owen was brilliant beyond measure, and more chastised than usual. His imagination generally carries him too far; but his excess was not great on this occasion.

"Professor Farish, with all his placidity, was animated and bold as a lion: but owing to the weakness of his voice he could not be heard.

"Dr. Clarke, the Professor of Mineralogy, was extremely eloquent. He was aware, that by taking an active part he was likely to cut himself off from all hopes of the Mastership of Jesus College; but avowed his determination to disregard all hints of whatever kind, and from whatever quarter, and to do what he thought most acceptable to God.

"Dr. Milner spoke nobly and manfully, and took shame to himself for being so long in making up his mind. Lord Francis also spoke well, though short.

"The unanimity was like that of the day of Pentecost; but it was in danger of being interrupted by Mr. ——, who was perversely endeavouring to draw the attention of the company to the Tracts of the Bartlett's Building Society; and though the whole assembly of a thousand persons was against him, and the Chairman repeatedly desired him to desist, he could not be persuaded to sit down, till the Chairman told him he could not be heard on that subject. With this exception, all was harmonious; and I do not conceive that many such days have been seen since the day of Pentecost. Many, many tears were shed on the occasion; and God himself was manifestly present. All bore testimony to the excellent

conduct of the young men; and I confirmed the account by a brief relation of what they had permitted me to do. The subscriptions already amount to nearly £900, and I trust they will considerably increase.

"I consider our beloved and honoured friend, Mr. Wilberforce, as very eminently instrumental in this great and wonderful work, by speaking to the Duke of Gloucester for us: for though he did not succeed at first, I believe we owe it chiefly to his exertions, that both the Duke and Dr. M. were brought to take the part they did. [Mr. Wilberforce writes:—'Io triumphe! or rather let me more properly praise God for the greatly altered view of things. When all my prospects were dark and gloomy, behold the light suddenly breaks forth. Who should be announced to me this morning, but the Duke of Gloucester, who with a cheerful countenance accosted me by saying, that he had come himself to let me know that, though on the whole he still thought it would not be proper for him to attend in person, he had written to desire that it might be stated to the Meeting that he highly approved of it, and took a lively interest in the Society's success; that he desired to be put down as a subscriber of fifty guineas; and that if there should be a request made to him to become President, or Patron of the Society, he should not decline the situation. The Duke suggested, that if the Bishop of Bristol, from delicacy towards his brother of Ely, should not like to attend, Lord Hardwicke would be the fittest person to represent, and speak for, him at the Meeting. The Dean has not absolutely decided, but I think he will go. I press him to go down as strongly as with propriety I can. Believe me ever most sincerely yours, W. W.']

"The enemies look very small on the occasion. Dr. Marsh and Mr. B., for the purpose of defeating the object of the Meeting, brought in a Grace *the very day before*, to give £100 to the Bartlett's Buildings Society: and all of *us* went and voted *for* it, to their utter surprise. By this we shewed them that we were of a different spirit from them, and that we were glad that good was done, though it proceeded from envy and strife. Whether they will act thus towards us remains to be proved*.

* The Editor has been kindly furnished with the following animated account of this transaction from one, who was at the time an undergraduate, and a principal actor in the business.

"It was the first occasion," he writes, "on which I discovered that *practical wisdom* in our dear friend, which I have ever upheld as one of his great characteristics. . . . Mr. Owen's history gives sufficiently well the outline of the transaction, but he could not state, nor is it known at all generally, that the moderation and wisdom apparently shewn by the undergraduates *was really owing to Mr. Simeon*. None can tell, but those who had to act amongst them, how repeatedly the vessel was on the point of wrecking through their impetuosity and indiscretion, when she was brought up into her right course by *his* wisdom and address.

"But to my story. The first suggestion was made at the room of ——. Four men, undergraduates, were appointed as a Committee to act for the undergraduates.... The first I heard of the matter was from Walker Gray, then entering his last term, and too much engaged in reading for his degree to give the requisite time to the business; he was a truly excellent creature and delightful man. He went out fourth in Neale's year, 1812. He came to me requesting that I would take his part, which I did accordingly, and called with my colleagues on a few of the public men who had not already been visited. H. E. and I were then, and have been ever since, most intimate friends; with him I consulted on every point which arose, and we conferred together with Mr. Simeon, Dr. Jowett, and Professor Farish, all of whom had admitted us into very considerable intimacy. Thus was providentially established that secret influence of the Seniors over the Juniors, without which there was no likeli-

"Jan. 3, 1812.

"I had intended to have told you a thousand things of an inferior nature, but I can scarcely bring my mind to speak of anything after the Bible

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hood of a favourable result. And thus the Seniors were made accurately acquainted with all the proceedings and *feelings* even of the Juniors, which tended to impel them forward to the position which ultimately they took. Of the three Seniors, with whom we held communication, my friend will bear me witness as to our disappointment *in the first instance* with Mr. Farish, who sat with his head on his hand, and said very little to us, though he proved ultimately to be the man who carried the vessel in fine style over the shoals, when every other hand was paralyzed. Dr. Jowett was very kind, and interested himself fully in the cause from the first. But his was not the energy to take a commanding lead amongst us: and, although most untruly, he, as well as Mr. Farish, was suspected by us of lukewarmness, and therefore *their* prudential suggestions were the less regarded. It was effectively Mr. Simeon therefore, who was at the helm during that most critical period. And now at the distance of a quarter of a century his zeal, and affection, and wisdom, and influence over us, are as full upon my mind as at the very time of the transaction. But after various minor difficulties the critical period arrived. It was well understood by the Juniors, that Dr. Marsh and other Seniors were exerting all their influence to prevent our scheme from being matured, and in consequence there was a restless and impatient spirit amongst us. At length our Committee decided no longer to act on their own responsibility, and called together a number of the first promoters of the object at the rooms of ———. There must have been fifteen or twenty of us, but none amongst them, except myself, were Mr. Simeon's personal friends. In that room, one, besides myself, alone resisted the proposition for immediately establishing a Bible Society without the Seniors. The three others of the Committee especially urged the certainty that the whole design would be crushed before the birth, by some proceeding of the hostile Seniors, if we any longer delayed. In vain did I communicate to them what I knew of the actual preparation of the favourable Seniors for carrying our wishes into effect. In vain did ——— back my representations in a very vigorous and sensible manner. The Resolution of the Meeting was *decided*, for acting by ourselves, neglecting the

Society, and my own people; these two points seem to have left but little further scope for the exercise either of joy or sorrow. Yet I remember I told you in the beginning, that I would say something

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Seniors, without delay. The time and place of a public meeting were discussed, and all but settled; until at length, at a very late hour, our constituents were prevailed upon to refer the decision back to the Committee (of whom they knew that three out of four were decidedly in favour of precipitate measures,) but with this understanding, that the Committee should have an interview with Mr. Simeon, before we promulgated our final decision. *Then the battle was won.* I obtained access to our dear friend without any delay, and fixed with him the hour when we should wait upon him on the morrow. It was by far the most momentous crisis that I had ever then known, and you will not wonder at the indelible impression which the circumstances made upon me, and the interest with which I linger upon the recollection. He was then in those rooms, which he had on the ground-floor at the foot of the staircase nearest to Queens'. The interior of his study, his own form and manner, and the appearance of the whole group, are before me at this time. The gentleness and delicacy and calm strength of his statements and reasoning quite surprised me. I was not prepared to expect that he could exercise so *irresistible* an influence (as it seemed to me) over the faculties and wills of others, and all without seeming to attempt any influence at all, but only to shew how his own mind had been brought to the conclusion at which he arrived. It was not a time for the *expression* of his affections, as you know he was wont to express them, but the *influence* of his *unexpressed* affection was all powerful, though it is likely that the parties before him perceived not the subtle influence of that secret spell, which was gradually overmastering their previously settled resolution. For it must be remembered, that *no one* of the three had come with *any* wavering of mind as to the right course, but only in deference to my urgent representations that it was not just for them to decide, without personal conference with *him* from whom I had my information and my views. I sat in astonishment: I could have wept for joy and wonder. The effect was decisive upon *two* of my colleagues. From that hour no further question was entertained as to the Juniors acting *alone*, no more meetings were held even of our Committee; the whole was left with unhesitating confidence to the Seniors.

about my Sermons at St. Mary's. And indeed, standing in connexion with my treatment by the Bishop, and with the Bible Society, it does acquire a very considerable importance as an article of intelligence to you.

"My tale, however, is not yet ended. For a time, all that we Juniors knew, or cared to know, was, that communication was opened with influential persons in the town and county, that a Committee was formed, and was proceeding gradually but surely with their preparation, and that the assistance of most influential members of the University had been secured, until the day was fixed, the Town Hall secured, and the hand-bills sent to press. Thus all went on well, till one memorable morning our very dear friend came down to my rooms by the time it was light, and in his most solemn and particular manner desired me to put on my gown and walk with him. He led me out to Chesterton, where Professor Farish then lived, and on the way opened to me a serious change in our prospects. A Committee meeting had been held [at Mr. Hollick's] the previous evening, at which various unfavourable communications were brought forward. The Bishop of Bristol could not come, Dean Milner must attend the Board of Longitude, something was the matter with Lord Hardwicke, and so forth: the result was, that the Committee had unanimously decided, that the proposed establishment of the Auxiliary must be deferred *sine die*. You will understand the deep affliction with which our dear friend announced to me this decision, aware as *he* was, above all others, of the secret mine over which we were standing, and conceiving his only hope of preventing an explosion to be by anticipating, if possible, the burst of feeling amongst the Juniors by previous confidential communication with them. I suppose I said nothing. I left him at Mr. Farish's door and went away, not to my own rooms, nor to lectures, but to my friend in Trinity, and together we conferred in sorrow and dismay on what was to be done. You will observe, we were close upon the end of term. The public Meeting was actually held on the 12th of December. The great fear was, that the disappointed and irritated undergraduates should mar the whole by taking the thing into their own hands. *If* this rock should be escaped, *when* was it to be expected that a similar fervour would be re-created out of the ruins of this disappointment? All this Mr. Simeon felt most acutely, and I don't know that I ever communicated with him when his spirit was so cast down within him. I could say nothing to comfort

"Just before the last appointment of Preachers, Mr. Aspland, the Proctor, sent to know whether, if nominated, I would accept the office. Of course I acceded. But the Vice-Chancellor had prepared his list, and therefore objected to my nomination,

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him, nor anything to effect a reversal of the Committee's decision. But the Great Ruling Hand had ordered otherwise. After vainly attempting with —— to decide what was best to be done, and I believe before we had communicated our sorrow and perplexity to any other, on turning a corner of the street we saw the identical hand-bill, whose fate we were deploring, in full broad characters giving the lie to our fears. At first we presumed it was a mistake; but upon due inquiry it came out, that when Mr. Simeon had found Mr. Farish, who had not been present at the Committee of the previous evening, and told him their decision, *he* positively refused to be bound by it. He said that *he* had personally obtained the grant of the Town Hall from the Mayor, and *he would himself hold the Meeting*, and so give due sanction to the proceedings, even though every other Senior in the University should refuse to attend. He then succeeded in convincing Mr. Simeon of the remarkably critical position in which the affair was standing, and by their united authority the suspended hand-bill was brought forth from its prison-house, and very few were ever fully aware how nearly our vessel was stranded in the very attempt to launch her. Of all that followed I need tell you nothing. It was a day much to be remembered. And though, before that time I had been through the discussion of all the principles on which the Society is founded, and have found nothing new in all the latter objections raised against it, yet it is to the surpassing excitement of that period, that I trace the singular hold which the British and Foreign Bible Society has on my affections, so that there is no other Society or work in which I can be engaged, which so remarkably identifies itself with my thoughts and feelings, and leads me on without a sense of sameness and weariness in the advancement of its interests. I am persuaded that this feeling has been in a measure participated by many who were connected with these remarkable events, and therefore that the *practical wisdom* of my beloved friend, which brought us safely through such imminent dangers, was made the means of that vast increase of interest in the Society throughout the country which very soon followed."

intimating that I had been objected to before. Mr. A. then asked, whether I had done anything to disqualify myself for that appointment? If I had, I ought not to be suffered to preach there at all; but if not, I ought not to be passed over now; and, on finding that the others concurred with him, he desired that the matter might be put to a vote. This the Vice-Chancellor (Douglas) did not like, and therefore, as a last resort, said Dr. Pearson would not choose to be on the list with me. But Mr. A. persisting, the Vice-Chancellor withdrew the name of Dr. P., and I was placed in his stead!!! N. B. It was Dr. P. that had before rejected me; and now he was put out to make room for me. How mysterious are the ways of God! Alas, poor man, if he had been appointed, it would have been to no purpose; for he died suddenly, in September last.

"But to go on with the subject. The text I took was Deut. v. 29, 30, 'They have well said all that they have spoken: O that there were such an heart in them!' Your dear Mother talks of transcribing them for you; therefore I say nothing about them, except that the audiences were very large, numbers of Masters of Arts being forced to go up into the galleries; and though the Sermons were an hour long, there was not the smallest symptom of weariness to be seen. It has pleased God to make them generally useful in removing prejudice, and in awakening an attention to my ministry: though such was the conceit of Mr. ——, that he told me before his whole class of stewards, that I was deceiving myself and the University, and that God would make no use of such Sermons. But it is not he alone, for there are many of my people now so wise, that they know

far better what and how I ought to preach than I myself do.

"There was however one most signal effect from them. I had determined to recommend in a modest manner the adoption of an Auxiliary Bible Society in the University: but the young men had on the Friday before my last Sermon (in which I intended to speak of it) gone to the Vice-Chancellor and the Bishop of Bristol to gain their sanction to the establishment of one by the young men. This entirely defeated all hope of benefit from what I could say; and therefore I thought it very doubtful whether it would be expedient for me to introduce the subject: yet as I had written it for the Lord, I thought it best that the Lord should be left to do with it as he pleased. And behold, God did work by it in a way that no human being could have foreseen. Among the Seniors the effect was lost; but it convinced the Juniors, that, however lukewarm others of the Seniors might be thought, there was some reason to believe that I was in earnest. Hence, when they would not have submitted to be restrained by any other person, they permitted me to dictate to them, and thus enabled me to prevent them from defeating their own object. They would have defeated it several times but for this single circumstance; so graciously was God pleased to work by means the most unlooked for! *A priori*, we should have thought that if God made any use of me, it would have been in a way of incitement: but it was by checking, and not by stimulating ardour, that God was pleased to make use of me. The whole University were desirous that I should print them. . . . .

"Dr. Buchanan has had a serious illness, but hopes in the spring to set out upon a pilgrimage to

Palestine. He is a little ardent in his views and statements, or rather, not a little; but he attracts much attention, and will do much good, by stirring up the minds of men to holy pursuits. He is quoted everywhere as an authority, and is supposed to be quite correct. (I, who am a little behind the curtain, keep my own counsel, not even disclosing my sentiments to any human being: it will be time enough for me to suggest doubts, when I see the confidence that is placed in his statements likely to be injurious). He believes himself, and therefore is accepted before God, in all that he asserts, because he aims at nothing but the honour of God.

"Had I written to you three months ago, I should have entered on a number of topics which now have lost their interest, especially after so long a letter as this.

"The installation of the Duke of Gloucester—the dinner in Neville's Court, all round it—the music, and fitting up of the Senate-house—the Duke's visits to every College—a fête given by Sir Busick Harwood, at which I was present—the public breakfasts at Trinity and in Sidney Gardens, &c. &c., I pass over.

"The bitter Sermons preached at the Commencement by a Dr. Illingworth and Dr. Butler of Shrewsbury, both against all spiritual religion, were generally disapproved, even by those who hate religion. They were thought to be out of place and unseasonable, not to mention vehement and uncharitable.

"The balloon also I pass by—my dining shortly after at Lord F. Osborne's, with many other things that savour only of chit-chat. . . . .

"An awful event took place a few months ago in our College. A Mr. P——, the Vice-Provost, had been glorying in an account of one of our former

Fellows, who he said, died hard. As he seemed to think *that* so happy a death, I begged leave to put into his hands Hannah Moore's book, in which is a chapter on 'Happy deaths.' He turned it all into ridicule; and boasted that *he* should never '*die in a bag;*' but in less than three weeks he was not put to the trial, for he fell down suddenly, and died without one moment's consciousness of his state. What a terrible judgment on such a scoffer!

"On the other hand, there is another Senior Fellow, once as gay as any, who now in his illness is glad to have me every morning and evening to pray with him: though, alas, he does not make that progress that I could wish.

"But it is time that I come to an end, else I shall quite weary you with my scrawl: yet in point of importance, my correspondence in the last year has been far beyond that of any other year. You will have received the whole correspondence with my Bishop, together with a copy of my Sermons; so that I shall have made up for the loss of the Elizabeth in some measure.

"One article of intelligence, however, and that of a most afflictive kind, I must send you; and that is, the death of our beloved friend, Mr. König. I have only heard that he died last spring: but the circumstances of his death are not yet transmitted to us; I hope at a future period to communicate them to you. This is a loss to the whole world, and especially to his native country. I cannot but ascribe it, in my own mind, to his own father, who would impose such restraints upon him as often to wound his conscience, and distress him beyond measure. He was constrained to entertain his father's company almost every Sab-

bath. The tidings brought to my heart the experience of my beloved Mrs. T. at Shelford, who, when she lost dear little Charles, felt herself repaid for all her pangs by the thought, that the fruit of her travail was safely lodged in the Redeemer's bosom.

"Whilst I am wishing to relieve you from any further fatigue, I cannot find it in my heart to omit anything that I think will be interesting to you; for, though I am the worst of correspondents, I feel that love to you that constrains me to go on; more especially as I can now, if need be, send you this very letter again, and thus have two chances for its safe arrival. I seem to have recovered my spirits, and to experience again all the comfort that I have been wont to do, in communicating to you whatever occurs."

Mr. Preston gives the following account of this interesting young friend, whose premature death Mr. Simeon was thus called to deplore.

"The name of König is familiar to not a few of Mr. Simeon's friends, who resided at Cambridge during the years 1808 and 1809. That young man, the only son of a rich merchant at Amsterdam, came over to England in the summer of 1807. He was received by Mr. Edward Simeon, his father's correspondent, and sent to his house in the Isle of Wight, partly for the sake of studying the English language, of which he then knew very little. The Rev. C. Simeon was then at St. John's, his brother's house in the island, having been ordered by his physicians to abstain altogether for some weeks from the exercise of his ministry;—the first time that such restraint had been deemed necessary for him. It soon appeared that young König was destitute of true religion, and ignorant

of its principles: but his appearance and manners were such as to invite kindly feeling and attention. Mr. Simeon's benevolent heart was drawn towards him, and he earnestly desired to win this soul for Christ. One day he was riding a few yards in advance of a party, of which König was one. König, seeing Mr. Simeon alone, rode up to join him; and perceiving that his lips were in motion, though he was not engaged in conversation, inquired, with his usual simplicity, 'what he was saying.' Mr. Simeon replied, 'I was praying for my young friend.' These words made a deep impression upon the interesting youth, and caused him to regard Mr. Simeon as one who was tenderly concerned for his welfare. His mind had, in fact, been prepared by the providence of God for this impression, which might otherwise have been transient: for just then he had been called to think on the subject of prayer by the following occurrence. The party, who were making the tour of the island, arrived at an inn, where König and another gentleman were necessitated to occupy a double-bedded room. That gentleman, before retiring to rest, knelt down to prayer by his bedside. This, it afterwards appeared, was a new sight to the young Hollander: but it went to his heart. He had long been unhappy, from feeling the unsatisfactoriness of the things which are ordinarily accounted capable of conferring happiness: but knew not the better way. Immediately however, as he afterwards declared, he said to himself, 'How happy is that man! What would I give to feel myself in the hands of an Almighty guide and protector, as he surely does!' Under this conviction he fell upon his knees, which he had not before done in private for years; and the very next morning he unbosomed him-

self to his companion. He was thus prepared for the reply of Mr. Simeon to his inquiry, and was not repelled, but encouraged, by it. The watchful shepherd, perceiving that the Spirit of God had marked this stranger for Himself, resolved to do all in his power to train him for happiness and usefulness. After a sojourn of some weeks in the island, he invited him to take up his residence at Cambridge; and there, for months, did he spend no small portion of the day in cultivating the mind of this young foreigner, and storing it with divine and human knowledge. The improvement of the scholar in other useful knowledge, but especially in spiritual discernment and devout feeling, was such as amply to repay his generous teacher. Indeed, his progress in the divine life was rapid, and soon put to shame some who had contributed to the happy result. In a tour through England and Scotland, which he subsequently made, Mr. König, not content with seeing and reporting upon the ordinary objects of interest to a traveller—of which, however, he was a diligent observer, explored, as he went, the abodes of misery—the infirmaries, and the cottages of lonely poverty—ministering to the sufferers instruction and consolation, as well as pecuniary relief.

"The remembrance of that youth, graceful in person and beaming with benignity, is even now redolent with everything lovely and of good report. He was, in fact, ripening for early removal to a higher sphere. He returned to Holland, where he died of consumption: but not till he had been permitted and enabled to witness for his Saviour a good confession in his native city. The report of his behaviour during his death-illness excited considerable interest and surprize

in Amsterdam, where his family was well known. Many, it has been stated, seemed to say, 'What new thing is this?'

"Such blessings from above seemed to precede and follow this good man, (Mr. S.) even when he was sent, as it were, into the desert. Surely 'his steps were ordered by the Lord, who delighted in his way!' How aptly might be applied to him the sentiments of Bishop Horne, speaking of the conversion of the Ethiopian eunuch: 'He, who sent Philip to a desert place, did not send him there for nought; but raised a fair and fragrant flower, which, having bloomed for its appointed time on earth in the beauty of holiness, now displays its colours and diffuses its odours in the paradise of God;—who, whenever He pleases to bless the labours of His servants, can cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose!'

"From this and other instances, it appeared that, conversant as Mr. Simeon was with the largest projects for the conversion of nations and of the world, yet, like the angels, who account it an honour to minister to the heirs of salvation, even to little children, and who rejoice over one sinner that repenteth, he was ready also to seek diligently for a single sheep that was gone astray; and 'when he had found it, to carry it as on his shoulders rejoicing.' Indeed, it may be generally remarked, that they who have been most honoured as the instruments 'of turning *many* to righteousness,' have been the persons who have been least grudging in their efforts to seek out or reclaim *single* wanderers from the fold of Christ."

CHAPTER XIII.

THE AUTOBIOGRAPHY CONCLUDED—PERSECUTION FROM HIS PARISHIONERS—HIS KIND THOUGHTS TOWARDS THEM—THEIR COMPLAINTS TO THE BISHOP—MR. SIMEON'S REPLY—ELECTION OF CHURCHWARDENS—THE BISHOP'S LETTER TO THE VICE-CHANCELLOR—MEETING OF THE HEADS—DR. MILNER'S INTERPOSITION—DANGER AVERTED—PROVIDENTIAL CIRCUMSTANCES CONNECTED WITH THIS—PROPOSED CHANGE IN THE PRAYER-MEETING—OPPOSITION TO THE PLAN—MR. SIMEON'S PATIENT EFFORTS—THE OPPOSITION CONTINUED—HIS LONG FORBEARANCE—DECIDED MEASURES—FINAL ARRANGEMENT—MR. SIMEON'S REVIEW OF THE WHOLE SUBJECT.

1811—1813.

MEMOIR CONCLUDED.

"I MUST here state at large a persecution which arose against me in my Parish, which by some circumstances connected with it, led to the crisis which I have referred to (page 142). Bishop D— had now succeeded to the See of Ely; and in his first Charge he had spoken in no very favourable terms of those who maintain what I believe to be the Gospel of Christ. Aware, from the moment he was appointed, what were his dispositions towards persons of my sentiments, and towards myself in particular, I had used the most prudent means in my power to conciliate him. But the state of his mind being pretty clearly understood, as well from his Charge as from general report, my enemies in the parish thought it a favourable time for them to stir, and to see if they could not raise a persecution against me.

"The precise hour in which my parishioners met together, to carry into effect their malicious designs, is worthy of particular observation. I had been lamenting in my mind that so little good was done in my Parish, and contriving how I might benefit them after my death. I thought that a Sermon which I had very recently printed, on the subject of '*Christ Crucified**,' would serve as a brief summary of all that I had preached to them for thirty years; and I wrote a codicil to my will, appointing that an edition of that Sermon should be printed immediately after my decease; and a copy be presented to every family in my Parish as a voice to them from the dead: and it is remarkable, that at the very moment that I was engaged in this office of love, they were, unknown to me, caballing against me in full council, to destroy, if possible, my peace and usefulness through my whole life.

"It may seem strange, that, at the end of thirty years, and of twenty years' peace, I should have any enemies left; but most of the old inhabitants had been removed by death, and some of a peculiarly malignant spirit had recently come into the Parish; and these, joining with a few of the old inhabitants, who are given over, I fear, to a reprobate mind, drew up a number of articles against me, and sent them to the Bishop, (May 1811). The Bishop sent me a copy of them, and required me to send him my answer to them. As they were signed by at least forty persons, he conceived that the complaints deserved his fullest consideration; though if he had known the character of the leaders and instigators of the commotion, he

* Preached, March 17, 1811, before the University, from 1 Cor. ii. 2.

would easily have seen, I think, what attention *such* complaints deserved, when urged by *such* persons against a Minister, whose principles and character were well known, and who had spent his whole ministerial life in the service of that parish. It was impossible for me to answer those complaints without bringing forward many facts, which common modesty would have forbidden me ever to mention, just as the accusations of the false teachers compelled the Apostle Paul to declare many things for the vindication of his own character, which nothing but necessity could ever have induced him to disclose. The Bishop thinking that there were some things in my reply which would invalidate its force, sent to me to explain them; and these explanations rendered my answer so much the more triumphant; so that it was evident that the complainants had not a leg to stand upon. This reply of mine he forwarded (which was right enough) to the Parish, for them to communicate their observations upon it; and immediately they exerted themselves to the uttermost to find some flaw in it; but, not being able to do so, they never sent any answer to the Bishop, nor even returned him my reply, which he had intrusted to them; but pretended that they had lost the document, though it contained half a quire of paper.

"It is a curious fact, that the persons who laboured so earnestly to get themselves appointed churchwardens, and whose failure occasioned their petition to the Bishop, renewed their attempt the following year; and as it was a matter of indifference to me who was appointed to that office, I not only desired that nothing might be done to prevent their appointment, but went myself to vote for them. When I

came to the vestry, I saw two different lists, as is usual, and took up that paper which was full of names (concluding, of course, that it contained the votes in favour of my enemies), and was proceeding to add my name to the list, but behold, it was the list of those who voluntarily and unsolicited supported my friends, whilst the other list contained only five names for one of my enemies, and two for the other; these being all the votes they could gain, notwithstanding their canvass; so entirely had they disgusted the whole parish by their treatment of me. If ever God manifested (out of the Scriptures) the benefit of trusting in Him, and committing our ways to Him, I think He did it in this instance; for had my enemies succeeded, I should have been in hot water all my life by means of their wicked opposition; whereas through their extraordinary defeat, I have a prospect of carrying on the Lord's work through the remainder of my days in peace. Bless the Lord, O my soul; and all that is within me bless His holy name!

"The Bishop found in this complaint no just occasion against me; but still he wanted to proceed against me, and to put down my evening lectures, which, in my reply, I had vindicated beyond all reasonable exception. He therefore wrote privately to the Vice-Chancellor of the University, and desired him to convene the Heads of Houses, and to enquire, whether they approved of the young men coming to my evening lectures (there being no doubt what answer would be given to an enquiry so made), that so he might put down the lectures, and cast the odium on them. And now, my soul, say whether there be not a God that ruleth in the earth?—say whether there be not One who 'doeth according to His will in the armies of

heaven and among the inhabitants of the earth, whose counsel shall stand, and who will do all His will?' Yes; I see it on this occasion as clearly, as if I had seen the sun stand still on Gibeon, or the shadow go back on the sun-dial of Ahaz.

"The Heads were convened, ostensibly to consult respecting the restoration of Mr. D., of —— College, to his degree, of which he had in conformity with a Grace of the Senate been deprived, though there was no blame but that of a mistake to be imputed to him. They were all met; and, without one syllable of the *ostensible* business being mentioned, the Bishop's letter was produced, and a written answer of disapprobation was produced with it, and they all rose up to sign it. It happened that one Head of a House, a friend of mine, who scarcely ever attends such meetings was there—was there, I had almost said, by miracle—and it being the first that he had heard of any such business, as that which was now brought forward, he observed, 'That he really had never heard of any evils arising from my lectures, nor saw any harm in the young men attending them; that he had always heard of the extreme care which I had invariably taken to prevent evil; and that, though he did not wish to keep others from signing the paper, he could not sign it himself. He thought that the Bishop had written to make *enquiries* of them, and that it was proper for *them to make enquiries*, before they returned their answer; at least he felt it incumbent on him to do so.' The propriety of these observations struck the whole company; and they agreed to meet again the week following to give the result of their enquiries, and they parted without adverting for a moment to the professed occasion for which the meeting had been

called. The next week they met again; and the same friend being there, not one word of *my* business was brought forward: the original business alone of Mr. D.'s was agitated; and thus the cloud which had threatened my ministry (two-thirds of which would have been curtailed) was dispersed, even without my knowing that any such business was in agitation. This whole matter was soon mentioned to me by my friend in confidence; and I therefore felt the necessity of increased circumspection: in resorting to which the crisis before mentioned was produced*.

"Mr. M——, one of the malcontents in my parish, knowing that the prayer-meeting among my people was still kept up, had declared publicly that he would inform against it. Now though I did not attend

* "My friend had long been engaged to be 300 miles off, and would actually have been there, but for the following astonishing combination of circumstances. The Duke of Grafton our Chancellor died. The Duke of Gloucester was a candidate to succeed him. The Duke of Gloucester succeeded; and his Installation was to be at the Commencement. The Duke of Gloucester wishing to have as great an attendance of respectable friends there as possible, personally requested Mr. Wilberforce to come down. Mr. W. not having any other person in Cambridge, at whose house he could so properly, or so comfortably be, as at my friend's, wrote to request him to delay his departure till after the Installation. This detained my friend in Cambridge, and prevented his going for about three weeks; *towards the close of which time* the Convocation before mentioned was called; so that the Duke of Grafton's death—the Duke of Gloucester's success—his personal application to Mr. Wilberforce, and Mr. W.'s request to my friend, were all so many links in the chain of Providence to protect me from the impending storm; and after all, my preservation had not been accomplished, if my friend had not protracted his stay nearly three weeks beyond the time that had been required, and *accidentally*, as we say, attended a Meeting which he was not accustomed to attend. The want of any one of these links had ruined me beyond recovery. If I do not bless and magnify my God, the very stones will cry out against me."

it, the obloquy would all fall on me: it would be in vain for me to say, that I had repeatedly testified my disapprobation of it, on account of the evil effects that I had seen arising from it, or that I had laboured very earnestly to prevail on my people to lay it aside: it would have been sufficient for my enemies to say, that I had once countenanced it; nor would they have believed that my influence among my people was insufficient to put it down: the matter would have been brought before the public: all manner of odium would have been cast on me and my ministry; and the Bishop would assuredly have put an end to my evening lectures, if not have removed me also from the Church, which I hold only during his pleasure. I therefore felt that there was now no alternative left me, but to put aside the room; that is, to change it for smaller parties; nor was there a moment to be lost.

"This state of things I communicated in general terms to my people. I told them that there were some circumstances existing, which rendered it absolutely and indispensably necessary for them to meet in three or four smaller parties at each other's houses, instead of meeting in so great a number at that one room. I told them, that, notwithstanding I had long seen, and lamented, the state of mind to which many of them had been brought by means of that room, (for instead of merely reading the Scripture and praying, they had become expounders of Scripture, and preachers; and, instead of confining the assembly to those who had been united to my Societies, they had extended it to others, and made the place really and truly a conventicle, in the eye of the law; and instead of retaining their original

simplicity, many of them were filled with a high conceit of their own attainments, and with a contempt for their authorized instructors;) I could appeal to them, that I had been utterly averse to exercise authority in relation to it: but now circumstances had arisen, that would render their meeting altogether destructive to my ministry.

"Instead of acquiescing in my wishes, as I fondly hoped they would, they declared, that they would not consent to change their place and mode of meeting: they even said, that I was giving way to the fear of man, and dissembling with God; and that, as God had commanded his people not to forsake the assembling themselves together, they would do it in spite of me. In vain I told them, that I did not desire to abolish their prayer-meeting; that, on the contrary; I wished them ever to unite with each other in social exercises; but that I wished them to unite in small parties of ten or twelve, instead of in one large assembly; and to confine their companies to those who belonged to my societies, instead of extending them in a way that I had never authorized or approved. This, I told them, would at once cut off all occasion from those who sought occasion against us, and be equally acceptable to God, and equally beneficial to them. In some respects it would be better for them, because it would remove those temptations to pride and vanity, which they had too much encouraged, and would enable them to discern more clearly by what spirit they were actuated in their social meetings. The promise of God was made to assemblies where even 'two or three were met together,' and therefore they might expect His blessing on the plan proposed, and prosecute

it without endangering the safety of my ministry. Times without number did I tell them, that no human being would ever believe, that the sole ground of all this controversy was, whether they should have one large prayer-meeting of about fifty persons, which endangered my usefulness both in the Town and University, or have four smaller prayer-meetings of about a dozen each: they themselves, a year hence, would scarcely believe that they could have been so perverse, as to oppose in so small a matter, and with such pertinacity, the wishes of their Minister, who for thirty years had lived but for them, who never in any instance had thwarted their wishes, and who had sacrificed for them all that the world in general holds dear.

"But all this was in vain. They would not believe that any sufficient cause for the alteration existed. I told them that it was not possible for me to state to them all the circumstances which operated on my mind; but that I thought, after I had refused for their sakes the best Living that my College could give me, and had spent my whole life in their service, and had never on any occasion shewn the smallest disposition either to fear for myself, or to lord it over them, in the course of thirty years, they might well give me credit for having just grounds of action, when I solemnly appealed to God for the existence of them. Still, however, they would not be satisfied, unless they themselves were informed of all the particulars: but, as such a communication would make known to the whole world the state of the Bishop's mind, and even bring upon me the very evils from which I hoped to escape, I could not possibly comply with

such a requisition as that; nevertheless, I told them I would communicate the circumstances to one of the most prudent and temperate of them, that they might have among themselves one witness for the truth and importance of all that I had asserted. Accordingly I did confide everything to one person, who saw and felt that the measures which I had suggested were imperiously called for. But the chief of the people were still dissatisfied, and quarrelled now with that person, as much as with me, and claimed a right to hear all and judge for themselves.

"Finding that they were immovable, I told them that they must either adopt my plan, or separate from me. If they felt it so important to meet together as they had done, they were at liberty to do so; nor had I the least wish to abridge them of that liberty; the only thing to which I objected was, the connecting of their conduct with me. Whilst they continued to unite themselves with me as my people, I should of necessity be considered as answerable for their conduct: the world would not inquire whether I approved of their conduct or not; they would simply say, These people are connected in societies with Mr. S., and they do so and so. The conclusion, that I approved of those things, would follow of course. But was it right, that I should lay myself open to such imputations, when the cause of Religion in Cambridge depended so essentially on my conducting myself with wisdom and prudence? Assuredly not: and therefore, I told the chief of the people, that if they determined to follow their own ways, I wished them to separate entirely from me and from my ministry, that I might not be involved in their irregularities. If they chose to let off fire-

works, they were at liberty to do so; only I desired they would not put them under my thatch, to burn down my house.

"All this, and much more, availed little: they did not choose to leave my Church, and yet determined to go on in their own ways. I told them therefore, that if that was their determination, I could not keep them from my Church, but I must keep them from attending at the Communion there. They then denied my right to do so: and declared that they would come to the Sacrament in spite of me; saying, that it was not *my* table but the *Lord's*, and that it was open to all; and they would come. They said that the Lord's table was the property of the Church, and not of the Minister; and that I should not hinder them. I replied, that, whatever might be the case among Dissenters, who had an actual property in their respective Churches, it was not so with the Church of England: that they had, it was true, a right in their own Parish Churches, but not in a parish to which they did not belong; and that the doubt rather was, whether I had a right to admit them; but certainly there was no doubt whether they might be kept away; since the Canons were very express upon that subject. All this was to no purpose: they determined to come, at all events, to see whether I would dare to refuse them. I told them, that, much as I should lament the necessity, they would find me firm. I did not consider it as a dispute between them and me about a matter of indifference: the point on which we were at issue was no less than this, whether they should, by connecting themselves with me, involve me, and the whole interests of Religion in the Univer-

sity of Cambridge in the most imminent danger, or not? And on this point it became me to act with firmness: and therefore if any of them, except those who belonged to my parish, would come in spite of me, and disturb the worship of the other Communicants, I would proceed against them, just as I would against any worldly person, who should come thither to disturb us. They well knew that I had punished ungodly persons for making a noise in the Church, notwithstanding they had done it undesignedly, in a state of intoxication; and they might be sure, I would not suffer persons professing godliness to come and disturb us, intentionally, at the table of the Lord. Who would believe, that, such was their wickedness, as to determine to force me to these measures? Yet this they did determine; and this they called Religion.

"That I might shew all long-suffering towards them, I told them that I would not refuse it to any one the first time, but would administer it, and afterwards warn the individual not to come again; that so they might have time to consider their ways, and to repent of the horrid impiety of coming to the Lord's table in such a way. During all this time I laboured night and day, both in public and private, and frequently with tears, to shew them the evil of the spirit they indulged; (for in truth they knew not what spirit they were of:) I separated those who were of a better mind; and then, instead of casting the others out of my Societies, I asked them, individually, how long a time they would wish for to make up their minds. Some wished for time; and others did not: but that I might in no instance deal hastily, I gave them all six months.

"During the whole of that time they proceeded in their own way: and at the end of that time I found the most of them as obstinate as ever: and therefore I still prolonged the time for consideration from month to month, till a whole year had elapsed. I then appealed to them, Whether I had not waited long enough? and whether there was anything which a human being could do, which I had not done, to bring them to a better mind? Having constrained every one of them to make these acknowledgments, and to confess that it was time for me to proceed, I did desire several to withdraw from my Societies. But I began with those who were not the leaders, for this reason: I thought that if I first expelled the leaders, they would carry the others along with them; but if I began with the others, the leaders, seeing my firmness, would relent; and by yielding, enable me to bring the others to a better mind.

And this was the very effect produced: for when the leaders saw, that the very next time their society met, the disaffected among them would be expelled from it, they made proposals, or terms of peace. These on their part were highly unreasonable; for they stipulated, that if they consented to have several smaller prayer-meetings instead of one large one, they and their friends, that is, the whole body of the disaffected, should form one society by themselves. I told them, that this would infallibly keep up a spirit of disaffection among them, and not only divide the Church, but make a party in it against their Minister, and that on these accounts I did not think it wise: nevertheless, to shew how much I longed for reconciliation with them, I would consent, and never utter one word against it.

"Thus after more than a year of such affliction as I never before endured, I saw them gradually coming round; and was restored to some little measure of comfort in my own mind. Many trials have I met with from relations, from my parish, and from the world; but in all of them I was enabled to rejoice, yea, frequently to 'rejoice and leap for joy;' but this greatly oppressed my spirit, not only because I was wounded in the house of my friends, but because the state of my people's souls, of some at least, was as bad, as would not consist with any hope of their final salvation.

"On one occasion, when I found that the person, who had at first given me reason to think that all would be easily settled, had actually instigated the whole Church to rebellion, I said to him with warmth, though not with asperity, that it were far better for the whole of them to leave me, than that all my usefulness in the Church of God should be subverted by them. On that occasion I spoke too warmly; (though it is a declaration which my coolest judgment most fully approves:) but, except on that occasion, I bless God that not one single word escaped me, or temper was indulged by me, which I have the smallest reason to regret. For this I do, and ever will, bless and adore my God.

"After all this experience, What is my judgment in relation to private Societies? My judgment most decidedly is, that without them, where they can be had, a people will never be kept together; nor will they ever feel related to their Minister, as children to a parent: nor will the Minister himself take that lively interest in their welfare, which it is both his duty and his happiness to feel. A Minister is to be 'instant

in season and *out of season*;' and if his public labours are comprehended under the *former* period, these private exercises seem especially intended by the *latter*: and one who would approve himself to God, as St. Paul did, should be able to say, 'I have taught you publickly, and from house to house, and have warned you night and day with tears.' But then great care should be taken about the manner of conducting them. The people should never, if it can be avoided, be left to themselves: the moment they are, there is danger of an unhallowed kind of emulation rising up among them; and those, who by reason of their natural forwardness are most unfit to lead, will always obtrude themselves as leaders among them; whilst the modest and timid will be discouraged, because they cannot exercise those gifts which they behold in others. On such occasions too, the vain and conceited will be peculiarly gratified: and mistaking the gratifications of vanity for truly spiritual emotions, they will attach a pre-eminent importance to those opportunities which tend to display their talents; and they will begin to entertain low thoughts of their own Minister, whose labours do not afford them the same pleasure. This spirit, too, they will encourage among the people at large, and this will spread among them a disposition to criticise and sit in judgment on the labours of their Ministers. It is probable, that this will not fall on their stated Minister, to whose exertions they owe, under God, the salvation of their souls: they, in general, will idolize *him*, and make *him* a standard whereby to judge of others: but other Ministers, who shall occasionally address them, will be applauded or censured by them with as much confidence, as if their taste were perfect and their judgment infallible. This

therefore a Minister must guard against with all his might: and if he make it a rule to conduct the service in the private societies himself, he will, for the most part, keep down these evils. It was not till I was laid aside by my long indisposition, that these evils shewed themselves in any considerable degree: and after all, if we will not establish such societies for fear of such consequences, we must remember that there is a Charybdis, as well as a Scylla, and that in all human institutions we have only, as it were, a choice of evils; there being nothing perfect under the sun.

"I have not written the foregoing Memoir as a Life of myself; but only as a record of some facts connected with my public Ministry, the notoriety of which renders them likely to be mentioned after my death; whilst yet there is no man but myself who could place them in their true light, for want of that full knowledge of the circumstances which I alone possess. Had I designed to write a Life of myself, I should have entered into the interior working of my heart in relation to my religious experience, and into a multitude of things known only to God and my own soul; but I have no wish to obtrude upon the public anything relating to myself. If I were to tell them all, or a thousandth part of the evil of my heart, they could not bear to hear it, or be profited by the recital of it: and if there has been anything good in me, it is sufficient for me that God knows it. My whole experience is comprehended in this plain tale; that my innumerable corruptions have supplied me with most abundant matter for humiliation and contrition every day of my life; but the Gospel of Christ has afforded me still more abundant ground for hope in fleeing to the Saviour, and plunging beneath that fountain which

was 'opened for sin and for uncleanness:' and to this I have had recourse from day to day, precisely as I did the first moment that I gained a sight of Christ; not coming to Christ, as one who was warranted to do so by any holiness he had attained, but as one whose iniquities could not in any other way be pardoned, and who hoped that God would glorify Himself in saving the very chief of sinners."

The Memoir written by Mr. Simeon in 1813 here terminates.

After this period no attempt will be made to present a continuous narrative of Mr. Simeon's Life; as it would be impossible to reduce it, together with his Letters, within the prescribed limits of a single Volume. It is hoped, however, that the following selection from his Writings and Correspondence will furnish a sufficient history of his 'thoughts and actions.'

PART II.

CORRESPONDENCE,

&c. &c.

CHAPTER XIV.

LETTERS—TO REV. T. THOMASON, ON THE STEWARDS' CLASS—HIS BROTHER'S ILLNESS—MARTYN IN PERSIA—GRIEF FOR HIS PEOPLE—TO MRS. THOMASON, AFFECTIONATE THOUGHTS—TO REV. T. THOMASON, ON BEING A SELECT PREACHER—GODLY JEALOUSY OVER HIMSELF—MARTYN'S DISCUSSIONS—HIS BROTHER'S CHANGE OF RESIDENCE—NEW ROOMS IN COLLEGE—JOURNEY TO THE ISLE OF WIGHT—MARTYN'S SERMON—ON WRITING RELIGIOUS LETTERS—ARRIVAL OF MARTYN'S PICTURE—HIS BROTHER'S SPIRITUAL STATE—MARTYN'S ILLNESS.

1812.

CORRESPONDENCE.

To the Rev. T. THOMASON. "Jan. 22, 1812.

"My beloved and honoured Brother,

"Though I have within these few days sent you, including your wife and children, a long letter of twelve sheets, I begin another, which will probably before it is finished occupy a considerable space. Of all the things most interesting to me, and to yourself also, is the cause of God, and especially where it is immediately connected with our own official duties. Having laboured so long amongst us at Cambridge, you take the same lively interest in what relates to us, as if you were still present amongst us: and my intention in this letter is to put you into possession of everything as it arises. For this I have two reasons; first, to communicate to you what cannot fail to interest you most deeply; and second, to preserve a regular account of everything for my own subsequent reflection. . . . .

"I have been prevented, by absence, from meeting my people last month, except two societies. At the young men's class I proceeded, in a spirit of love, to make the foregoing enquiry, informing them at the same time, that if they had the smallest doubt upon their minds, I would wait any time, till they should have fully and finally determined what part to act. I had rather hoped, from the spirit in which they appeared to be, that all would have made up their mind to comply with my wishes; but I found that five of them were still in the toils of Mr. ——, who is indefatigable in his exertions to pervert and embitter their minds. However, I would not take their final answer, but gave them more time to consider of it. On the first Monday in this month, at the meeting of my Visiting Society, I again laboured the point with all the love I could express, bringing to their minds all my experience at the time I went into Scotland in 1798; my grief at parting, my anxieties during my absence, and my joy at my return. Every heart, except Mr. —— and Mr. ——, vibrated at the touch of that tender string; but Mr. —— cast out several unkind reflections, of which however I took no notice, being extremely desirous, if possible, to carry the whole company (about twenty) along with me. But no sooner had I left the company, than Mr. —— and Mr. —— gave vent to all their unkind feelings, by which they shewed to all what spirit they were of, and created much grief and much disgust in all present. It happens that I am again absent, on account of the illness of my long-afflicted Brother (in whom I have much comfort), and therefore I again miss my Stewards' Class. I am glad that I have occasion to miss them; first, because it will give Mr. —— and

Mr. —— more time to reflect on their ways; secondly, because it will give me more time to weaken their influence over the young men; and thirdly, because it will enable me to act with more firmness towards them, if I should be able to detach the others from them. There is such a self-sufficiency in Mr. ——, and such an obstinacy in Mr. ——, and such a rooted determination in both to make divisions in the Church, that there never can be union amongst us again, till God shall be pleased either to change their dispositions, or to separate them from us. My opinion is, that God will ere long make their folly manifest unto all men, as he did that of Jannes and Jambres, and of the opponents of the Apostle Paul. My heart's desire and prayer for them, and my incessant labour too, is, that they should desist from their evil ways and return to a becoming spirit; but if they do not, I must remove them from my Society; though I will endeavour to proceed with all tenderness and caution, if I should at last be driven by them to this extremity.

"I will now interrupt the thread of my narration to speak a little of other matters.

"And first of my poor Brother. His disorder has dreadfully increased during this last year, and his pains have been most distressing; but they have been sweetly sanctified to him, humbling his mind, and endearing the Saviour to his soul. Within this week he has been in imminent danger, but is now a little better. My own strength, blessed be God, is so renewed, that I can expound and pray with him twice a day, which till within these three months was more than I could do. It is a sweet office to perform for so dear a Brother, and I account it no little mercy from the Lord that He enables me to perform it.

"Next, let me speak of your dear Mother. She came to Shelford on the 4th inst., and is to take up her abode there for a year at least. It is probable, I think, that it will become the place of her stated abode; for the sweet remembrance which is there of those who are now in India, tends exceedingly to endear the place and people to her; and if God may enable me to contribute at all to her comfort, it will greatly facilitate my communications with her.

"The Prestons are much in *statu quo;* their health is not strong, but they are holy and happy, and exemplary, and a great joy to all around them.

"But from whom think you did I receive a letter yesterday? From our beloved Martyn in Persia. He begins to find his strength improve; and he is 'disputing daily' with the learned, who, he says, are extremely subtle. They are not a little afraid of him; and are going to write a book on the Evidences of their Religion. Blessed be God, I have no doubt but that great good will result from this. The Evidences of Mahometanism! A fine comparison they will make with those of Christianity. O that God may endue our Brother with wisdom and strength to execute all that is in his heart. He is desirous of spending two years in India; and is willing to sacrifice his salary, if the East India Company will not give him leave. I am going in an hour to Mr. Grant to consult him; and shall call on Mr. Astell, if Mr. G. think it expedient. I carried Mr. A. to town yesterday in my Brother's carriage; but the letter had not then arrived. I have sent Mr. Martyn (*i. e.* I shall to-day) the duplicates of my letters which I have sent him to your care, so thus, I hope, he will receive either one or the other safe.

"I have heard lately from Mr. Corrie, and rejoice to find he has some encouragement in his labours. I now shall put this aside, that I may write to him, for as I cannot possibly finish the subject of my people this month or two, I think it better to keep what I have written till you can have it complete. Little episodes I shall insert from time to time; which yet I could have wished to add, rather than interrupt the thread: but as I write with a copying machine, I am constrained to finish a page, or to leave it in a rude state.

"The medical attendant of my Brother has just been expressing his surprise to see how much I am worn within this half year: I am very sensible of it myself; and expect that I shall be much more worn, if my people continue in such a grievous state. I would that my eyes were 'a fountain of tears to run down day and night.' Would you believe it? I have been used to read the Scriptures to get from them rich discoveries of the power and grace of Christ, to learn how to minister to a loving and obedient people; I am now reading them *really and literally* to know how to minister to a conceited, contentious, and rebellious people. Two qualities I am sure are requisite, meekness and patience: yet in some cases, I shall be constrained to 'rebuke with all authority.' I have been used to sail in the Pacific; I am now learning to navigate the Red Sea, that is full of shoals and rocks, with a very intricate passage. I trust the Lord will carry me safely through; but my former trials have been nothing to this.

To Mrs. THOMASON. "Highgate, Jan., 1812.

"My very dear and beloved and honoured Sister,

"What shall I say to you, in return for that sweet and most acceptable token of your regard, in desiring Mr. T. to write to me on your birthday?... We sympathized with you when we heard of the dispensation of God towards you; and we are prepared to participate your joys, if God has so ordained, as well as your sorrows. I confess to you, I think myself enriched exceedingly by the domestic scenes which I enjoyed at Shelford; and I fondly hope that, if I then emerged in any small degree from the selfish apathy of a Collegiate life, I have not quite lost the feelings which your society and example excited in my breast. The circumstances of Mrs. D. have, for more than a year past, been such as to call for all my little stock of love; and I thank God I have felt inexpressible delight in endeavouring to make a peppercorn acknowledgment to my brother for all his love. I cannot express to you what joy it almost daily affords me, to think that he is not out of my reach: I hope I love his mother for her own sake, and most of all for her Lord's sake: but I love her also for her son's sake, and seem to defy distance, or waves, or enemies; I can get at him at any time, and render him services, which I know are a thousand times more acceptable to him than silver and gold. And methinks, if you, my dear Sister, were by the Providence of God brought into circumstances that required my exertions, you would find that my love for him has not abated by the lapse of four years, and would be contented to manifest itself to him by proxy, if it could not extend to him in person. Believe me, my dearest Sister,

"Most affectionately your's, "C. SIMEON."

To Rev. T. THOMASON. "Highgate, July 17, 1812.

"My dearest friend and Brother,

"I have been long hoping to see a fleet from Calcutta, in order that I might receive fresh tidings from you, and behold the picture of my dear and honoured friend, Mr. Martyn. I trust it will not be long before I am gratified in these respects.... I have remembered too, as a token of love, my dear Godson.

"I am as yet in uncertainty, whether I am to be appointed an University Preacher again for next year. I am disposed to think that Mr. Mandell will feel it a duty to his God to propose me; and if proposed by him, there is not much probability of any opposition being made from other quarters. I hope that in this I do not give Mr. M. credit for more zeal and piety than he possesses. As for myself, I do not move a finger in the business. I know sufficiently in whose hands all these matters are. If God say, 'Whom shall I send?' I have the prophet's answer ready. But if He say, 'I have no delight in thee,' I am equally prepared with David's answer, 'Let Him do as seemeth Him good.' How sweet it is to be assured that God reigneth! Well may faith be called '*precious* faith,' when it so composes the mind under all circumstances!

"You will be glad to hear, that during the last year my strength has greatly increased: insomuch that for the last six or seven weeks I have preached twice on the Sunday; and on one Sunday administered the Lord's Supper besides. I undertook it most gladly, in order to liberate my friend Mr. L., who was enabled thereby to spend seven or eight weeks with his friends. We move together on the most friendly terms; and it

will be a great grief to me, if Satan prevail to deter him from prosecuting his ministerial work.

"I have just received his answer, which sets my mind at rest respecting myself; for he speaks all that is kind and gratifying to my feelings, and thus far all is well. I should be sorry indeed, if after moving in such sweet harmony and love with you, and dear Mr. Martyn, I had undergone such a change, as to render it difficult to move in concert with me. I would fondly hope, that my dispositions have not altered for the worse since you knew me: the mercies I have experienced would have been sadly thrown away, if this were the case: but I feel it good to entertain a godly jealousy over myself, even in matters where my conscience least accuses me, because I know how blind we are to our own failings, and how partial a monitor conscience is: and on this account I not only besought, but charged him 'before God and the Lord Jesus Christ,' to tell me, if he saw anything in me that caused an unfavourable and painful impression on his mind: and it is a great comfort to me to have such strong assurances from him on this head. But for him I grieve exceedingly, because his views of himself are so gloomy and so discouraging. To *you* I say what I speak to no other human being, and therefore it is in perfect confidence: he has once been deranged; and for two years after he came to College, I fought shy of his acquaintance on account of the *visible remains* of his disorder: and I should not wonder, if the malady were to return upon him. It is a fearful prospect: but I hope God will yet be gracious to him, and restore his mind to peace. I shall answer him as fully as I can, and endeavour to give the best direction to his views....

"My poor brother is a little better. He takes *most kindly* your friendly mention of him; and he charges me to present to you his very kind respects.

"You have heard from dear Martyn, his disputations with the Mahometans, and their applications to the father of the Moollahs to write a book on the evidences of the Mahometan religion. The day that such an appeal to reason shall receive the sanction of the Priests, Mahometanism will receive a fatal blow. The Lord hasten it in His time! He has told you also his treatment at Shiraz, and the Governor's kind attention to him: his escape also in not going with his fellow-traveller, who was attacked by wild Arabs. —What abundant reason have we to thank our God in his behalf!

"I will now add a single line to my dear Sister, and conclude....

..." Indeed, the idea that you and my dear Brother would know, though at the distance of six months, how happy God had made her after all her afflictions, and how happy I am in my poor attempts to contribute to her happiness,—this idea, I say, is productive of much comfort to our minds. I am almost inclined to think, that both Mrs. D. and myself have more communion with you from day to day, than if you were only twenty miles off. You would scarcely conceive, but that you feel the same, how much the thought of you all contributes to our happiness. Yea, we already know as it were, and love your little one, and rejoice with you in such an acquisition. Give her seven kisses from me: seven is a perfect number, to denote the sincerity of my love. My kind love also to Esther and Jay. Believe me, my dearest Sister,

"most affectionately yours, "C. SIMEON."

To the Rev. T. THOMASON.

"My dearest Brother, "Highgate, Aug. 21, 1812.

"You will perceive, by the place from which I write, that I am on a visit to my poor invalid Brother, and you will be surprised to hear, that we are to set off to-morrow to the Isle of Wight. This, I must confess, is no pleasure to me, because I think it the most imprudent thing my poor Brother can do: but such is human nature: he has got a place in point of beauty quite equal to St. John's in the island, and in point of magnificence incomparably beyond it: he has also roads on every side of him as smooth as a garden-walk, and can go fifteen miles on any side of him without fatigue, and yet he accounts it 'a splendid prison,' because he cannot run about like a man in the full vigour of youth. His heart is set on going to the island; and we had yesterday a council with Mr. Cline in the chair, and permission is given by the faculty for him to go; but this permission is rather with a view to reconcile him afterwards to stay contented here, than with any expectation of benefit from the present journey. He is to be attended by one of his medical friends; for without that I could not give my consent to his going.

"In all this we behold a striking portrait of human nature: God has given us innumerable blessings, but we are not satisfied: we set our hearts upon something that will do us harm, instead of thankfully enjoying what God has given us for our good; and, as in my Brother's case, a consciousness that we are acting unwisely robs us of one half the pleasure even of the anticipation; and it always adds a much greater pungency to the gall, with which every cup is in some degree mixed. I am glad I am with him, that I may

watch over him during this perilous journey: but I should feel more happy, if his mind were to rally above all such considerations. We all are apt to have our minds too much attached to earthly things; but I think that this is a disadvantage particularly connected with late conversion, and with great worldly prosperity.

"I know not whether I have before told you, that after thirty years' abode in my old rooms, I am going to change them: but when speaking on such a subject as the foregoing, it is highly proper that I should give you the reasons of my change. I was well contented to live and die there; but by the sudden death of Mr. P. rooms are come to me, which have a passage to every room, instead of the large room being a thoroughfare to the others. This to a person looking forward to a period of sickness and of death is of some importance; and it determined me to change my rooms; more especially, as I shall now have a servant's room, and a solitary *oratory* on the roof; a walk where no eye, but that of the Supreme, can behold me. I have made considerable alterations in them, to which I was induced by an offer of my Brother to aid in fitting them up, to the extent of £200, (this is *entre nous*, for it has not been mentioned to a human being). They are now made all that can be wished, and it is possible, that any person ignorant of my views may imagine that I am *building my nest on high* (for I am up two pair of stairs); but I hope my views are towards another and a better world: I have long felt how little this world can do for me, and I desire to be standing ready for that world to which I am hastening."

"St. John's, Isle of Wight, August 29.

"My poor invalid Brother and myself arrived here, by short stages, on Wednesday last; and he bore his journey far better than I expected. He was brought from the shore in a sheet by six men, and arrived without any material injury. Indeed God appeared to be most signally gracious to him; for we had fine weather all the way down; and on no day since could he possibly have crossed the water. Still however he feels exhausted, in a measure, by the efforts which he has made to get hither; and I am in hopes, that I shall be able to prevail upon him to leave the island early in next month, if there should be any favourable weather for it, instead of waiting till October, as he has hitherto intended.

"I had hoped that I should be able to express to you my sentiments about the picture of our most beloved and honoured brother Martyn; but I have not yet been able to get it out of the ship, notwithstanding every effort made for that purpose. It is however no little joy to me to know that it has arrived safe; and I have given all the necessary orders about the framing of it, and sending it to Cambridge, where I hope to find it on my return. It is indeed an inestimable present; and I shall send the small one, which is in my possession, as a present to Mr. Charles Hoare, to whom it will be very acceptable. . . . .

"What a treasure is that letter of Mr. Martyn to Mr. Corrie! A thousand thanks to you for sending me a copy of it. It affords just such a view of our beloved friend as I would have wished to see. When we have nothing to call forth particular feelings, we go on in the common jog-trot way; but on such an occasion as that, the heart shews itself

in its true light: and there is in that letter an artless simplicity which I must admire. As for setting down to write a religious letter, it is what I cannot do myself; and what I do not very much admire, unless there be some particular occasion that calls for it. I love rather that a letter be a free and easy communication of such things as are upon the mind, and such as we imagine will interest the person with whom we correspond. Some indeed, who have a talent for letter writing, may employ their pen profitably in the more direct and formal way; but it is a thing I cannot do; religion with me is only the salt with which I season the different subjects on which I write; and it is recommended in that view by St. Paul to be used in the whole of our converse with each other. Doubtless when the mind can soar, and we can dip our pen in angels' ink, it is most delightful to prosecute the heavenly theme; but to sit down in cold blood and say, I must now write a religious letter, is to me an irksome task; or, rather, a task which I leave to those who have talents for it. In a word, religious communications are then most delightful, when they proceed from the abundance of the heart; but all the sweetness of them is taken away, when they are constrained and formal.

"I told you in a former letter the plan I had for a course of Sermons before the University, in case I should be nominated again this year: but the Vice-Chancellor (Dr. Browne of Christ's College) says, he will not take the trouble of nominating preachers; so that during this year Mr. Heckford will have it all to himself. I thank the Lord that I feel not the smallest disappointment: if God had any work

for me to do for Him in the University pulpit, he would soon put me there" .....

"October 14, 1812.

"Now let me go to another cause of joy scarcely inferior to the former. On Monday, *the very same day that the people returned to a sense of their duty*, I opened, and put up the picture of my ever dear and honoured brother, Mr. Martyn. I had indeed, after it was opened at the India-House, gone to see it there, and, notwithstanding all that you had said respecting it to prepare my mind, I was so overpowered by the sight, that I could not bear to look upon it; but turned away and went to a distance, covering my face, and, in spite of every effort to the contrary, crying aloud with anguish: E. was with me; and all the by-standers said to her, 'That I suppose is his father.' And I think it probable, that if I *had* been his father, or his mother either, I should not have felt more than I did on the occasion. Shall I attempt to describe to you the veneration and the love with which I look at it? No words that I can write will convey an adequate idea; nothing but your own tender mind can exactly conceive what I feel. I remember (indeed can never forget) the look of a certain lady, when the thought of your going to India was last suggested to her. One might endeavour to describe the mixed emotions that were then depicted in her countenance: but it must have been seen in order to be understood and appreciated; so I should in vain attempt to describe what I feel, and trust I shall long continue to feel, in looking on that image of my beloved friend. In seeing how much he is worn I am constrained to call to my

relief the thought, in *whose service* he has worn himself so much: and this reconciles me to the idea of weakness, of sickness, or even, if God were so to appoint, of death itself. As for your abuse of the painter's device to represent India, I do not at all agree with you: it is done as well as I wish it: and the portrait itself cannot, I think, be excelled*. I behold in it all the mind of my honoured brother: and if a thousand guineas had been sent me instead of it, they would *really and truly* be lighter than the dust upon the balance in comparison of it. Pardon me if I say, that in the two portraits I seem to have the wealth of the Indies.

"I have had some of my hair taken off, that I may send him a pair of sleeve-buttons, to wear in the remembrance of one whom he has obliged beyond all that language can express."

To the Rev. T. THOMASON.

"Fitzroy Farm, Dec. 14, 1812.

"My dearest Brother,

"Here I arrived three days ago to attend my beloved Brother in his last hours, which are now drawing fast to a close. The state of his body has not admitted of much conversation with him; but the little I have had has been very comforting to my soul: The first words he said to me were, 'I know that my Redeemer liveth; and in Him, as dying and interceding for me, is all my hope. I am much more comfortable than heretofore.' What can I wish for more than this, except that I myself

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* This picture was bequeathed by Mr. Simeon to the Chancellor and Scholars of the University of Cambridge; and is now placed in the University Library.

may have the same blessed hope in a dying hour? Have I not reason to bless God for my own illness, which occasioned my long abode with him, and was accessary, I trust, to his eternal welfare? Yes, I bless God for it; and hope my own soul also shall not be without some benefit resulting from it. . . . .

"Dear Mr. Martyn has been at death's door at Tebriz, and is coming home for his health. O, that God may spare his valuable life. You may be well assured, that many hours will not intervene between his arrival on shore, and my most anxious endeavours to promote his welfare. In whatever place he shall judge best for his complaint, I shall be most thankful to have the honour of ministering to him. . . . .

"Our Anniversary at Cambridge was on Thursday last; and not a whit behind our last year's meeting. Mr. Cunningham came in the place of Mr. Owen, and was more judicious, and quite as eloquent. Mr. Steinkopff is returned from the Continent, whither he has been to visit the foreign Societies; but was not with us; having arrived but a few days.

"The letter of Mr. Martyn to Mr. Corrie, which you sent me, is one of the most interesting letters that was ever penned. I have shewn it to many Fellows of his College, Messrs. Wood, Catton, Hornbuckle, Whitfield, Fawcett, and it has caused much sympathy among them. Indeed my correspondence with Mr. Martyn enables me from time to time to communicate to them some intelligence respecting him, and brings them much nearer to me than they would otherwise be."

CHAPTER XV.

LETTERS—TO THE REV. T. THOMASON, ON THE DEATH OF HENRY MARTYN—DIFFUSION OF CHRISTIANITY IN INDIA—DEATH OF MR. ROBINSON OF LEICESTER—TABLET IN MEMORY OF MARTYN—SEASON OF MAY IN LONDON—RELIGIOUS MEETINGS—FIRST STONE OF THE JEWS' CHAPEL—CONVERSION OF TWO WEALTHY JEWS—MARTYN'S PAPERS—MR. SARGENT HIS BIOGRAPHER—RETIREMENT AT SANDGATE—DEATH OF MR. VENN—PRESENTATION TO CLAPHAM—FAITHFUL DISCHARGE OF HIS TRUST—BIBLE SOCIETY AT OXFORD—PLEASANT PARTY AFTERWARDS—DR. RYDER, DEAN OF WELLS—MEETING AT SHELFORD—CATECHIZING—THE CONTROVERSY WITH DR. MARSH—DR. MILNER—IMPORTANCE OF ACCURATE TRANSLATIONS—ON RELIGIOUS DEPRESSION.

1813.

CORRESPONDENCE.

To the Rev. T. THOMASON. "Feb. 12, 1813.

"My beloved friend and Brother,

"How will you be distressed to hear the afflictive intelligence which I have to communicate, respecting our beloved and honoured brother, Mr. Martyn! The day before yesterday a letter arrived from Mr. Isaac Morier at Constantinople, announcing that on the 16th of October (or thereabouts) our beloved brother entered into the realms of glory, and rested for ever in the bosom of his God....

"But what an event it is! How calamitous to his friends, to India, and to the world! Methinks I hear God say, 'Be still, and know that I am God.' Our rebellious spirits are ready to rise, and to charge God

foolishly; but it becomes us, like Aaron, to hold our peace. I had been forming plans in my mind with a view to the restoration of his health in England, and should now have been able to carry into execution whatever might have been judged expedient: but I am denied the joy of ministering to him."

To the Rev. T. THOMASON. "April 2, 1813.

"My very dear friend and Brother,

"On the subject of facilitating the diffusion of Christian light in India, there are going to be petitions from all quarters. Vast opposition is made to it: Lord Castlereagh is adverse to it: examinations are making in relation to it (as well as to the trade of India) at the bar of the House of Commons: Mr. Hastings, Lord Teignmouth, and others, have given their evidence, Hastings is very adverse....

"Lord Castlereagh's plan is to send out a Bishop and three Archdeacons: but whether it will be approved in Parliament I cannot tell....

"We are making collections for Mr. Martyn's brother's family, who in him have lost their main support. We have got about £400, and Mr. Thornton has sent you papers for the purpose of getting them some aid in India. On this account, by the advice of Mr. Wilberforce, I have not yet set on foot a Subscription for Mrs. Brown. It was thought that both coming precisely at the same moment would injure both, and that Mrs. B.'s should be deferred till it was seen what the East India Company would do for her: when the proper time comes, I shall feel happy in exerting myself for her.

"Whilst death has been accomplishing its work with you, it has not been idle amongst us. You will

be grieved to hear that that honoured servant of God, Mr. Robinson of Leicester, died suddenly about a week ago. He had been repeatedly attacked with a paralysis; and the last stroke removed him in a moment. Dr. Buchanan also is very poorly, and has lost his second wife. Every thing says to us, 'Be ye also ready.'

"I am doubtful whether some marble Inscription should not be put up in St. John's College Chapel for our beloved Martyn. If it be approved, I think I shall get it done. But respecting the propriety of such a step at Dinapore and at Cawnpore, I can have little doubt. You, however, will judge and act in this as you see fit. I had thought of putting one in Trinity Church*."

* This was afterwards done: the Tablet is in the Chancel, on the South Wall, and bears the following inscription:

"THIS TABLET
is erected to the Memory of
The REV. HENRY MARTYN, B.D.,
Fellow of St. John's College,
and two years Curate of this Parish.
He gained by his talents the highest Academical honours;
but counting all loss for CHRIST,
he left his Native Country, and went into the East,
as a Chaplain of the Hon. East India Company.
There, having faithfully done the work of an Evangelist,
in preaching the Gospel of a Crucified Redeemer,
in translating the Holy Scriptures into the Oriental Languages,
and in defending the Christian Faith in the heart of Persia
against the united talents of the most learned Mahometans,
he died at Tokat on the 16th of October, 1812,
in the 31st year of his age.
The chief monuments which he left of his piety and talents are
Translations of the New Testament
into the Hindostanee and Persian Languages;
and 'by these he, being dead, yet speaketh.'

'*Pray ye the Lord of the harvest,*
that He will send forth labourers into His harvest.'

To the Rev. T. THOMASON. "May 16, 1813.

"My very dear friend and Brother,

"There have been about 1500 petitions delivered, to desire that some opportunity may be afforded to pious persons to diffuse the light of Christianity in India: but almost all feel the necessity of limiting it to persons recommended by some large Society, and approved by the Government at home.

"The whole Christian world seems stirred up, almost as you would expect it to be in the Millennium. You remember the second week in May used to be a kind of sacred season for the London Missionary Society: *now* the first week also is holy and devoted to many different objects; all of which I have just attended.

"Tuesday.—'The Society for Missions to Africa and the East,' together with 'The African Institution.' Mr. Dealtry preached—and such a Sermon, as to electrify the whole Congregation. It was printed *instantly*, in order to be circulated among the Members of both Houses of Parliament. It is on the subject of evangelizing India.

"Wednesday.—'The Bible Society.' Two of the Royal Dukes attended (Kent and Sussex), and the Duke of York would, if he had been able.

"Thursday.—Two Societies. That for 'the Conversion of the Jews,' and 'The Prayer Book and Homily Society.'

"Friday.—'The Jews' Society' Report. In the view of these things we are constrained to say, 'What hath God wrought!'

"I have a letter this day from Mr. Fry, saying that he expects the Bishop of London to conse-

crate the new Chapel which is building for the 'Jews' Society' at Bethnal Green; and that the Archbishop of Canterbury has expressed regret at not having given them his countenance before. For this last society I am much interested, being one of the trustees for the Chapel. The laying of the first stone about three weeks ago was a most interesting scene. The Duke of Kent laid it; and Lord Erskine, Lord Dundas, Mr. Wilberforce, &c. assisted with a silver trowel. We hope it will be ready in about fifteen months: other buildings will afterwards be added, for the lodging and employing both the children that have been baptized, and the adults that want employment.

"A rich Jew on the Continent has been converted; and he is preaching among his brethren. He is a merchant who has five different concerns in five different cities, and from ten to twelve clerks in every one. With such influence, we cannot but hope that he may lead many to a consideration of the subject. As for the work of conversion, we know to Whom that exclusively belongs, even though 'Paul should plant or Apollos water.' This day brings me tidings of another rich Jew embracing the Christian faith. O that that whole nation might remember themselves, and turn unto the Lord!

"In my last letter I mentioned the melancholy tidings of our beloved brother Martyn's death. I told you also of his Persian Testament being finished; and his controversy with the Mahometans being consigned to my care (though it is not yet arrived), in order that it may be published in India. I shall (D. V.) act in this matter under the advice of Lord Teignmouth. The utmost care has been taken to secure the safe arrival of his writings. A life of him will be written

by my dear friend, Mr. Sargent (a man well qualified for the office), and I am collecting all possible materials from England and Persia; and to you I look (with Mr. Corrie) to send me materials from India; Mrs. Young will furnish me with some. We shall proceed slowly; that it may be a work worthy of our beloved friend's character. How deeply will you be grieved, as will multitudes of others in India, at such a loss! Truly, it is a breach that will not readily be healed: but God has 'the residue of the Spirit;' and *He* can make even this tend to the furtherance of the Gospel.

"My own health, through the goodness of God, is good: my voice tolerably strong; I can preach once with ease, and twice with difficulty: twice, if continued for any time, would bring me down. I am going to rest for three months in the summer: your dear Mother and Esther are going with me to the sea-side, where we hope to spend a profitable time in quiet retirement. If this is wrong, the fault is yours. You remember your parting charge, 'Son, behold thy Mother!'—so that if we obey your commands, you must bear all the blame. Truly, I find her to be a mother to me; nor do I believe it possible for a human being to manifest a maternal spirit to a greater extent towards her own offspring, than she does towards me. I pray God I may be permitted in my turn to minister in some measure to her happiness....

"Mrs. James has been at the point of death. She was twenty-eight days without taking half an ounce of solid food, or half-a-pint of liquid in the whole time. But such a state of soul I have rarely seen. God was with her of a truth; and Mr. Okes told me, that nothing but the surprising placidity of her mind had kept her from death; since without it she could not

possibly have survived. These are sweet testimonies to the truth of our word, and to the power and grace of Christ. Blessed be God for them!"

To the Rev. T. THOMASON.

"July 16, 1813, Sandgate, near Folkstone.

"My very dear friend and Brother,

"Sandgate! Sandgate! What can have carried him there! Whom is he visiting there? or whom has he with him there? I know not how many notes of admiration you will use, when I tell you that I am here with your dear Mother and Esther. Two months ago I was rather sinking, and determined to lay by for the summer: but within that space I have astonishingly risen again, notwithstanding the continuance of my work on a small scale, owing under God to my having taken several excursions (as you will hear presently) between the Sabbaths. This amendment might almost have led me to say, 'Now I need not lay by at all;' but it has rather induced me to argue thus: 'If I am so much better for the change of air notwithstanding my work, what may I not hope for, if I carry into execution my projected plan?' My view has been to see no human being, and to be silent as death for the space of three months. But how could this be effected without the society of some friend who could read to me, and relieve the tedium of entire solitude? It was judged that an excursion to the sea would be conducive to the health, and to the comfort too, both of your Mother and Esther, and accordingly we have united in the plan, and fixed our residence at Sandgate, where the Wilberforces spent the last summer, and are to spend this.

"The circumstances that have occurred within these three weeks are too important to pass over in silence. On the 5th of this month we had fixed to set out on our journey, and five days previous to it the Lord was pleased to remove into the eternal world our dear brother in the Lord, the first spiritual acquaintance that I had in the world, Mr. Venn. For about three months he gradually sank, and, at last, was quite given over about three weeks before his death. At that time I went up to Town to settle Mrs. Brown and her family; and availed myself of that opportunity to visit my dying friend. Thrice I enjoyed the high privilege of praying with him, on all of which occasions his whole family was summoned together. The first of these times he said to me, 'Do not pray, but render praise and thanks; let it all be praise.' The last time he continued praying aloud after I had finished, and commended his children, servants, parish, &c. to God, in a very devout and heavenly manner. When I took leave of him, I did not expect to see him any more; but in about ten days he was tapped; and hopes were entertained that he might live for many months; these however soon vanished, and he entered into his rest on the 1st of July.

"I now became one of the acting trustees (having been originally nominated a provisional one) to the Livings of the late Mr. Thornton of Clapham. I instantly wrote to my co-trustees to fix their eyes on God, to whom alone we should look in such an important matter. My mind was at once made up to act for the glory of God, and for that alone; I instantly called on Mr. ——, secured his co-operation, and appointed Mr. Dealtry, who was desired

by all the parish, and who is the fittest person that can be found for the situation. For months together he had preached at Clapham in Mr. Venn's stead; and yesterday I sent him the Presentation to the Living. I have the joy of finding my conduct most fully approved. I felt that I might, if I pleased, decline to act; but, if I acted, I had no option; I must do simply and solely what I believed would be most acceptable to God, and I adore His name that this important matter is brought to so happy a conclusion*.

"It was but a week before that I went with Dr. Jowett and Mr. Preston to Oxford, for the establishment of a Bible Society there for the County. The matter went off pretty well, the three Secretaries

* Amongst other testimonies to his judicious choice and holy fidelity in this delicate matter, Mr. Simeon had the satisfaction of receiving the following remarks from two distinguished friends, who were peculiarly qualified to form a correct judgement on the occasion.

"July 5, 1813.

"The Parish to a man are longing and praying for Dealtry; and I believe, if they were called on to express their wishes, there would not be a dissenting voice among old or young, rich or poor, male or female; but all would unite in praying for his appointment. He has gained their hearts in a way which is quite surprizing."

"July 13, 1813.

"I cannot close this letter without placing on paper the acknowledgement, which I before expressed in your presence, of our obligations to you—obligations, as I trust, which we never shall forget, for the integrity and wisdom with which you appear to us to have acted in the case of the Living of Clapham. Our thanks, indeed, are chiefly due to Him, who has the power over all hearts, and is the Director of all events; but the expression of subordinate gratitude, which I beg to offer you, will, I am sure, be acceptable in His sight."

being there. Considerable interest was occasioned by Mr. ——, M.P. for Oxford, speaking for half an hour against the use of the words, 'without note or comment.' He conceived it to be a public reflection upon all commentators, and to be a withholding of necessary instruction from the poor. He was hissed a good deal, but went on undaunted. After he had done, Mr. Owen got up and answered him, in a very complete and eloquent manner. Here was true eloquence. The set speeches of Mr. Owen and Mr. Hughes savoured too much of the lamp; but this came from the heart. In point of effect, the Meeting was very, very far below that of Cambridge: but upon paper it is far, very far above us: for even at the first, they had six Masters and four Professors to countenance them, and several of the nobility; and now they have the Duke of Marlborough (Lord Lieutenant), and Lord Grenville (the Chancellor), with a host of others: and *now* they have altered the title of their Society to the 'Oxford and Oxfordshire.' This was owing to a curious circumstance, which will please you. There was an Ordinary, at which the principal promoters of the measure dined. After dinner the Chairman drank to the prosperity of the two Universities of Oxford and Cambridge. It was now expected, that one of us Cantabs should get up and return thanks. Dr. Jowett on account of the heat had left the room, and there remained only Mr. Preston and myself. Message after message was sent to me by Mr. Owen; but I would not rise: and when all the company were looking for something from me, I said, I could not think of rising in behalf of my University, unless others did in behalf of Oxford. Then, to force me up, Mr. Wil-

son got up and made a speech; after which I could no longer decline. I therefore began with saying, that as they, the Chairman and Mr. Wilson, had forced me to speak, I would wreak my vengeance upon them. Accordingly, in a jocose way, I began with the Chairman, and found fault with a toast he had given, viz. the Oxford*shire* Bible Society. I observed that *Oxford* was the place from whence wisdom and knowledge emanated to the ends of the earth—that the Scriptures contained all the treasures of wisdom and knowledge— . . . . and that I thought the University should have the honour of sending forth that which was sacred, as well as that which was profane—and that I hoped the next time a toast was given on that subject, it would be the *Oxford* and Oxfordshire Bible Society. This gave a very interesting turn to the Meeting, for the Chairman, with equal good humour, got up and defended himself, shewing that the County had done everything, and the University nothing: that the electric fluid had collected all the County over, but had shot over the University, without touching one of its pinnacles; and that if they would now exert themselves, he would admit them to the firm; but they should hold their place as junior partners, and the firm should stand, The Oxfordshire and Oxford Bible Society. Thus we had our jokes, which greatly enlivened the party; and I thought no more of it: but within four days afterwards, a public Meeting was called, and the name which I had proposed was given to it; a name which is of amazing importance in the eyes of the world. It is very pleasant to see from what little incidents important things frequently arise.

"I mentioned above that the Bible Society had done great things for Mr. Dealtry; and I will now mention another, who by means of it has obtained a rich blessing to his soul; it is the Hon. Dr. Ryder, brother to Lord Harrowby, and Dean of Wells. He will be most probably the next Bishop. He visited me at Cambridge, and preached for me on Commencement Sunday, a most excellent sermon; and he seems determined to give himself up wholly to the Lord. He applied to me also for a Curate; and has taken one of my recommendation. How delightful is it to see Dignitaries in our Church thus coming forward, and disciples springing up in 'Cæsar's household.'

"The week previous to our journey was the Shelford Meeting. It had been fixed for the first week of Mr. Preston's holidays instead of the last, on account of my journey; it being inexpedient to drag your mother and myself from the extremity of Kent, if we could manage without. Circumstances intervened to rob us of a great number of our party. The Edwards, Hankinsons, Steinkopffs, Mrs. Whincop, Mr. Michell, Mr. and Miss Clarke, Mr. Clarkson, Mr. Prebendary King, (King of Trinity), and another most blessed clergyman, a Mr. Marks, who is Mr. Michell's Curate, and acts quite as a Missionary at Waterbeach, near Cambridge; but, notwithstanding the loss of these thirteen, we had a goodly company of twenty-two; and a very blessed season we had together. . . .

"Our Confirmation was a profitable season to my young people. I instructed them twice a week in the Chancel, and had a public Catechising and instruction on the Sunday afternoons. On the evening of the Confirmation I preached to all who had been confirmed. I took the same text as you had

done, and told them that it was to be considered as a second part of your Sermon. Your's I had given to them at the beginning, (for there were about seventy of them left in Mrs. Farish's hands), and it was delightful to me to be a follower of one so revered by them, and so beloved by me. Ever, ever yours."

To Rev. T. THOMASON. "Sandgate, Aug. 16, 1813.

"My dearest friend and Brother,

"Your critique on my Answer to Marsh I perfectly approve. Vansittart is doubtless a pattern for controversialists: he is a rasor—I am a hatchet. But what will you say to Milner? He is like one of those immense hammers moved by steam-engines for the hammering of anchors. I sent one to you the moment it came out. He has actually crushed his adversary to atoms. Of all the men in Britain that have done good to the Bible Society, there is scarcely one, except the Secretaries, that can vie with Dr. Marsh. In doing all that man can do against it, he has advanced it a thousand times more than if he had written in its favour.

"I am very much struck with Mr. Ellerton's communication respecting Schools, and Translations. It shews us that the work of conversion must be very gradual amongst you, unless God pour out his Spirit in a most extraordinary measure upon you: and I cannot but approve in the highest degree what he says of *one good* translation in preference to *forty* that are crude and bad. I have always thought that the Missionaries were too much warped by a desire to appear great benefactors to India; and when I heard of the fire at Serampore, I could not but think that God

designed to teach them by it some valuable lessons. What a joy would it be to my soul, to hear from themselves some acknowledgement of their error in this respect! But that is too much to expect from such proud creatures as we are.

"As for Mr. E. himself, I should greatly rejoice to hear that he had enjoyed a little of your company. He seems to be in a state greatly needing your sympathy and advice. From what I have seen in the Christian world, I should be ready to judge that his morbid state of mind originates in an excess of worldly care. He has felt his spirits oppressed with the business he has undertaken; and having a tender conscience, he has imputed to a want of spiritual life, the languor that has proceeded from a defect of animal spirits and of physical strength. This is a process, which those who experience it scarcely ever understand; but we, who stand by and make our observations in a more dispassionate manner, can discern it clearly....

"I hope to get back to Cambridge about the 10th of October. It has been indeed a long vacation; and I hope I am essentially stronger than I was; but I never expect to be able to preach twice in the day for a continuance. I fear I must again suspend my family prayer when I come to have my public duties: for the family prayer alone is, even in my present renewed state, quite as much as I can go through with prudence."

CHAPTER XVI.

LETTERS—TO REV. T. THOMASON ON DR. JOWETT'S DEATH—THE BIBLE MEETING—SERMON AT ST. MARY'S—STRICTURES ON DR. MARSH—ON SHARP CRITICISMS—SABAT—MARTYN'S PAPERS—PRESENTATION TO ST. PETER'S, COLCHESTER—ON SENDING CHAPLAINS TO INDIA—TO MR. KING AND MR. RICHARDSON ON THE DUTY OF PATRONS—ADVICE TO A CLERGYMAN—ON OBEDIENCE TO HIS BISHOP—THE DUTY OF CURATES TO THEIR INCUMBENTS—ABDOOL MESSEEH—BIBLE MEETING—ON RECEIVING MR. THOMASON'S SON—EFFECT OF MARTYN'S MINISTRY—ON THE PICTURES OF HIS BROTHER, MARTYN, AND ABDOOL MESSEEH—CAUTIONS ON GIVING OPINIONS—ARRIVAL OF MR. THOMASON'S SON—JOURNEY IN QUEST OF HIM—LETTER TO MRS. THOMASON ABOUT HER SON—ON PLACING HIM AT MR. PRESTON'S—LETTER TO MR. WILBERFORCE—TO REV. T. THOMASON ABOUT THE JEWS' SOCIETY—AND SCHOOLS IN INDIA—BIBLE MEETING AT CAMBRIDGE—FEMALE INFLUENCE.

1814.

CORRESPONDENCE.

To the Rev. T. THOMASON. "Jan. 6, 1814.

"My dearest friend and Brother,

"In my last I informed you of the heavy loss which we had all sustained by the sudden death of Dr. Jowett. His funeral was on the morning of the Bible Anniversary; and four of us, as a deputation from the Bible Society, attended as pall-bearers, viz., Mr. Brown (Secretary), Dr. Clarke, Mr. Farish, and myself: he was buried in the Chapel of his own College. The Report had been drawn up by Dr. Jowett; and that circumstance gave a great additional interest to it. Lord Hardwicke and Lord Francis Osborne were

both in London; and the Dean of Carlisle was so affected with the death of Dr. J. that he could not come out. We therefore called Professor Farish to the chair; and he filled it in a way that impressed and delighted the whole assembly. The speeches I send you; they chiefly related to that honoured servant of God whom we had lost, in order to embalm his memory, and give vent to the feelings of our own minds. I said nothing about him; because I intended to bear my testimony the following Sunday at St. Mary's. All clapping and applause were discountenanced, in order that nothing might diminish the solemnity of the occasion. Hence the Meeting was totally different from any that has ever taken place; and, on the whole, it was more edifying than any other Bible Meeting that I have ever seen. You will see that reference was made to your Report, which encourages and comforts us all.

"On the Sunday I preached at St. Mary's. Such a congregation was scarcely ever seen there before. Above or below, there was scarcely room to move: and I have reason to bless my God that the attention was as great as you can conceive. I chose 1 Thess. v. 1—8 for my text, that I might have nothing to do, but to let God Himself speak. I can truly say, I kept back nothing that I thought would be profitable to them; and yet it pleased God to give me favour in their sight, so that all, if not edified, were pleased; and I would hope some were edified also.

"By Mr. Robinson I sent you Dr. Milner's strictures on Dr. Marsh: and I now send you Dr. Marsh's Reply, which has called forth your humble servant again. In a former letter I expressed my acquiescence in the sentiments, which you so kindly and affection-

ately stated, respecting my 'Answer to Dr. M.'s Inquiry,' and I did so the rather, that I might encourage to the uttermost such kind and friendly communications. But having taken up my pen again, I must state to you the reasons of my writing in the way I did, and in the way I have since done.

"Jan. 25. Were he a common writer, I should highly disapprove of every thing that had the appearance of severity: but when a man brings such sweeping accusations against all the most pious and active Ministers in the kingdom, and endeavours to maintain his ground by such sophistry, such disingenuousness, and by such artifices of every kind,—I do think that strong animadversion is proper. How did our blessed Lord argue with such characters? and how did the Apostles? and what directions are given to us, especially towards those who would subvert the faith? Even Timothy, a stripling, was required to 'rebuke them sharply;' and if 'an angel from heaven' were to act so, he must be declared 'accursed.' I say not this to justify *harshness*, but *strength*, and *force*, and *point*: and though Dr. Milner has been blamed by some for the line of argument he has taken, in lowering the imposing weight of Dr. Marsh's authority, I think most decidedly that he has done right; and I think that there is a mistake in the minds of religious persons in relation to this: in that they think nothing should proceed from a religious character but what is soft, and gentle, and persuasive. I think there are times and seasons when he must 'contend earnestly for the faith,' and 'reprove with all authority.' ...

"Now to something else. I am concerned, though not surprised, to hear that some of your richer hearers have left you. They would rather hear smooth things

prophesied unto them, that they may sleep on, and take their rest. They 'went out from you, because they were not of you:' but they who value the Gospel will abide with you, and be your 'joy and crown of rejoicing.' I trust that your meek and patient conduct respecting Dr. W. will prove the best means of defeating his hostility.... I was delighted with Mr. Ellerton's letter. That evidently puts things on their right foundation. Pray draw up an Address to the Public, on the plan of establishing Schools for Schoolmasters, and send it over, with proposals for subscriptions. Dr. Buchanan, who is here at Cambridge, and has been this month in rooms at Queens' College, will aid it with all his might. The Public are alive to the subject; and will easily fall in with your wishes.

"Poor Sabat! There was evidently no true contrition in him, though a great profession of it. I shall be anxious to hear how your deafness to his cry operates upon him. If it bring him seriously to repentance, my soul will exceedingly rejoice.

"There is a young man, a most extraordinary linguist, just come to Queens' College, his name is Lee: I hope he will one day be a fellow-worker with you in the matter of translations.

"You will be grieved to hear, that dear Mr. Martyn's papers have never yet arrived, though it is thirteen months since I sent to Sir Gore Ouseley at Constantinople respecting them. I have great fears that they are taken by the Americans, because four ships from the Levant have been taken by them, and among them one with Sir Gore O.'s despatches. I have seen those despatches copied from an American paper in which they were published. I am going up to Town, and shall endeavour to learn by what ship they

were captured, and will send to the American Government to inquire for them: should they be lost, the whole world will have cause to weep and mourn....

"Another Living has fallen, to which my two colleagues and myself shall have to present: or, in other words, to which *I* shall have to present; for they will, I have no doubt, move entirely with me. Mr. S——, of Colchester, who has been long ill, is no more. The person whom I shall propose in the first instance to my colleagues is Mr. Marsh, formerly of Reading.... I am going up to Town the instant that the road, now stopped by snow, is passable; that I may insure my wishes, and prevent my colleagues from yielding to any solicitations....

"London, Jan. 27.

"Here I arrived yesterday afternoon. I set off suddenly—at a minute's warning—in a chaise and four with Col. Sandys and young Torriano; and came as far as Ware on Tuesday, and the remainder of the way yesterday. The roads were scarcely passable; but, through mercy, we arrived safe. I wrote to Mr. King, one of my colleagues, to come up to Town, and I expect him this day, and shall be truly glad to have all settled; for it is not at all improbable, that Mr. Foster may be removed before the expiration of three or four months, and another colleague be united with Mr. King and myself (supposing we be spared to that time), and if all be settled now, it will be impossible for any other person to interfere.... I cannot express to you what a joy it is to me, that I came up to Town as I did; for now I can appeal to God, that I have done what I could; come what will, I am pure from their blood.

"Now let me tell you, that there is a hope and prospect of more Chaplains to be sent out to India:

and I am going to set all hands to work, to find if I cannot send you some good ones. I have always been afraid of urging on any one so important a step as the going to India, lest when they have crossed the line, they should begin to doubt whether *God* sent them or *I*. This would be dreadful indeed: but I shall on this occasion speak somewhat more strongly than I have done, because the call for Ministers is so exceeding urgent, and my prospect of sending them out is so good. O that God might 'thrust them out:' and then they will go to some purpose!

"Ever, ever yours, "C. SIMEON."

To Mr. KING. "Jan. 27, 1814.

. . . . . "Previous to any thing being fixed, let me state to you my general views of the Trust confided to us; and then my particular views in relation to this appointment.

"When that honoured servant of God, Mr. Thornton, committed the Trust to others, he in fact said, 'I will not leave it in the power of my own sons to shew partiality. I will therefore fix on men of God, who will act entirely to God, without a view to anything but the glory of God, and the welfare of the souls for whom they provide.' If we ourselves had purchased the Living, we might perhaps have been justified in presenting any person, provided we had reason to hope he was pious in his mind, and evangelical in his views. But when the Trust has been committed to us in the way this has, I think we must not only prefer a good to an evil, but must prefer a greater good to a lesser—provided there be a great and decided preponderance on either side—and I feel persuaded, that on a death-bed, and in the day that we give up our account to the Great

Head of the Church, we shall wish that we had acted on this great and broad principle, as we believe the Apostle Paul would have acted.

"In applying this to the present appointment, I must not be understood as intending to detract from the character of ——, but as simply stating my opinions, for the assisting of us in our ultimate decision. . . . . From any further observations on this head, I from delicacy forbear. . . . . I beseech you therefore to weigh it as before God. Think, if —— had been in the place of Mr. Robinson of Leicester—or Mr. Venn of Clapham—or Mr. Cadogan of Reading—what an incalculable loss would those places have sustained! I wish here to be distinctly understood. I do not make these observations on account of my friendship for Mr. Marsh; for I care not who is appointed, provided he be a man *worthy of that great and important sphere.* I have mentioned Mr. Marsh *solely on account of his eminent talents as a minister of Christ;* and if you can find any other that will fill the place to the same advantage, I shall most gladly join with you in the nomination of him. But I conjure you to reflect, that in the course of his life there will be probably many thousands of souls interested in our decision, any one of which is of more value than the whole world. Should we then listen to the application of any number of individuals, to place in that large sphere a person unfit, when there are multitudes to be found every way fit and proper? I earnestly wish you to consider, what account we shall give of such a measure in the day of Judgement, and to beg of God that we may be enabled to act, as we shall wish then that we had acted. Think, my dear Sir, how many are blessing us at

this moment for acting, on the last occasion, upon this high principle. The very person, that would have led us to a different line of conduct, is now the foremost to applaud us; and well am I assured, that our own consciences strongly testify in our favour. I hope that you have not so far committed yourself as to be unable to recede; but, at all events, to relieve my mind from uncertainty, I beg you will favour me with a line, directed to me at Cambridge. In the mean time I remain, your most faithful friend,

"C. S."

Mr. Simeon writes, not long after, to Mr. Richardson of York, on a similar subject; and sets forth more in detail the 'high principle' upon which he acted, in the discharge of his sacred duty as Patron of a Benefice.

To Rev. Mr. RICHARDSON. "August 2, 1814.

. . . . . "The rules I lay down for myself are these:

1st, To consider truly, as before God, who is, all things considered, fittest for the particular sphere.

2d, To enquire carefully, whose removal to a new sphere will be least injurious to any other place; because, if I take a person from a large sphere, which will not be well supplied afterwards, I do an injury, rather than a service, to the Church at large.

3d, On a supposition things be equal in these two respects, *but not otherwise*, to prefer the person whose circumstances are most straitened. It is for the *people* and for the *Church of God* that we are to provide, and not for any individual, whatever be his necessities, his virtues, or his attainments.

"It is a great joy to me to know, that in these views we are all so cordially agreed. With unfeigned respect and love, I remain, my dear Sir, your brother in the Gospel. "C. SIMEON."

To the Rev. Mr. —— on obedience to his Bishop.

"My dear Friend, "Jan. 18, 1814.

"As you well know that, whatever be my weak side, it is not that of cowardice, I shall give you my advice freely, and without fear of its being misunderstood.

"The Bishop, though violent, has really dealt in a *measure* fairly with you, in that he has controverted your statements, and pointed out your errors, *as he* accounts them. I think the Bishop has some little ground for his objections. But I have no doubt what is your best way to proceed: I would write to the Bishop, and would state to him, that what you had done you had done from the best of motives:—That you did not intentionally violate any established rules:—That, however your statement may appear to put repentance in the back ground, it was not your intention to do so, nor did you really do so with the poor convict:—That as he thinks your statement injudicious, you have stopped all further sale of it:—That you are particularly thankful to him for communicating to you the passages which he deems objectionable, and that you will consider them with all the attention they deserve:—That you were not aware of doing wrong in making a few observations on the Lessons, when your strength did not admit of your preaching a second time; and that you will certainly abstain from it in future:—That you regret exceedingly the

having occasioned any uneasiness to his Lordship, and hope to shew by your future conduct, that, whilst it is your first wish and desire to approve yourself to God, you are most unfeignedly desirous of giving satisfaction to him, as appointed over you in the Lord. My reasons for this advice are,

1st, 'A soft answer turneth away wrath,' of which there is a very abundant measure in his mind:

2d, Resistance, or controversy, will only fan the flame, which, if left alone, will soon expire for want of fuel:

3d, The triumph which your enemies will gain, will ultimately prove ornamental to your profession, in that you bow down yourself to those who desire to tread you under their feet:

4th, When your own soul is brought cordially to follow this advice, its 'peace will flow down like a river.' I wish you to consider that you enjoy everything that is substantially good, and can do all that your heart can reasonably desire for the salvation of men; and therefore you should not stand out unreasonably for things which may easily be dispensed with. As to the Hymns, I would, if he insist upon it, give them up; and would select profitable portions out of the two Versions. Thus, you see, I speak without reserve, because you know me; and will receive these observations as the truest expression of love, from your most affectionate friend, "C. SIMEON.

"P.S. If you follow my advice, let me hear from you the Bishop's answer, and the final result.

"N.B. Avoid exculpation as much as you well can, and make all the concession that you well can. The less *you take*, the more *he will give;* and *vice versâ*."

To the same:—

"My dear Friend, "March 7, 1814.

"Circumstanced as you are, I feel no hesitation in saying, that you should avoid everything that can give offence, except the faithful preaching of 'Christ crucified.' Why should you stand out about the Hymns? You are very injudicious in this. You should consider that when a storm is raised, you are not the only sufferer. Pray study to maintain peace, though you make some sacrifices for it. I stated that your pamphlet was 'somewhat objectionable;' but, if I had not been afraid of wounding your feelings, I should have said, '*very* objectionable.' The Bishop has the right of the argument all through. I read the whole to the Dean of Carlisle, who regretted exceedingly that I did not tell you my mind, with all the fidelity that became me. His view of the matter was even stronger than mine; and therefore, as you have given such just occasion against you, I do intreat you to recede from everything that will excite needless offence. You are not aware, that, whilst you are afraid of being thought to act from the fear of man, you are actually under its influence: only it is the religious that you fear, instead of the irreligious. I beg you not to attend to such advisers. Study the character of St. Paul. See how he, 'though free from all, became the servant of all.' But it would take me too long to enter into this matter. This, in few words, is my advice: first, Preach faithfully; but speak the truth *in love*: second, Do all the good you can in visiting your parish, but don't exercise any pastoral function out of it: third, Put aside Hymns, which are quite unnecessary: fourth, Do not attempt to go to

the utmost of what the law allows about private meetings: fifth, Be as quiet as possible, and let the storm blow over. Observe, especially, I do not give this as advice to all persons, in all circumstances, but *to you* in your circumstances. You have given your enemies great advantage against you. You have a potent and irritated person to contend with. You are not endued with that measure of wisdom that gives reason to hope you will succeed in warfare. You have evidently some very injudicious advisers about you. Be content to let your conduct be misinterpreted for a season. Be as regular as possible in everything; and in a year or two your enemies will be put to silence. Do not be anxious about preaching in other churches, and going to prisons. Labour in your own proper sphere as diligently as you will. Above all, do not shift blame from yourself on your patron. If non-parishioners come to the Lord's table, it is not your place to repel them: that belongs to the Churchwardens. And if they choose to do it *under present circumstances*, recommend the people not to come. It will all blow over soon. I am much afflicted on your account, and shall feel comforted in an assurance that you will retire to your castle, which is absolutely impregnable; and not by injudicious sallies expose yourself, and all the pious Clergy in your diocese, to unnecessary difficulties and dangers. I am, dear Sir, most affectionately yours, "C. SIMEON."

Such being Mr. S.'s advice on the deference due from the Clergy to their Bishops; the following extract will shew his sentiments respecting the duties of Curates towards their Incumbents.

..."If he has spoken disrespectfully of my advice

to him, I am sorry, not indeed on my own account, but his; for, 'to tread as nearly as possible in Mr. Richardson's steps—to do nothing without his express approbation—to consult his feelings on every occasion—and to bear in mind how much the comfort of a Minister depends upon the good conduct of his Curate'—is such advice, as I shall never repent of giving to any young man; and much less to one, whose zeal is likely to lead him into little inadvertencies and indiscretions. I can only say, that I wish I had been more attentive to such a line of conduct myself: because I have often found upon reflection, that self has been gratified under the cloak of zeal, and my own will consulted, rather than the will of God."

To Rev. T. THOMASON. "Mrs. Cecil's, April 13, 1814.

"My beloved and honoured Brother,

"I have just read the diary relating to Abdool Messeeh; how extremely interesting! and what encouragement does it give us for prayer! O that God would pour out his Spirit upon the natives of your land, and gather to himself a numerous and holy people from amongst you! It is delightful to see with what wisdom and prudence that blessed man conducts himself. He seems to have imbibed much of the spirit of his divine Master, and to have profited much from the example of his preceptors, Martyn and Corrie. I am not without hope that the Bishop of Calcutta will ordain him. There is a deputation of gentlemen (Messrs. H. Thornton, Babington, and the Dean of Wells) at this moment conversing with the Bishop, in order to dispose him to forward the views of the Church Mission Society. I hope you will find him a helper to you in many things....

"I thank you for your most interesting Sermons before the Freemasons, and for the Jews. I had intended to read one or two passages at the Jews' Society Meeting; but, being *compelled* to stand forth *first* on that occasion, when there were present the Earl of Darnley, the late Lord Mayor, and Mr. Wilberforce, and the Duke of Kent in the chair, I determined not to say more than two or three sentences, feeling myself ashamed and confounded at being thrust so egregiously, and so hatefully, out of my proper place.

"Our Bible Meeting this year exceeded any former meeting. There was far less of compliment, and more of sobriety. God, and not man, seemed to be the object, to whom the glory was given. The Russian Ambassador was there, and in broken English addressed the company with good effect. Two persons, Mr. Patterson, from Russia, and Mr. Pinkerton, from Sweden, refreshed and gladdened all our hearts."

To Rev. T. THOMASON. "Mrs. Cecil's, May 24, 1814.

"My dearest friend and Brother,

"The fleet is arrived—your letter is arrived—and now the west wind has begun to blow almost twenty-four hours, your dear James, I trust, will arrive in a day or two, as I take for granted, he cannot quit his ship till Captain Reid arrives in the river, and is able to attend him to Mr. Fawcett's. Now I begin to have new feelings. Long, very long, have I felt all the endearments of a *brother* towards you and your dear wife; and for some years also the tenderness of a *son* towards your dear mother. Now I begin to feel somewhat of the solicitude of a *father*. Believe me, I receive the sweet charge with gratitude both to God and you: to *God*, who has given me an opportunity of so testifying my love to you: and to

you, who have honoured me with such confidence. Yet, after all, my sweetest feelings arise from the consideration of the service which I am thus enabled to render to my God in India, in giving you so much more time for your diversified occupations, and in preparing, if it may be, my dear charge for future usefulness, under your own more immediate care. Truly, when I take in connexion with this event the appointment of Mr. —— to co-operate with you in your labours, I cannot doubt but that God approves of all that you have done, and of all that you are yet doing in His service....

"I greatly rejoice that Mr. —— is fixed, though he is not exactly the person whom I should have selected. But God seeth not as man seeth; and I have seen already, on thousands of occasions, that *I* am totally incapable of judging in matters which are so deeply hid in the bosom of the Father. Had I succeeded in my endeavours, you should have had a man in perfect unison with your own spirit, and that would have vibrated to your every touch. But God knows what kind of a person will, on the whole, most suit His gracious purposes: and He orders every thing with unerring wisdom.

"The diary of Abdool Messeeh has been highly gratifying to my mind; and I have instantly committed to Mr. Pratt the two last months of it, which he had not received. I am astonished at the *meekness of wisdom* exemplified in that dear man, whom God has evidently raised up for great and gracious purposes. I am quite amazed at what that single individual is doing: and it is no little encouragement to you to see what may hereafter be done by those who may be born to God through you. Mr. Corrie observes to

me, that this is the only visible effect of Mr. Martyn's ministry on the natives. But if Abraham had only one child of promise, and that son, too, had only one who was beloved of God; was Abraham a dry tree? So neither must we estimate at too low a rate the success of our beloved Martyn; for this one convert may have a progeny, which in a few years may be numerous as the sands upon the sea-shore.

"You will admire with me the delicate expression which I have received of dear Mr. Corrie's love. Knowing what delight I should feel in the success of Abdool, and considering him as 'a descendant of mine' through our beloved Martyn, who is my son in the faith, Mr. C. has had Abdool's picture taken, and sent it me, under the idea that it will afford me *in that view* peculiar pleasure and satisfaction. But the truth is, that I feel so utterly unworthy to have any success, that I am rather filled with shame, than with love, when I am informed of any success which God has been pleased to give me. But, peradventure, my sluggish heart may be more stirred up to prayer and praise in relation to India, when I have such a monitor before my eyes. The sight of our beloved Martyn's picture is such a reproach to me from day to day, that I can never keep my eyes fixed upon it for any time. The different effect produced by that, and by my deceased Brother's picture, is curious; I never look at my Brother's picture, but I say '*dear* Brother!' whereas, at the sight of Mr. Martyn's, I uniformly, though unwittingly, exclaim, '*beloved* Brother!' There is a reverential admiration, blended with love, in the latter case; and it is so rooted in my mind, as to be absolutely inseparable from the sight of his blessed image. It is only from having

observed these involuntary exclamations, that I have been led to analyse the feelings which give birth to them*.

"Now I am speaking on this subject, let me remind you of the request I have made in some former letters, of a picture of you by the same hand as Mr. Martyn's; and containing something appropriate (a distant view of your Church, or house, or anything else), to answer to the appropriate, though ill-drawn, additions to Mr. M's picture. I will pay either to Mr. Fawcett, or to any one else, the amount, so as to save all trouble of remittance. I shall delight to see you again, as you now are; and your dear mother will bless the very ship that brings it....

"From your extreme kindness and candour, you may not see the defects which I see and feel in Mr. ——. Though I believe him to be truly upright, he is not either by nature, or by grace, of so humble and modest a complexion, as to conciliate much the regards of those who have lived in the world. Be sure, therefore, to encourage him to consult you no less about the *manner* in which things are to done, than about the things themselves. Those who love the Gospel for its own sake, will love him, and speak well of him; but those, who look for the nameless, but numberless, decencies that adorn a more refined Christian, will find the attractions of his better part

* Mr. Simeon used to observe of Martyn's picture, whilst looking up at it with affectionate earnestness, as it hung over his fire-place: 'There!—see that blessed man! What an expression of countenance! No one looks at me as he does—he never takes his eyes off me; and seems always to be saying, Be serious—Be in earnest—Don't trifle—don't trifle.' Then smiling at the picture, and gently bowing, he added: 'And I won't trifle—I won't trifle.'

counteracted by somewhat of a repulsive nature in matters of inferior moment. It was from these considerations that I never attempted to secure him for——. But God is wiser than I, and may have ordained him to be a chosen vessel of much good to others..... I beg you, however, not to construe this as though I meant in any degree to impeach his character for integrity or true piety. I only mean to put you on your guard, in relation to such things as might be frustrated by a want of certain excellencies, which do not fall to the lot of every good man to possess."

To Rev. T. THOMASON. "K. C., July 29, 1814.

"My beloved Brother,

"Having received from a friend the inclosed communication, I lose not a moment in remitting it to you, because I conceive it to be of very great importance. Indeed, it conveys truths which, though they ought never to be lost sight of, are very apt to escape our minds. Your loving heart was anxious to succour the Missionaries, and at the same time to advance the cause of our blessed Lord; but as the Missionaries were decidedly faulty in breaking (so to speak) their parole, so it was unfortunate that you did not reprove them for so doing, or if you did in words, that you omitted to do so in your letter to them. This would have cut off all occasion of offence; whereas now the Directors will be ready to say, that you have encouraged rather than condemned, what was faulty in the Missionaries. On the score of policy it is expedient to be very cautious in your expressions respecting anything which you may disapprove; and still more so in committing your

sentiments to paper: for though the persons, whose benefit you consult, may be good men in some points of view, there are very few who will not betray the confidence reposed in them, and sacrifice you in order to justify or defend themselves.

"In your peculiar situation, a tenfold measure of wisdom is necessary; because, as a servant of the Company, you owe obedience to them, at the same time that in your ministerial character you owe obedience to God: and where the two come in competition with each other, your line is, not to violate your duty to the Company, but to renounce your connexion with them.

"I think it will be well to take the earliest possible opportunity of making to the Government there, and at home, such explanations, or acknowledgements of this matter, as the occasion calls for. Of course, in the preceding observations, I must be considered, not as delivering a determinate opinion upon a case, with which I am so partially acquainted, but only as suggesting what occurs to my mind from this partial view.

Two or three things will naturally suggest themselves as arising from this matter:

1st, To encourage *in others* the strictest possible adherence to truth without any regard to consequences; and, of course, to be as free, and open, and full, in *your own* acknowledgements of this as possible.

2nd, To be as measured as possible in your advice to Missionaries, and all connected with them.

3rd, To commit as little as possible to paper.

4th, To keep memorandums of your own conversations with any person on the affairs whether of Church or State.

"These two last days I have been at the Huntingdon and Wisbeach Auxiliary Bible Society Meetings. The former was only in the way to the latter. I take no part of my own diocese; but within these limits I feel myself at liberty. Dear Professor Farish went at a moment's warning on horseback to Wisbeach (forty-three miles) in the heat of the day, the hottest day we have had this Summer. He delights and edifies every soul by his heavenly simplicity.

"No tidings yet of my little boy. Kindest love to my Sister. From your affectionate Brother, "C. S.

"I long to see The Vansittart that contains our treasure. The moment he arrives, and from time to time, you shall hear faithful accounts respecting him."

To Rev. T. THOMASON. "K. C., Aug. 12, 1814.

"My beloved Brother,

"I sent you No 45 from the India-House, the moment that I was assured that dear James was arrived safe and well. Now let me tell you that yesterday I had the happiness of embracing the blessed treasure in my arms, and of bringing him in safety to Cambridge. I have seen him also this morning, and he is quite well. He is stouter and better than I expected to see him; and I must say, that in loveliness, and sweetness of disposition, and tenderness of spirit, he far exceeds my most sanguine expectations. What my dear Sister said of his inquisitiveness (his spirit of enquiry, I mean) was delightfully verified all along the road: and whilst it argues the liveliness of his own mind, it is a pledge of the attainments, which, with God's help, I doubt not, he will make in a short time. Many of his questions were such as a *man*, a traveller of sound sense and judgment, would have asked, and led to explanations, which it was the

delight of my heart to give. As he is but just off his voyage, I think that a little journeying will do him good.... Next Monday we go to the Whittinghams for four days; the Monday after, I shall take them a tour through Norfolk, and spend about a week or ten days with the Edwards and Hankinsons; and on that day fortnight I shall take him to Mr. Preston's (not, alas! at Shelford, for that is now in the very last week given up, but) to Aspenden, near Buntingford, where Mr. P. has hired a most noble house....

"Now I will amuse you with a little account of our journey in search of the dear boy.

"On Sunday an account came that the fleet had arrived off the Isle of Wight on the preceding Friday. They would not inform me till after the Morning Service, lest they should unhinge my mind; (and it was well that they did not, because they would have destroyed one of the most affecting seasons that I ever enjoyed or witnessed;) I then proposed to go up to Town and receive him: but by one of a colder temperament it was said, 'You had better wait to hear more about him;' in answer to which I asked, 'What would a father and a mother do?' That question being answered, there remained no doubt what your dear Mother and myself should do. Accordingly, your Mother and I set off the next morning for Town. We wrote to Mr. De Vitrè to meet us at Mrs. Cecil's; but after two hours waiting for him he never came. We then went to Portland Place: but could learn no more of James than we already knew. There we drank tea, and then went to Leadenhall-street, to prosecute our enquiries at the India-House. No one was there except one clerk, who at first was little disposed to trouble himself about us; but when he

saw my anxiety for *my* boy, being himself a father, he did all he could to inform and relieve my mind. He shewed us a bulletin from the ship, which had arrived that morning, that James was well; and he told us he thought the ship was about Gravesend at that time. Your dear Mother and myself then went to Broad-street, to enquire about De Vitrè, who, we found, had been sent down to Portsmouth on business a few days before; and, consequently, had not received my letter.

"On Tuesday morning we took a boat to Gravesend; hoping to meet the ship before we should arrive there. But when we arrived there, we found that the ship was farther down the river. I therefore agreed with the owner of a decked vessel to take me down to the ship for three guineas. We enquired of all the large ships which were coming up, but all told us they were further down. We at last got within about six miles of the Nore; and going too near a large ship, our boom caught in the rigging, and broke the rope, and fell upon me. The rigging knocked me down, and your dear Mother thought I had sustained some injury; but no injury was done to me, except one of my fingers being severely bruised.

"The man of the vessel being vexed that he had come so far, and that this accident required some little time to repair, cast anchor, and would not go one inch further; determining to return to Gravesend with the next tide. In vain did we tell him that we had brought neither provisions nor clothes; and that we should catch our deaths by being all night upon the deck of a small boat; he would not move. There therefore were we, in all human probability, doomed to spend the night. * * *

The fear of this (through the influence of our gracious God) wrought upon him; and he mended his rope, took up the anchor, and carried us to the ships, the second of which was The Vansittart: but, behold, the dear object of our pursuit had been put on shore, with Mrs. Reid and some others, at Brighton! Having reached town, we sent to Mrs. Fawcett's for James; and receiving the dear treasure, we set off for Cambridge.

"Respecting our dear charge, we shall steer the medium between *excess* of care, and a *want* of care. You may be assured we shall have an hundred eyes, whilst we shall seem to have only a dozen. Every attention which he *can* have, he *will*; but all tempered with *wisdom* and *discretion*. Flannels will be *ready* to put on at a moment, if wanted; but, stout as he is, I think it better not to endanger the making him too tender. Much joy is felt by all our friends at Cambridge, Chesterton, &c. Having sent two letters lately, I add no more."

To Mrs. THOMASON.

"My dearest Sister,

"We have got him safe and sound. Blessed be God for so rich a mercy! He is, as you say, a little idle; but very sensible and acute in his questions. We have been four days at Potton with Mr. and Mrs. Whittingham; and the day after to-morrow we are going to the Edwards, Hankinsons, and Lowes, for ten days. I wish him to get English health before he goes to school. He will go this day fortnight. All are delighted with him. It is quite surprising what an interest he excites. I have weighed him, and measured him; and hope, if I live another year, to tell you how much he has gained

in flesh and in height, as well as in knowledge. All his exercises, *i. e.* one in every month, I shall keep, in order to form a judgment about him, and to enable his father to do the same. Be assured that, if I were indeed his father, I could not feel much more for him than I do. He was imprudently fishing by the river side, without hat, or coat, or waistcoat. Hearing only that he was fishing with little James Farish, I went, full of anxiety, to find him; and finding him in such a situation it was almost a dagger to my heart. But no evil occurred. I began to feel how great a matter I had undertaken: but I do not repent, and trust I shall never give you cause to repent. Your sweet letter was most welcome. Believe me ever your most affectionate brother,

"C. S."

To Rev. T. THOMASON. "K. C., Sept. 7, 1814.

"My beloved Brother,

"Yesterday I had the happiness of carrying *my* dear boy to school. Aspenden is twenty-two miles from Cambridge. Mr. Preston's is an immense house. Such magnificent rooms I have rarely seen. There is a suite of five rooms on one side. The lodging-rooms are marvellously well contrived; and there is no connexion between the two sides, except through the hall, which forms a most magnificent and yet not uncomfortable dining-room: all carpeted. From the tenderest regard for my feelings, they have kept a room for my little boy on the lady's side of the house. Having been shown over the house, your dear Mother and myself retired with little James to *his own* room, to consecrate him and it unto the Lord. O that it may be whilst in his possession the house of God, and the gate of heaven!

. . . . . There we left the dear treasure in high health and spirits. *Of course*, I failed not to give all necessary directions respecting clothing, together with carte-blanche for everything which they might judge expedient . . . . . Our visit to Lynn was most opportunely timed . . . . . Mr. and Mrs. Hankinson are grown so as to make their profiting greatly to appear unto all who know them. They are wholly given up to the best things. . . . . .

"I know not whether I told you that the most acceptable present of Abdool Messeeh's picture was safely delivered to me by your little boy. It is a great treasure: and I am looking out for two persons to send out to Agra in connexion with the Church Missionary Society. I have sent to one who would be an excellent person; but he declines. There is a sad want of Missionary zeal amongst us. A Chaplain will come out to you at Christmas, a Mr. ——, *a Nathaniel.* But I cannot find a Martyn.

"By the way, I am grieved to hear that you have not yet received his papers—I shall be extremely anxious to hear of their safe arrival. It is delightful to hear of the progress which you have made in the Arabic New Testament, and that you have a speedy prospect of bringing it to a conclusion. This alone is a rich recompense for going to India, and for all your labours there. But who would have thought that you should have prosecuted the Persian too, and the Hindoostanee also? Truly I bless God for what he is doing in you, and doing by you. It puts us all to the blush on this side of the water, when you, in your climate, are so abundant in labours. Your generous offer too of receiving two under your tuition—I hope it will stir us all up to see

what can be done. I shall try amongst our young men as soon as they return to College.

"I long to see the plan of your Church. But why have you never sent me a picture of your house? The very ground you tread upon is not uninteresting to me. I hope to hear continued good accounts of Mr. ——. Whether in joke or not I do not know, but he represented me to little James as *very severe*. However the dear little boy has not found me so yet. With Mr. —— I was rather distant; because I thought there was a necessity for it; but when he has drunk a little more into your spirit, I doubt not but that I shall feel the same union with him as I do with all who are likeminded with yourself. I am glad to hear that Sabat is once more with you; and O that I could hear of his Arab spirit yielding to the all-powerful influence of divine love! Peradventure God may give you to see this fruit also of your long-suffering and patience!

"Most affectionately yours, "C. S."

To Mr. WILBERFORCE. "K. C., Oct. 30, 1814.

"My very dear Friend,

"Truly I have much to say which I would write in tears of blood: but I must stay a few days till I have time to write.

"I write this merely to say that I have proved an enemy, rather than a friend, to Mr. ——. He has made use of my name; and I yesterday, in consequence of that, received a letter of enquiry about him. To which my answer was, It is *possible* that I may at some time or place have seen him; but I do not know so much as his name. A Mr. S., whom I never so much as saw in my life, took the same liberty; and

was detected in a similar way. Another did the same; but I forbore to detect him, because I was *not asked* about him. The truth is, that young men act very imprudently, and in a *very bad spirit*, and compel the Bishops to proceed against them; and then call it persecution: and having destroyed their character among all who know them, they use my name as a passport. This must be checked; and I feel the more need to check it, because I feel more than ever the necessity of young men being *sober-minded*.

"I never recommend any one whom I do not know, unless I can fully confide in the person that recommends him to me. Nor do I ever recommend any one without giving a faithful representation of his character. I feel the responsibility so great, that I never take it upon myself any further than my own personal knowledge of the character warrants me to do. If *you* know the young man, I will get him ten Curacies in a trice; but as he has made use of my name, I shall first beg him to inform me, when, and where, and how often, I have seen him.

"Most affectionately yours, "C. S."

To the Rev. T. THOMASON.

"Stansted Park, Hants. Dec. 29, 1814.

"My beloved Brother,

"What can have brought me so far from home at this time? I will tell you. The 'London Jews' Society' has, by sad mismanagement, been brought into very embarrassed circumstances: and to extricate them, and place them on a better foundation, has been my one employment for this month past: and through the tender mercy of my God, my strength has been preserved through the fatigue I have undergone.

... I went with Mr. Lewis Way (under whose roof I now am) to Lutterworth, to consult Mr. Babington and the Dean of Wells. With a plan drawn up by Mr. Babington I proceeded to Town: but as that was only *one* plan, I drew up *four* others, that the Society might consult and adopt the best. One was discussed (for five hours), but not agreed upon. To get every possible advice, we went to Mr. Wilberforce at Barham Court in Kent: and under his roof I formed a fifth plan, which seemed to be better than all that had preceded it....

"The Plan was unanimously adopted; and the whole Society is placed on a firmer basis than ever. I expect now, that some of our higher Churchmen will come in, and all the serious Clergy through the land. Great care is now taken to lessen the expenditure: and I trust, we shall 'both revive as the corn and grow as the vine,' and not dishonour you in the efforts which you are making to uphold us.

"Now let me begin on the subjects of your Schools. Mr. Wilberforce had been engaged to write on the subject of Schools for India: and he was much delighted with the wisdom and prudence of your plans. The ground being new to him, he doubted whether it was right to use the Koran and the Shaster: but I confess I think you perfectly right, and in your situation I would do precisely as you do. If my patient is not strong enough to behold the light of the sun, I will content myself with such a measure of light as his eyes will bear, and look for a state of convalescence, when he will be able to endure the beams in which I bask. I intend to shew the paper to Mr. Grant and Lord Teignmouth; and trust that they also will approve the gentle expedients which you are trying.

I shall be much interested in reading the result of your observations made upon your tour with Lord Moira. How wonderful is it that you should be so espoused by him! I told you before, that the Directors had intended a philippic for you; but that it was stopped by the Board of Control. They have prepared a lighter and more covert censure; but that also, I doubt not, will be stopped: and even if it should be sent over, its sting is already extracted: so mercifully does God prepare His antidotes for your preservation.

"How delightful will it be to behold with your own eyes the work that is going on under Mr. Corrie and Abdool Messeeh! I have sent Abdool's portrait to the Church Missionary Society, that they may have a copy of it in their Missionary House. It is seen with much interest by all who behold it....

"On looking to the date of my last, I see that I have not given you any account of our last Cambridge Bible Meeting. We were in great alarm, lest it should go off very ill, and we should be constrained to make the Meetings biennial. None came in to help us, except Mr. Owen: but the King of Persia saved us. His letter to the Bible Society, and his prefatory recommendation of the Persian Translation of Mr. Martyn, came just at the moment, and created a deep interest; so that we seem now to stand on higher ground than ever. It went off gloriously, and has occasioned many thanksgivings to abound unto our God.... I rejoice to hear of the blessed work which is going on amongst you, in relation to your Church. These repeated enlargements speak more plainly than any representation independent of them could do. How clearly do these things shew that you are where God would have you to be!

"If you were to see James, you would feel no discouragement about trusting us with another child. . . . But were anything to arise from remissness on my part, I should never forgive myself. I am now both father and mother, and would combine in my experience the feelings of both. . . . Our demand for pious Curates is so great, that the Societies of Elland and Bristol, cannot furnish a tenth of the number wanted. I am therefore engaged in establishing a Society in London on a similar plan, for the education of young men at the University. I hope this will be the means of procuring many labourers for the Lord's vineyard.

"Truly this age may, I think, be called 'The Age of Benevolence.' Everything that can be proposed is supported. This speaks well for us, and makes me hope that God will yet bless our highly-favoured land. . . .

"Let me not conclude without adverting to my beloved Sister, who must feel unspeakably happy in the hope and prospect of increasing usefulness in her own sphere. I doubt not but that the promising appearances of the Countess are much owing to her influence and example. Females are but too apt to underrate their influence in society, and especially in such a place as Calcutta. But such a light as hers, in any place, cannot but be of essential benefit to those who behold it: and even the whole territory of India may derive extensive benefits from the silent but effectual influence of your dear wife. Give my kindest love to her, and believe me, my dear Brother,

"Ever yours, "C. SIMEON."

CHAPTER XVII.

LETTERS—TO REV. T. THOMASON ON THE AMERICAN MISSIONARIES—REV. D. CORRIE—ON CLOSING THE JEWS' CHAPEL—HON. DR. RYDER, BISHOP OF GLOUCESTER—DEATH OF BISHOP MIDDLETON—APPOINTED AGAIN SELECT PREACHER—MARTYN'S PAPERS—TO DR. RYDER ON HIS APPOINTMENT TO THE SEE OF GLOUCESTER—THE CONDUCT OF RELIGIOUS PROFESSORS—DR. RYDER'S REPLY—TO MR. THOMASON ON PREACHING FOR THE JEWS—MEETING AT BRISTOL—RECOVERY OF HEALTH—JOURNEY TO CARLISLE—BIBLE MEETING THERE—TOUR IN SCOTLAND—MISSIONARIES TO INDIA—REV. D. CORRIE—PROFESSOR FARISH—THE SERMONS AT ST. MARY'S—CONTINUED TRIAL FROM HIS PEOPLE—SECESSIONS FROM THE CHURCH—ORDINATION REFUSED TO TWO YOUNG MEN—LETTERS TO REV. W. CARUS WILSON ON THE OCCASION—REMARKS ON THE TRIALS FROM HIS RELIGIOUS SOCIETY.

1815.

CORRESPONDENCE, ETC.

To Rev. T. THOMASON.

"My beloved Brother, "K. C., May 19, 1815.

"I shewed the American Missionaries' letters to Lord T., Mr. G., and Mr. W.... I do not think they went at all too far; in my judgment, they united consummate wisdom with the most elevated piety. I really think their letters a masterpiece of ministerial fidelity: and I trust they have long since reaped the fruit of their firmness.

"Dear Mr. Corrie is not yet arrived: with what joy shall I welcome him the moment I see him! Truly, he is an honoured servant of our blessed Lord; and I honour him the more, because when he went

out, I had too low an opinion of his talents. His proficiency confirms me in the opinion, that if situations are improved by Ministers, so are Ministers by situations; they have a reciprocal influence upon each other.... The Jews' Chapel is shut up, and Mr. —— is silenced; with these two steps, I have had nothing to do. But, I hope, God will bring good out of both. I hope the Chapel may one day be licensed; and Mr. —— will improve his time in some other way. Nevertheless, I would not myself have paid so great a compliment, either to —— or to ——. Whatever was personal, I would willingly sacrifice to either: but God's work I would sacrifice to none. However, this has been done by wise heads, and pious hearts: and therefore I must conclude that it is all right; and I verily believe, God will over-rule it for good. I am no pope, and therefore gladly unite with others in doing all that I can, even though they do some things that I would not.

"I hope to preach for the Society in less than seven weeks, in Scotland, whither I am about to take *my* dear boy. My first object is, to shew James to all his relations at Scaleby, and Carlisle, and then to shew him some of the chief manufactures of the kingdom... Since I began this, tidings have come that Dr. Ryder, Lord Harrowby's brother, the Dean of Wells, is made Bishop of Gloucester. This is a wonderful event. He is truly, and in every respect, a man of God. I am happy to say, also, that he is my particular friend. He preached for me at Trinity not two years ago, and I for him at Lutterworth, not half a year ago. Does it not appear that God is with us of a truth? Look at this as connected with the different Societies now existing in England, and it will surely excite thank-

fulness in all our hearts. But we have a report that Bishop Middleton, after being landed about a fortnight, is dead. Is it true? It fills us all with deep concern. But, if we can send you Bishop D—— in his stead, our consolations will exceed our affliction.

"Yesterday, I engaged to preach a month at St. Mary's, in November next. My subject will be, 'I speak as unto wise men; judge ye what I say.' My first will be, on a just and candid examination of divine truth: and the others, on all the fundamental doctrines of religion, appealing to them for the truth and importance of my statements, and against the misconceptions and mis-statements of our adversaries. I hope God will enable me to form and execute my plan, so as to commend myself, *i. e.* my subject, to the judgment, and the consciences of all. You will probably receive this about the time I am preaching them.

"Death has made dreadful ravages amongst us lately. Dr. Buchanam died rather suddenly. His correction of the Syriac Testament will go on under Mr. Lee; he is a prodigy of learning, for a person in his circumstances. In my mind, I have rather destined him for the great wheel, to put into activity all your Schools in India: but Mr. Pratt and Lord Teignmouth are not willing to spare him.

"Another dreadful loss is Mr. Henry Thornton; and another, whose name is probably not known to you, Mr. Bowdler. But, I hope God will raise up others in their stead. In another line also, changes have taken place. Dr. Craven is dead, and Mr. Wood has succeeded to the Mastership of St. John's.

"Mr. Martyn's papers are *all* safe. We have his Journals till within a few days of his death. What a glorious life will his be! I hope it will be published

within a year, now all the materials are collected. It is scarcely worth while to occupy a single line in my letter to tell you that my Brother is made a Baronet..... Love to my Sister. "C. S."

To the Hon. Dr. RYDER, Dean of Wells.
On his appointment to the Bishoprick of Gloucester.

"My dear Sir, "May 24, 1815.

"Whilst all your friends are congratulating you on the attainment of your new dignity, I, though not worthy to be ranked in that number, take the liberty of expressing to you my feelings on the occasion. There are two grounds only, on which I consider the congratulations of your friends due personally to yourself; the one is, that when God has given to you so strong a desire to serve him, He has now enlarged your means of glorifying His name: and the other is, that this honour has not been obtained by any sacrifice of principle, or dereliction of duty on your part; so that you may assuredly expect the blessing of God upon all your exertions in His service. In all other points of view, especially when I consider the difficulties which you will have to encounter through life, so far beyond those which attach to the discharge of the pastoral office in a lower sphere, I feel inclined to think my congratulations due to the Church, rather than to you.

"That tender and enlightened conscience, with which you have executed the ministerial office hitherto, will, I doubt not, conduct you safely through the arduous duties which you are now called to perform: but in many respects, your circumstances will be altogether new; especially with regard to what I may call the religious world. You have hitherto

seen religion only as on the day of Pentecost: but now you will on some occasions be constrained to see it rather as pourtrayed in the Epistles to the Galatians, and Corinthians; and there is danger, lest the pain occasioned by these discoveries, should have an unfavourable influence upon your mind. Indeed, the very fidelity, which, through the grace of God, you have hitherto displayed, will probably expose you to a larger measure of assaults from this quarter, than would, under other circumstances, have fallen to your share. Professions of religion may be expected to be made with a view of conciliating your regard: and in some cases an irreverent and disrespectful boldness may take occasion, from your very condescension, to shew itself; similar to that which the Apostle refers to, when he charges servants 'not to despise their masters, because they are brethren.'

"You have hitherto seen religion as it exists in a Wilberforce, and a Babington; but you will now have to behold it with many sad mixtures of human infirmity. Sometimes it will require a great degree of charity to admit its existence at all; as when it shall appear connected with disingenuousness and duplicity. And where its existence cannot well be doubted, it will often be found to operate to a far less extent than might be reasonably expected. Its effects are very gradual; it does not leaven the whole lump at once; it will not immediately give wisdom to one who is naturally weak, or prudence to one of a sanguine temperament, or meekness to one who is naturally bold and forward. The very circumstance of its operating powerfully on the human mind will frequently occasion it to produce an unfavourable course of action, where the judgment is not sufficiently

enlightened to decide between apparently opposite and conflicting duties. All this, and far more, you will now have to see, to feel, to regulate, to correct: and, after all your labours, you will have little else from man than a comment on that proverb (to which you are already no stranger), *bene facere, et male audire regium est.*

"Nor will you be without trials even from some of your dearest friends: for piety is not always attended with discretion; and you may be sometimes urged to things, which, though desirable in themselves, are not expedient: and if you will not see with their eyes, they may manifest, in a way painful to your feelings, their disappointment and chagrin; and constrain you to seek your comfort in the testimony of your own conscience, and in the approbation of your God.

"As for the offence that will be taken at the most wise and prudent exercise of your own discretion, by the men of this world, you have already shewn that you are well armed on that side: but on the other sides, the assaults have not yet been made, nor the necessity for armour been experienced. But I trust that 'as your day is, so will your strength be;' and that the same high principle, which has guided you hitherto, of acting to God only, will still serve, like the mariner's compass, to conduct you through all the difficulties and dangers of your course. My prayers, such as they are, will, I hope, be incessant for you, that God may guide you by His counsel, and strengthen you by His grace, and make you long a blessing to the world, and give you to see abundant fruits of all your labours. It was with prayers to this effect that I first received the tidings of your

appointment; and, I doubt not, but that similar petitions are, and will continue to be, offered for you by all 'who love our Lord Jesus Christ in sincerity.'

"Forgive, my dear Sir, this free communication of my sentiments, and believe me,

"With most respectful and most affectionate regard,

"Your obedient servant, "C. SIMEON."

Dr. RYDER'S reply.

"My dear Sir, "Lutterworth, May 31, 1815.

"Your truly valuable letter only reached me this morning. I hope and desire to undertake the awful office, about probably to be committed to my charge, with the exact views which you recommend, and with the expectations which your unusual degree of experience in these matters enables you to lay before me. Persevere, my dear Sir, in your prayers for your friend, about to be so severely tried. Pray that I may ever have inward peace—peace by the blood of the Cross, applied by the power of the Holy Spirit, and that I may be enabled to spread the knowledge of it; and then all will be well.

"Domestic calamities, united with grief for my approaching departure from those I have so long loved, and fears on account of my approaching connexion with those whom I do not know—these things, with an immense load of business, almost weigh me down, but *Sursum corda.* I shall treasure up your written counsel, and hope to have it often confirmed by personal intercourse.

"Believe me, dear Sir,

"With cordial respect and regard,

"Your sincere friend,

"And O! that I may ever say, Brother in Christ,

"H. RYDER."

To the Rev. T. THOMASON.

"My beloved Brother, "Bourn, July 3, 1815.

"The first question is, What can have brought me hither? and the answer to it will amaze you. Within these three weeks I have been so strengthened, that I hesitated not to undertake to preach in the evening at Bourn a sermon for the Jews, after having preached a farewell sermon to my people in the morning at Trinity; and I am now waiting for the arrival of the people to meet in the Church, at two o'clock, in order to establish an Association for the villages round this place. Having received no injury, and, I would hope, done some little good by my exertions yesterday, I take up my pen to give you some account of the preparatory steps, which have led to this.

"In my last I informed you of the change which had taken place in the Jews' Society; it being now committed to the exclusive management of the Members of the Establishment. I think that I informed you also of the manner in which that change had been effected. The assets, with the debts (£12,500), were delivered over to us. Mr. Way gave the thousands, and a few friends gave the hundreds, so that the whole debt is paid. Now we could apply to the friends at Bristol; and a goodly company of us went down thither. Mr. Basil Woodd, Mr. Hawtrey, and Mr. Ruell, (the three Secretaries), Mr. Marsh, Mr. Way, Mr. Grimshawe, and myself, went down thither. Churches were open to us; but in some the congregations were but small, the notices not having been distinctly given. There was a Meeting in the Guildhall, (the Mayor in the chair),

and, except that the speeches were too numerous, the day went off very well. A Ladies' Association was formed.

"From thence I went to Frome, a large manufacturing town in Somersetshire; and preached there twice in one day. I had engaged the Curate to preach in the evening, if I should be unable to take a second sermon; but God strengthened me so wonderfully (I dare not use the word miraculously, but in my eyes, and in the eyes of all who knew me, the change might well bear even that term), that I preached in the morning to 2000, and in the evening to 3000, with all the energy of my best days, and sustained no injury whatever, notwithstanding my sermons were each an hour long. It was but nine days before, that at Reading I dared not attempt to read a portion of Scripture, or to spend a few minutes in prayer, on account of my weakness; and yet I was so strengthened for this great work. To *you* I may say, that I had put myself into the Lord's hands, and was willing to break down entirely in His service, if He should so ordain; or to trust Him for strength to carry me through this great and extraordinary exertion; and He did indeed surpass all my hopes. I preached several times in Bristol also, (seven times in about ten days), and returned with increased health and strength. It must be remembered that I abstained from all exertions in the family, that I might carry all my force into the pulpit; and at this hour I am better, *far* better, than at any period since I broke down. I do not intend to presume upon this, and to let out canvas till I am overset again: but I shall enlarge my labours occasionally, as they may be required; and

happy shall I be, if God in his mercy may yet do something by me before I die.

"It is in consequence of this, that I undertook to preach at Bourn, where Mr. M—— used to minister, and to establish a Society here. This has delayed me one day in my journey to the North. On Tuesday morning your mother and Esther and *my* dear James are to take me up at Lady Olivia Sparrow's, near Huntingdon, when we proceed together to Carlisle, Scotland, &c."

"Scaleby Castle, July 18.

"I intended to have gone on with some little regularity, but I really cannot; and must leave it to your mother and little James to supply my lack of service. I came here on the 12th, and was met by Dr. Milner, Mrs. Lodge, and Mrs. Bowes, Mr. John Fawcett, and others. Your dear boy improves daily by means of the journey; the improvement is exceeding manifest; for though he was well and stout before, he now assumes all the appearance of a strong English constitution. I am chiefly anxious to enlarge his mind by shewing him all the manufactories. Yesterday at Carlisle, I shewed him the making of hats, and whips, and fish-hooks. As for myself they find me full employ; quite as much as I think expedient for me.

"On the day after my arrival at Carlisle there was a Bible Society Meeting, at which I spoke for about half an hour, answering, paragraph by paragraph, a vehement invective of —— against the Bible Society. As the report of it would certainly get to the Bishop of Carlisle, and probably to —— himself, I have drawn up a short report of my speech, to prevent any misrepresentations; and it will appear

with the rest in the next Carlisle paper. But as there is nothing particular in it, I shall not trouble you with it.

"On the Sunday (16th) I preached twice; once at St. Cuthbert's, and once at the parish-church. Through mercy I was much helped, and not at all injured. Hence I expounded yesterday evening at Scaleby, and am engaged to preach at the Church this evening. This is contrary to my judgment; but I find it difficult to say, NO, when urged by my friends to such a service. I have entreated that I may have a quiet day to-morrow; and the next day I proceed to Glasgow. I purpose to take your mother and James the short tour, by Glenorchy (*i. e.* Dalmally), Tyndrum, Blair Athol, and Dundee, to Edinburgh.

"Would you believe it? Four pious Ministers are just sent out to you in India, as I before told you, and I am in expectation of sending you immediately three more, besides a Teacher for School-masters. The three I have all ready; and the last I hope to secure."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Nov. 25, 1815.

"I highly approve of the zeal with which you co-operate with the Bishop in his plans. This will soften a little that prejudice, which if exasperated might produce most fatal effects.

"Dear Mr. and Mrs. Corrie are at your Mother's. He should have preached a Mission Sermon for me a fortnight ago; but I would not let him, for fear it should hurt him. But behold, that very week he went to Birmingham, and preached to a congregation three times as large, twice in one day; and without

any injury. But this I highly disapprove. I think his *first* duty is to save himself for his people at Agra. Religious people however have no more consideration than wolves over a lamb: they would have him expend, for their gratification, the strength he should reserve for India. He is to preach for me to-morrow morning; but I would far rather that he did not. Were he to injure his health, I should bewail it to my dying hour. It is surprising how he is restored. His spirits are so lively, that he says, he is almost afraid that their buoyancy will betray him into foolishness. You may judge from hence what new feelings he has! feelings which he had quite forgotten.

"Our Bible Anniversary was ten days ago. Mr. C. spoke at it. We had but little foreign help: nevertheless it went off well. Our Bible Associations, &c. in the County increase. Dear Professor Farish is very active about them. He, blessed man, is as full of humility and of love as ever. Mr. Clarkson occupies in my heart, more than any one else, the place that you did. Mr. Scholefield, my Assistant, is most laborious, and wholly given up to his work. He is a man of great talent: he has just gained a fellowship at Trinity.

"I am preaching this month before the University; my text is 1 Cor. x. 15; my Subjects are 1st, On Candour, &c.; 2d, On Original Sin; 3d, On the New Birth; 4th, On Justification by Faith. The audiences are immense: the attention candid and profound: the effect I hope considerable: to-morrow is my last. The renovation of my strength, by my northern journey, enables me to make the whole assembly hear. My Sermon to-morrow will be an hour long;

but they hear me patiently, and do not complain of the length.

"Mr. Mandell preaches next month, and Mr. Webster in January. What is the world come to? What tidings shall I give you next? I think I told you that Dr. Ryder, the Dean of Wells, is made Bishop of Gloucester. O that we had twenty more such!

"My people have, since my return from Scotland, been (some of them at least) in a sad state. The conduct of Mr. —— and Mr. —— was so exceedingly insulting, that I determined not to meet them any more. Their exclusion from my Societies has induced about five others to secede with them. I have kept the whole account, as before; but do not think it worth while to trouble you with it. I feel little doubt but that the Church in general will now go on much better: for the influence of —— and —— was like that of Barbary-trees, that blighted my whole field. I leave that painful subject, however, because I have no time to enter into it as I could wish.

"I am most delighted that you have dear Mr. Martyn's picture safe. I never would write you word that I had sent it, lest my letter should arrive before it, and destroy the effect which the first sight of it would have upon you and my dear Sister; to whom give my kindest love. Many afflictive things have happened lately in the Church. Five pious young men are running into Huntingdon's and Dr. Hawker's principles, and are leaving the Church..... There have also been two most excellent young men refused Orders for inclining towards Calvinism, (Mr. Wilson's eldest son, of Casterton Hall, and Mr. Blackburn). The Bishop has acted a most unjustifiable

part towards them; but I believe he meant to do right. What will be the issue of it I know not. The Bishop seems inclined to relax; but it has made a great noise."

To the Rev. W. CARUS WILSON.

"K. C., Oct. 11th.

"I have but this moment received yours of the 3d. This is a great pity, when time was so important.

"My very dear Friend,

"I perceive you have not received a copy, or the substance, of my letter to Mr. Blackburn, which I desired him, if he was writing to you, to communicate. My beloved Friend, I think you have stumbled over the block which the Bishop laid in your way, (just as 99 out of 100 would have done), by not distinguishing the *grounds* of perseverance. I think the great mass of Calvinists (though a moderate Calvinist myself) are wrong. They make a believer to possess that which is in itself *indefectible*. I am persuaded he does not; and have fully considered, and can easily explain, all the passages on which they ground their opinions. Man to the latest hour of his life may fall; nor is there anything in him that warrants him to say, 'I *cannot* fall finally.' He is a child in his Father's arms; let those arms be withdrawn from underneath him, and his own weight will precipitate him to destruction. If God have in His secret counsels, unknown to us, determined to keep him from falling, or to restore him when fallen, it will be done: but these secret decrees of God are no rule of action to the believer; the only use he is to make of them is to give God

the glory of all the good that is in him, and to encourage him to cleave unto God with full purpose of heart. Were I in your place, I should write to the Bishop (as I think you are encouraged to do) to the following effect:—

"That on being called upon so suddenly to state your views of that question, it is not to be wondered at that you did not make all the distinctions, which a fuller consideration of it would have led you to state, and which would have prevented that unfavourable impression which your statement made on his mind.

"That you now, on reflection, consider the question as more properly to be answered thus:—

"1st, *A man may fall from a state of grace; i. e.* there is nothing in him that is in its own nature indefectible, or that warrants him to say, or any man to say of him, that he *cannot* fall, yea, and fall *finally* too.

"2d, This being true of man in his best estate, it must *à fortiori* be true when he is fallen.

"3d, That, as to any secret decrees, which God may have formed in his eternal counsels, they are no ground of confidence to any man, any longer than he is actually persevering in the ways of holiness; since they are known only to God himself, and can be judged of by man no further than they are manifested in their effects.

"4th, That, inasmuch as 'known unto God are all His works from the beginning of the world,' the counsels of heaven must stand, the consideration of His past mercies to us may well excite our gratitude, and encourage a hope of their continuance; but, that to take occasion from them to relax in our vigilance and circumspection, would at once de-

monstrate, that we had deceived our own souls, and that our religion was vain.

"Tell me, my beloved Friend, whether this meets your ideas? This is the way I always state things; and you will find them so stated in my Preface.

"I perfectly approve of your not moving an inch, till you are driven out. 'Let them come themselves and fetch me out,' says Paul.

"I will endeavour to unite my supplications with yours, that God in his mercy may avert the storm that has thickened so much around you.

"Kind love to your wife, and your whole family. If you think it worth while to send it me, before you send it to the Bishop, you may; but you so fully comprehend me, that it is not at all necessary.

"Yours most affectionately, "C. SIMEON."

To the same.

"My very dear Friend, "K. C., Oct. 30, 1815.

"There are one or two points to which I wish to call your attention, before you send your letter to the Bishop.

"First. There is an undue jealousy, in almost all who hold our sentiments, about expressing the liability of men to fall; whilst there is no jealousy about expressing God's determination to save His own elect. The former is always qualified, but the latter very seldom. But why is this? it is not so in Scripture: of the two, the former is stated most frequently and most broadly. Why then cannot we speak in the same unqualified way that Scripture speaks? We should not be wiser than God, nor more jealous than God; nor more attached to one set of truths than another. You agree with me in the

former; and I agree with you in the latter: but you lean more to one side than I do. View me on the Calvinistic side, and I am as strong as you could wish: so that my statements are not from fear, or partiality, but from conviction, and from a determination to follow Scripture *fully*. My beloved Brother, turn this in your mind, and see if it be not right: and if it be right, be not afraid to follow it. If the following it be right, and have the advantage of cutting off occasion from those who seek occasion against you, so much the better. You are not the less faithful for being more wise, and more scriptural.

"Second. You seem to mistake about the nature and operation of Christian simplicity, and Christian fidelity. How did our Lord answer those who tempted him about paying tribute to Cæsar? Had one of us answered as he did, you would have been ready to suspect our fidelity to God and to conscience: but, if you see a snare laid for you, you are not to go immediately and run your head into it, if you can consistently with truth and Christian fidelity avoid it; much less are you to deviate from the plain path marked out in the Scriptures, in order that you may run into it. You should unite the wisdom of the serpent with the harmlessness of the dove. What can you say more Calvinistic than I have said in my letter to you? But I have stated it so, that your subtle foe may not have ground of accusation against you. Perhaps you think I have trimmed: perhaps your dear wife may think so too; but the more you consider my Preface, the more will you I think be disposed to acknowledge, that my views are truly scriptural, and at the same time more cal-

culated to unite men of real piety, than the partial statements of either party.

"As to the making of this a public matter, I am *in the general* most averse to such a step: I think it better to suffer patiently, and to commit my cause to God. But in some respects, there will be a peculiar advantage gained in the present case, which cannot be hoped for again. The Bishop has committed himself in a way that he will not do again. However, I give no definite opinion upon the matter, but leave you to the counsels of wiser men.

"Pray remember me most affectionately to your dear Wife, and Father and Mother, with all of whom I sympathize on this painful occasion. However, this is among the 'all things that shall work together for your good.' Believe me most affectionately yours,

"C. SIMEON."

Extract from a Narrative of Mr. Simeon's, entitled, 'An Account of what is now taking place in my Church;' referred to in the last letter to Mr. Thomason. "Oct. 4, 1815.

"Having long since committed to paper the circumstances that occurred about four years ago, I now think it wise and prudent to do the same in reference to what is now taking place; more especially, as none but God can foresee what shall be the issue of it.

"Not being in the habit of ever making such occurrences a topic of conversation, even with my most intimate friends, (because of its exciting painful feelings, which I would wish to avoid), my people, in the event of my death, would be able to put exactly what construction they pleased on my conduct, and no one would be competent to contradict them. Indeed,

it has ever been my custom, in controversies of any kind, to keep duplicates of my letters and statements (as will be found amongst my books of letters in abundance), in order to guard against misrepresentations of any kind; and that my executor should have in his possession the means of ascertaining the truth, in the event of any injurious reports concerning me. For though it is to me 'a small matter to be judged of man's judgement;' yet I owe it to the Church of God, and to Religion in general, not to suffer the cause of God to be evil spoken of through me, for want of this species of prudent caution. The character of St. Paul himself would have been greatly injured, and Christianity together with it, if his letters to the Churches of Corinth and Galatia had not been preserved, to confront the statements which were circulated by his opponents among the religious professors of that day. My statements I do not wish to be published, nor do I write them for that end; but only, that they may witness for me what spirit I am of, and be of use to counteract, if it should be necessary, any misrepresentations that may be made after my decease."

The details of this painful history are then recorded at length, but need not now be further noticed; especially as the 'disorderly spirit,' which then prevailed, has long since disappeared, and Mr. Simeon had afterwards the joy of ministering to an united and affectionate flock. The conclusion, however, of Mr. S.'s statement, and his review of the trial, are worthy of consideration.

"I cannot ascribe the whole of this disorderly spirit to the circumstance of their having been invested by me with a portion of authority: for the same spirit

manifested itself, in a far greater degree, among Mr. Robinson's people at Leicester, where no such Society had been formed. There, an hundred went off from his Church at once; and many who remained behind, were as thorns in his side for several years. The true state of the case is, that the corruption of human nature will sooner or later shew itself in every Church. There were, those who said to Moses, 'You take too much upon you;' whilst the charge was in truth applicable only to themselves. There ever was, and ever will be, some Diotrephes, 'who loves to have the pre-eminence,' and who will find some occasion or other to manifest and diffuse his own evil dispositions. If even St. Paul found this to be the case, yea, and the loving John too,—who am I, that I should minister for thirty-three years, and not find it? This is only a fresh proof that human nature is the same in every country and in every age. I pray God to give them a better spirit, and to endue me, as he did Solomon, with wisdom, that I may go in and out before them with a wise and perfect heart."

The following Memorandum is appended, Nov. 1, 1816.

"The annexed letters will shew what reason I have to bless God that this separation has been made. I now minister, both in public and private, with as much delight as at any period of my life. I cease not, however, to pray for the deluded people who have left me."

CHAPTER XVIII.

LETTERS—TO REV. T. THOMASON ON THE ABUSE OF POWER—ANNOYANCE FROM A FELLOW OF HIS COLLEGE—FAVOUR IN THE UNIVERSITY—CHAPLAINS TO INDIA—KINDNESS OF BISHOP MANSEL—ON MEEKNESS AND FORBEARANCE—ON CONSULTING THE PREJUDICES OF OTHERS—REV. D. CORRIE'S MISSIONARY SERMON—LETTER FROM MR. CORRIE TO MR. SIMEON—LETTER TO MR. THOMASON ON THE DEPARTURE OF MR. AND MRS. ROBINSON FOR INDIA—SOCIETY FOR EDUCATING PIOUS MEN FOR THE MINISTRY—ON ATTENTION TO COLLEGE DISCIPLINE AND STUDIES—MEMORANDUM RESPECTING HIS BROTHER'S PROPERTY—TO REV. T. THOMASON ON THE CHARACTER OF HENRY MARTYN—ON SYMPTOMS OF APPROACHING ILLNESS—THE IMPROVED STATE OF HIS PEOPLE.

1816.

CORRESPONDENCE, ETC.

To Rev. T. THOMASON. "K.C., March 8, 1816.

"My beloved Brother,

"I have just received yours and my dear Sister's of Sept. 1st: they have been almost seven months on their voyage. I regret that your prospects about your Church, and the Bible Society, are so clouded. I confess, I have always been of the opinion, originally suggested by you and our beloved Martyn, respecting Dr. Buchanan's plan of a visible Episcopal Government among you. Power is good, if used for the Lord; but there is great danger of its not being used *for* the truth. People in authority think they must do something: and to obstruct good men and good things, is more popular than to punish neglect,

or to censure lukewarmness. Our great comfort is, that God reigneth, and that He will ultimately be glorified in men, whether they will or not. *He can not only work without them, but against them, or even by them against their own designs.*

"I have at this moment sweet consolation from this thought. Such conduct is observed towards me at this very hour by one of the Fellows of the College, as, if practised by *me*, would set not the College only, but the whole Town and University in a flame. But the peace and joy which I experience, from lying as clay in the potter's hands, are more than I can express. I forbear to state particulars, because I must fill two sheets with them before you could properly enter into them: but I know that, whether men give or take away, it is not man, but the Lord; and that 'He doeth all things well,' and that if we only wait to the end, we shall see infallible wisdom and unbounded goodness in His darkest dispensations. The example of our blessed Lord, who, 'as a lamb before its shearers,' was dumb, and without either threatening or complaint, 'committed himself to Him that judgeth righteously,' appears to me most lovely; and I have unspeakable delight in striving (and hitherto with some success) to tread in His steps. God has long taught you this lesson, and I am endeavouring to learn it day by day. A little of the δοκιμὴ will be an ample compensation for a good deal of θλιψίς.

"The case, however, that I refer to, is insulated; the respect and kindness shewn me in the whole University far exceeds anything I ever experienced in former times. The numbers that attend my Church are greatly increased; and I do hope that the work of God is prospering amongst us.

"If, however, you judge of what is doing here by what we are doing *for you*, you will form far too favourable an estimate. For within this year and a half I shall have sent you about a dozen: to Bengal, poor Mr. Crosthwaite; to Bombay, Mr. Carr, and I hope Mr. Robinson; to Madras, Messrs. Harper, Jackson, Malkin, Hough, Church, Trail; to Bencoolen, Mr. Winter; to St. Helena, Mr. Vernon. Besides these, if money can be raised, I hope to send two more to Madras, a Mr. Spring, and a Mr. ——, not yet ordained.

"All these are independent of those who are come to you from other quarters; *e.g.* Davies and Fisher. ... Had my anonymous gentleman been in Orders, I should have sent him to China; for which, by his talents and piety, he is well qualified. But that must now slip through my fingers. It *must* be given away before the 5th of April.

"I take for granted that I mentioned to you the new Bishop of Gloucester, who is truly pious and devoted to God, and who honours me with his confidential friendship. He will be an unspeakable blessing to the Church. But it is not by him that I either do work, or intend to work. The Bishop of Bristol (Mansel) is the man who does for me all that I can ask. Mr. M. took his degree in January; and .... was ordained Deacon and Priest, both times by letters dimissory. *This* is doing something; and more than I would venture to ask of any one else. But the Lord is in all this.

"In another quarter there has been most cruel persecution. The Bishop of —— has refused Orders to two excellent young men, on account of what he called Calvinism. I should fill sheets of paper

if I were to state to you their case. Within my memory there has been nothing to be compared with this case, in point of oppression.... At last Mr. Wilson (who was in Deacon's Orders) is ordained Priest*: Mr. Blackburn, the other, is not yet ordained.

"I have not time to write very particularly about your situation in India. Before any observations of mine could reach you, your situation would be so changed that they would be quite irrelevant. But *I highly approve of your conciliatory conduct towards the Bishop. Both duty and policy enjoin that,* and I am greatly mistaken, if duty and policy are ever at variance. Honesty is the best policy; so is meekness, forbearance, and rendering good for evil. At all events, they bring peace into the soul, both here and for ever."

To the Rev. T. THOMASON.

"Aspenden Hall, April 16, 1816.

"My beloved Brother,

"I have set my heart upon dating a letter from this place; and of treating you with news about my boy, as I do my company with coffee, hot from the spit. You would scarcely know him, so florid and so robust. But you would be delighted to hear the account which Mr. and Miss Preston give of him....

"In my last I mentioned eleven, whom within this year and a half I have had the happiness of recommending to India; and I am now happy to say, that Mr. S., of whose going I was doubtful, makes a *twelfth.* There are two more vacancies I hope to fill, (one for Canton, and the other for Bombay,) as

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* By Bishop Mansel, in Trinity College Chapel.

soon as I can get the persons ordained. The person for Canton is a man of great talents.

"I have not spoken concerning the Orphan School for two reasons; first, I cannot form any adequate judgment respecting it, so much depending altogether upon local considerations; and, next, because all would be over, long before my observations could reach you. Misrepresentations of it have reached me through Mr. Marsh, to whom a letter was sent from Calcutta: and he, full of love, wished me to write to you, either in a way of consolation, or advice, according as the occasion, in my judgment, required. But I feel myself incompetent to either, as not understanding the gist of the question. Only, I should say in general, that it is well to consult the prejudices of men, even where we know those prejudices to be wrong; just as Paul did in the matter of circumcision, and the whole of the Jewish law. The true point for our inquiry is, what our motive is in those concessions: if it be the avoiding *of the Cross*, we are wrong; but if it be the avoiding of *offence*, we are right.

"The great Week is now near at hand. I look forward to it with joy; though, in fact, it borders too much upon religious dissipation. Still, however, the effect on the public is good. Mr. Corrie preaches the Church Missionary Sermon, (by the way, I have put *your* Missionary Sermon with my own Skeletons, that I may have the happiness of being in your company as long as my book shall exist); I have looked it over, and am going to-morrow to look it over with him. It contains much information; but needs to have a good deal of it put into notes. An audience like his will require somewhat more of religion to interest them: they would be tired with a succession

of accounts about things, with which they are not sufficiently acquainted to enter fully into them. What a lovely character he is! I hope he will be restored to you strong as 'a giant refreshed with wine.'

"Ever, ever yours."

The Rev. D. CORRIE to the Rev. C. SIMEON.

"Very dear Sir, "April 15, 1816.

"With this I take the liberty to send my Sermon for your inspection and correction. I am sensible of its defects, being anxious to introduce a number of facts, not, as I think, sufficiently known; there is too little Scripture quotation, and I feel it to be wanting in devotional spirit; though I hope the relation may excite a feeling of compassion, and excite to exertion in behalf of the Heathen.... I commend myself, as well as my poor production, to your kind attention and help. Whatever may be effected by it, is to be referred to you, as the instrument of blessing, present and sensible blessing to my own soul in the first instance. My poor prayers have ascended, at home and abroad, for your health and continued usefulness, in a place where so unlooked for and undesired your labours were made useful to myself; and in eternity I feel I shall delight to acknowledge you as the *means* of the mercy I have found. I purpose, D. V., to be in Cambridge on Wednesday the 24th, so that you need not take any further trouble about sending the manuscript back: there will be time to make any alterations or additions after that period.

"I remain yours very truly and respectfully,

"DANIEL CORRIE."

To the Rev. T. THOMASON.

"On board the Castlereagh, May 6, 1816.

"My best beloved Brother,

"Here I am with your dear Mother and Mr. and Mrs. Robinson..... We went on board, uncertain when the ship would sail; but expecting it rather to sail the next day.... We were very desirous of stopping till we should see the ship actually under way; but there were some engagements of mine that rendered it almost impossible. However, the next morning we could not endure the thought of not sailing with them a part of their way, as I had done with you: and therefore impossibilities were constrained to give way, as sometimes they will, to the omnipotent and controlling power of love.... Your dear Mother, as you will readily conceive, is very much affected with the separation. By this removal also my duties are increased; as I shall now have to add, as far as I am capable of adding, the services of a daughter to those of a son. I would that I could so expand with the occasion, that your beloved Mother might never feel a void. I hope I can say, that, in my poor endeavours to fill your place, I am richly recompensed in the consolations which she enjoys. As for you, we seem to be as near to you as if you were in England. Our communion with you is very sweet, and our joy over you exceeding great.

"Having had certain information of their proceeding on their voyage, your Mother and I travelled 85 miles to Mr. Sargent's, where we now are, and where I am finishing this letter. Mr. Sargent (at Graffham, near Petworth) is going on with honoured Martyn's life: but could not advance comfortably without me. I therefore embraced this opportunity of going to

him, and shall spend about four days with him, and then return to Cambridge.—From the last accounts of your beloved daughter, I am in hopes of seeing her soon, that we may pay her, as your proxy, a little of our debt of love to you. Kindest love to my Sister."

To the Rev. T. THOMASON.

"My beloved Brother, "June 4, 1816.

... "You will be glad to hear that the Society, which I have for two years been endeavouring to establish in London for the education of pious young men for the Ministry, is now established; and, I hope, will soon become a powerful instrument in the Lord's hands. The trustees are Lord Calthorpe, Messrs. Wilberforce, Babington, Grant, &c....

"The gentleman, whom I hope to send off for China, is to be ordained next Sunday by the Bishop of ——. Thus he will be ready to go at Christmas. It is astonishing how God has opened the hearts of the Bishop of —— and the Bishop of Bristol towards me. They do more than could reasonably be hoped for from any Bishop whatever.

"You were informed some time since of my Sermons before the University, on 'I speak as to wise men; judge ye what I say.' An absurd but well-meaning man has been preaching violently against them. He has excited a good deal of disgust, even in those who are no friends to me; but still he may do *some* harm; though I think not much. He has published his sermons; and will, I hope, be set right by the Reviewers....

"Ever most affectionately yours."

To the Rev. ——

"My dear Sir, "K. C., Nov. 1, 1816.

"There are many reasons why I should prefer —— for your brother before any other College. He will find there a greater variety of religious characters than elsewhere; and will therefore more easily fall into the habits of those who are prudent, whilst his little singularities will be the less noticed. But if he go about visiting the sick instead of attending to his academical studies, I shall give my voice against him instantly, that he may be removed: and if he come to College, he must come with the express understanding, that he shall be removed upon the first intimation from the Tutor, and not be continued to be dismissed by authority. If he come without a full determination to conform in all things to College discipline and College studies, or with any idea of acting here as he might in a little country parish, he will do incalculable injury to religion. Pray let him understand this, and not come at all, if he is not prepared both to submit to authority, and to follow friendly advice. I do not at present know of any situation near Town: but there will be no difficulty in obtaining one.

"Your most affectionate and obedient servant,

"C. SIMEON."

MEMORANDUM.

"K. C., Cambridge.

"Last week I returned from Bristol, where I witnessed a thing almost unprecedented in the annals of the world;—a whole city combining to fill up, by their united exertions, the void made in all charitable Institutions by the loss of one man, Richard Reynolds,

a member of the Society called Quakers. Having myself acted in some measure upon that idea, in relation to my dear and honoured brother, Edward Simeon, I take this opportunity of recording it for the satisfaction of myself and my executors.

"My brother was extremely liberal, and did good to a vast extent. At his death an exceeding great void would have been made, if I had not determined to accept a part of his property, and to appropriate it to the Lord's service, and the service of the poor. The loss they would have sustained being about £700 or £800 a-year, I suffered my brother to leave me £15,000, and have regularly consecrated the interest of it to the Lord; and shall (D. V.) continue to do so to my dying hour. Had I wished for money for my own use, I might have had half his fortune; but I wanted nothing for myself, being determined (as far as such a thing could be at any time said to be determined) to live and die in College, where the income which I previously enjoyed (though moderate in itself) sufficed, not only for all my own wants, but for liberal supplies to the poor also.

"These things are well known at present in our College (Mr. —— in particular, as a counsel, examined my brother's will, wherein there is proof sufficient of these things); but at a future period they may be forgotten; and persons may wonder, that with my income I did not resign my Fellowship. The fact is, I have not increased my own expenditure above £50 a-year; nor do I consider myself as anything but a steward of my deceased brother for the poor. It is well known that, long previous to his death, I refused what was considered as the best Living of our College; and I should equally refuse anything

that the King himself could offer me, that should necessitate me to give up my present situation, and especially my Church. And I write this now, that if, after my decease, it should be asked, 'Why did he not vacate his Fellowship?' my executor may have a satisfactory answer at hand. It lies in a short space:

"1st. If twice £15,000 were offered me to vacate my Fellowship, I would reject it utterly.

"2nd. The Legacy I have received I do not consider as mine, but as belonging to the poor and to the Lord; and I am only the steward, to whose hands it is committed.

"3rd. The proof of this will be found in my refusal of any Living before, as well as since, my brother's death, and in my Account-books, wherein the disposal of this money is regularly entered.

"Witness my hand this 19th of October, 1816.

"C. SIMEON."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Nov. 20, 1816.

"Never did I write to you under such peculiar circumstances as the present. Three whole mornings of about six or seven hours have dear Mr. Sargent, and Mr. Corrie, and your beloved Mother, and myself, been reading the Life of our lamented brother, Mr. Martyn. Truly, it has humbled us all in the dust. Since the Apostolic Age I certainly think that nothing has ever exceeded the wisdom and piety of our departed brother: and I conceive that no book, except the Bible, will be found to excel this. In general, the Diaries of religious people exhibit the same thing again and again: but in this there is nothing repeated; and it exhibits such a mind and

such a heart, as make him to appear almost like a different species from ourselves: we looked to him as at an almost unapproachable distance. David Brainerd is great: but the degree of his melancholy and the extreme impropriety of his exertions, so much beyond his strength, put him on a different footing from our beloved Martyn; whilst the imagination of Martyn, and the inexhaustible richness of his ideas, give to his relations an interest superior to anything I ever read. Mr. Corrie's presence, too, has been highly favourable in rectifying some little things, which would have given to some parts an air of inaccuracy. But I must not enlarge; though were I to enlarge ever so much, I should have no fear of disappointing your expectations. The circumstance of Mr. Sargent having so much leisure has been of incalculable benefit: for it has enabled him to throw a lightness over the whole, by connecting every part, and making the transitions easy and natural....

"Now let me advert to those circumstances of yours which have made my heart bleed. I lost not a moment in sending your letter to Mr. Grant, and in concerting the best measures for your assistance.... In this state of things I have deliberated much, and with the wisest and best of men in concert (Mr. W., Lord C., and the Bishop of G.), to find what is the best to be done for you.... But in my request I confined myself to what might be asked without injury and without offence. I have got for you a blessed Assistant, such an one as I wished you to have; and I wished Mr. W. to get a letter from Mr. Canning to the Bishop respecting him. But I find that Mr. W. will, as soon as he can find an opportunity, bring the whole matter before Mr. C.... Be assured I will not

cease day or night to labour for you; and to look up to our God to direct and bless my exertions. The name of the gentleman I refer to is Mr. Fenn, a man of eminent talents and piety; and under you he will soon become a great proficient in Eastern languages.

"Yesterday was our Cambridge Bible Society Anniversary. It was remarkably well attended, Lord Hardwicke in the chair. I was unfortunately kept away by either a bruise in my foot, or, as Mr. Farish and your dear Mother think, and as I fear, the gout!! My father once had it, and only once; I may therefore have it now, and no more: but in my mind I am rather inclined to think, that the time is now approaching when I must descend from my horse to a carriage; and if so, I consider it as a very long step towards the eternal world. What may be my views of eternity when it comes very near, I know not: but my trust is in the tender mercy of my God in Christ Jesus; and I can joyfully leave myself in His hands. It has for many years been my delight to contemplate death as close at hand: and the more my mind is familiarized with death now, the more tranquil, I trust, it will be, when the closing scenes of life shall have actually arrived.

"Ever, ever yours, "C. SIMEON."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Dec. 19, 1816.

"I am truly glad that you suggested what you did about dear Martyn's Persian Translation. It came at a most important crisis.... You may be assured that all shall be done respecting them (if my life be spared) *advisedly*. There shall be no unnecessary delay; but no ill-advised haste....

"My people, who remained stedfast, are in a blessed state: my Church better attended than ever: my delight in my work greater: my health is good: my strength is renewed, so that I preach with ease. I do hope that God has yet something for me to do before I die.... Kindest love to my Sister; and the smaller fry a kiss each."

CHAPTER XIX.

LETTERS—TO REV. T. THOMASON ABOUT THE JEWS' CHAPEL—TYRWHITT'S LEGACY FOR HEBREW LITERATURE—HINDOO COLLEGE—MOVEMENTS IN FAVOUR OF THE JEWS—RELIGIOUS MEETINGS IN LONDON—RAMMOHUN ROY—MARTYN'S PERSIAN PSALMS—BROWN'S MEMOIR—REV. D. CORRIE'S RETURN—PREPARATION FOR A NEW WORK—TO A FRIEND IN OFFICE ON ATTENDING THE OFFICIAL CHAPEL—MEMORANDA ON VARIOUS OCCASIONS—ON THE PROPER EXERCISE OF THE MINISTRY—ON LISTENING TO EVIL REPORTS—ON SUFFERING INJURIES—TO REV. T. THOMASON ON THE SUBJECT OF HIS PREACHING—TO REV. LEWIS WAY ON HIS JOURNEY TO RUSSIA—SELECTION OF A COMPANION—TO REV. T. THOMASON ON THE HINDOO COLLEGE—JEWISH MISSION TO RUSSIA—PROPOSED TOUR AT HOME—GENERAL ZEAL FOR DIFFUSION OF CHRISTIANITY—CHARACTER OF DR. BUCHANAN—SERMON FOR THE JEWS—ON TRIALS AS A COUNTERBALANCE OF POPULARITY—TO A CLERGYMAN ON PREACHING THE TRUTH IN LOVE—TO A DAUGHTER ON HER DUTY TO HER FATHER—TO A LADY ON HER DUTY TO HER HUSBAND—TO A CLERGYMAN ON PAROCHIAL DIFFICULTIES—TO ANOTHER ON THE TRUE MODE OF PREACHING—TO ANOTHER ON THE EXERCISE OF CONSCIENCE—TO REV. T. THOMASON ON HIS EFFORTS FOR THE JEWS—OPENING CHAPELS AT AMSTERDAM AND HAMBURGH—THE HAPPY STATE OF HIS PEOPLE—PROFESSOR FARISH—DEATH OF THE PRINCESS CHARLOTTE.

1817.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Mar. 29, 1817.

"Time runs fast: Mr. Corrie is going: your Mother also goes on Monday to Town, whither I am going, being summoned to a Jews' Committee of Messrs. Babington, Wilberforce, Way, and Hawtrey.

Behold, the Rector of the parish has refused to give his consent to the Jews' Chapel being opened in the Establisment.... Ten thousand Chapels may be built and opened by Dissenters, 'will ye, nill ye,' but a Chapel that was (I believe) consecrated, but certainly licensed as a French-Refugee Chapel, is not suffered to be filled by an Established Minister; were it not that I know Who reigns, my soul would sink within me.

"But if this be so painful, we have something joyful to counterbalance it. The Emperor of Russia and Prince Galitzin have sent over to request from our Society Missionaries to the Jews, and Hebrew Bibles. O that God may be with us! I do not despair that we shall see good done among them.

"You who are a Hebraist will be glad to hear that Mr. Tyrwhitt of Jesus, who is just dead, has left £4000 to the University for the encouragement of Hebrew Literature. This is a truly excellent legacy. It is a disgrace to our University that a Hebrew teacher has never yet found employment enough to support him.

"I inclose to you a copy of the Rules of our Provident Bank at Cambridge. Would not such an institution be of great use amongst you? Might there not be one for the Europeans, and one for the Hindoos? I think you might be a great blessing to that land in promoting such institutions.... I am in great haste: I have laid everything in the smallest possible space. *Multum in parvo* is my motto on all occasions.

"Most, most, most, affectionately yours, "C. S."

"My little (or rather my great) boy is very well."

To the Rev. T. THOMASON.

"My beloved Brother, "May 14, 1817.

"The Puritans used to date their prefaces 'from their study.' I date this from your dearest Mother's breakfast-room, a little Elysium. The house is on the Peas Market: but this is an eastern room, that hears no more of the Peas Market than of you at Calcutta—sweet abode of peace, and love, and gratitude, and praise!...

"Let me now come to your School. Indeed I am far from undervaluing it. I have not Mr. Grant's letter by me, else I should give you an extract from it: but he, when I wrote him word of it, thought that the hand of God was in a most remarkable manner in the whole transaction. He is able to appreciate the matter aright: and it afforded him exceeding great joy. I have long been looking out for a person fit to fill the station of President, or at least, of Professor there: I had looked to Mr. —— in that view, as hoping he may come out two or three years hence; but he is an only son, which may be a bar in his way. Of himself he is willing to come, if his parents will let him. He has yet to study for a Fellowship, at Trinity: and I encourage him to run that heat; for he will gain in his training what will richly repay him, though he should not gain the prize. I never lose sight of you; and hope yet I may be an instrument in God's hand to fulfil some of your wishes. I shall be anxious to hear more about the progress of this new Institution. It is one of the things which strongly mark the signs of the times. The world are everywhere reproving our hardness; they are literally saying, 'Come over and help us.'

"Of the like nature is our news respecting the Jews in Russia and Poland. They are enquiring after, and desirous of obtaining, the New Testament in Hebrew; which is already printed to the end of Philemon, and proceeding rapidly, so that we hope the whole will be finished by Christmas next. The Emperor of Russia has just published an Ukase, promising to all converted Jews his protection and tracts of country in two different parts, whereon they may settle and follow their respective occupations. In consequence of these two favourable circumstances, I expect that Mr. Way and two learned and pious Jews will go over very soon to Russia, in order to stir up the Jews to inquire into their own Scriptures, and to gather them into such societies as may mutually support and edify one another.

"I am just returned from Town, where both your Mother and myself spent the Bible Week—the week of Jubilee: she at Dr. Steinkopff's, and I at my accustomed home, Mrs. Cecil's. The *tout ensemble* of the Bible Society was the grandest that we ever yet have witnessed. Such an intellectual feast was scarcely ever spread before. Mr. Money, from Bombay, gave us much interesting information, and in an elegant style; Dr. Mason of America also, in a dry way, arrested and edified the whole assembly. Mr. Wilson's sermon before the Missionary Society was one of the grandest things we have ever heard. You will be much delighted with it. All the Societies had a richer savour of piety than before. The public taste in this respect is daily improving.

"I am delighted to hear that your hopes of Rammohun Roy are somewhat improving. It was pleasing to see that he was enabled to stand up for the Unity

of God; and though that, of itself, was very short of what we wished, I could not but hope that it would be introductory to something better; because *that* brought persecution; and persecution would cause a deeper examination of the question; and inquiry would bring light; and light, I hoped, might be accompanied with a blessing to his soul. Poor man! he does not yet see that the Gospel must be revealed *in* him, as well as *to* him: and therefore I should not wonder if the Trinity in Unity prove to him a stumblingblock over which he shall fall to his everlasting ruin. It is indeed the great stumblingblock both to Jews and Gentiles: perhaps even beyond the Atonement itself. But if he could be prevailed upon to answer one question aright, 'What is the Gospel?' 'A REMEDY,' he would find all the mountains reduced to a plain: I take for granted, that you referred him to such passages as tended to give a right direction to his mind, and to shew him, not merely that he must pray for illumination, (which a person may do whilst leaning wholly to his own understanding,) but that he must really pray as 'a babe and suckling,' instead of in the character of one that is 'wise and prudent.' If he will do that, he will soon have to add, 'I thank thee, O Father.' This however, taken in connexion with your Hindoo College, shews that God is at work even without our instrumentality; and it is a great encouragement to us to exert ourselves to the uttermost.

"Truly I am thankful to hear that you have finished the Persian Psalms; and you will be not a little delighted to have Mr. Martyn's Translation of the Psalms, which I have had copied for you, and sent you by Mr. Corrie. I have reserved the original,

that I may not risk the loss of it at sea: and perhaps I may give it either to his College, or to the Bible Society. But this is only the thought of the moment; that will require much deliberation. I wrote you word that our sanguine friend Mr. —— would have had it published here; but from the inaccuracy of his New Testament, I am well assured that the Psalms must be still more inaccurate, and that they will chiefly be of use to assist you, or others, in your translations. I have also some other papers of Mr. Martyn in Persian, all the most important of which I shall have copied for you. His Life is revising, in order to send it forth in as perfect a state as possible. It will be such a treat as the world has rarely had.

"Mr. Brown's Memoir has been forwarded by Mr. Corrie. Truly this dear man was of a larger calibre, both in intellect and piety, than I had conceived.... You will have a vast acquisition in Mr. Lee when he comes: he is truly a wonderful man.... The £4000 left by Tyrwhitt for the encouragement of Hebrew Literature will be disposed of, I apprehend, in the establishment of two scholarships, like the University scholarships: but when it came to the vote to-day, it was thrown out in the white-hood house, because the persons proposed for the Syndicate were not approved. Who were objected to I know not: but I suppose it will be carried ere long. This on the whole will be a good way of disposing of it. The candidates are to be of the standing of B. A. one year, to M. A. two years. And if good examiners can be found (there's the rub) it will do good. But this matter taken in connexion with the Jews' Society is very important.

"I enjoy the thought that ere this reaches you,

you will again have our dearly-beloved friends, Daniel Corrie and his wife. He has been a great blessing to England, and to the cause of Missions. Truly his time has not been lost, and I hope he will return to you with strength greatly augmented. The love that is borne him by all ranks of people here can scarcely be expressed. And when he comes to you, he will prove, I trust, a yet richer blessing than he has ever been.

"My own health, through mercy, is as good as at any period of my life: and by means of constant and extraordinary caution, my voice in public is as strong almost as ever. But I am silent all the week besides. I think I once told you, that I compare myself to bottled small beer: being corked up, and opened only twice a week, I make a good report; but if I were opened every day, I should soon be as ditch-water. I think I do right in saving myself thus, because it enables me to throw an energy into my public discourses which makes them far more interesting than they would otherwise be. The Gownsmen are sometimes almost one half of my congregation.

"Your picture I am panting for. There will certainly be a battle between your Mother and myself for it: but I am stronger than she, except in faith and love. Ever, ever yours."

To the Rev. T. THOMASON.

"My beloved Brother, "May 30, 1817.

"Scarcely a day passes but I have reason to thank God for the plan I have pursued for many years, of keeping copies of my correspondence on all

important events. I will give you, in answer to yours this moment received, a succinct account of what has happened relative to ——, and then you will see how true Mr. C.'s story is.... But quite enough of this. As I shall be resident in Cambridge all the Vacation, I shall have it in my power to take James out on horseback every day. This will tend to strengthen him; though, indeed, he is already so stout and hearty as not to need any aid of this kind. It is surprising how much he conciliates the regards of all by his lovely habit and demeanour. I should have liked to have taken him an excursion this year; but I feel that I am running a race against time; and I want to finish my work before 'the night cometh, in which no man can work.' On this account I wish never to be absent more from my post, if I can help it. Here I find the work grow under my hands. I am now studying No. 1700* for the press: but I have 300 more to write, in order to complete my number. I expect (D. V.) to finish the Bible in 200 more; and then to glean the texts which I have omitted throughout the whole Bible. The sale of my present work is large; and if I live to finish the whole, I trust that will be large also: for I take all the pains with it that I can, that it may be useful to the Church when I am resting from my labours. It is a comfort to my mind to have a hope that I may not be altogether unprofitable, when my personal exertions shall have ceased. And in this view you, my dear Brother, will have abundant reason to rejoice. I hope that thousands in India will have reason to bless God for you to all eternity....

"Most affectionately yours, "C. S."

* Of his Discourses.

To a Friend in an official station.

"My dear ——, "June 4, 1814.

"With respect to your future line of conduct, I feel that different persons would give different advice, according to their views of Christian liberty and Christian duty: and if I offer my thoughts, I would do it with great diffidence, and only in obedience to your commands. Certainly, the point is one which has often and deeply engaged my mind: and if I had an opportunity of conversing upon it, and opening my sentiments fully, I should feel less difficulty in communicating my views of it. But on paper, and at a distance, where an erroneous impression cannot easily be rectified, I am fearful of speaking: for it is impossible to say how an observation may strike another person; because the very same observation may admit of different constructions, according as it is associated with different ideas in the mind of the reader. Suffice it however to say, that I am a great admirer of St. Paul's *casuistry* in Rom. xiv., and of his *conduct* in 1 Cor. ix. 19—23. I consider *self-denial* as the principle which we should always have in exercise to its utmost possible extent for the good of others; and that, in many instances, not only temporal advantage, but what would be thought spiritual advantage also, should be sacrificed for the good of others. I am well persuaded that the Christian world often greatly mistake with respect to what they *call* spiritual advantage: and I think that the benefit to be derived to our own souls (not to mention the glory accruing to God) from self-denial, is far greater and more lasting than any that can arise from *self-gratification*, even in spiritual matters. And in this I think I am justified by the conduct of St. Paul, who

sought not his own *profit*, but the profit of many, that they might be saved (1 Cor. x. 33). Now you will begin to see what scent I am upon, and what is the ground of the opinion I am about to give. The question I understand to be, 'Shall I go with my family to the (official) Chapel, now there is a fresh Minister coming, if I should not find that he preaches agreeably to my views of the Gospel?' To this I answer; 1. That there is a great difference between preaching *all* that you could wish, and preaching in a hostile manner *against* the truth. 2. That as being at the head of that Institution, you have, as it appears to me, a duty to perform in the house of God, as well as in your own house, if circumstances of imperious necessity do not prevent your appearance there. 3. That the authorities having expressed that wish, it is (*with the same limitation*) binding upon you to pay it a respectful attention. 4. That, like Priscilla and Aquila, you have a great duty of love to pay to your new Apollos: which never can be paid with effect, if you turn your back upon him. 5. That if you turn your back on him, and forsake his Ministry without absolute necessity, you weaken his hands, and teach all under your authority to despise his Ministry. 6. That policy, in this matter, is on the side of duty; because, if you pour contempt on his Ministry, you can never hope to introduce such persons into the pulpit as may approach nearer to your own wishes; whereas if you pay respect to *his Ministry*, you will lead him to return that respect in an attention to *your wishes*.

"If, in opposition to all this, it be said, that by attending at the Chapel you will contribute to deceive others, in making them imagine that the full Gospel

is preached, when it is not;—I answer, That though your forsaking the Chapel is a public declaration, that in your opinion the Gospel is not preached there, your attending the Chapel is not a declaration that it *is* preached there; nor can any one be authorized to draw any such deduction from it; you not being called upon to declare your opinion at all. At those times when there is no Service in the Chapel, you are, of course, at liberty to go where you will: and if any take offence, it is their own fault.

"Thus I have given you, in as few words as possible, what strikes me on the subject: and it will be a gratification to me to receive your sentiments upon the statement that I have made. I again say, that in a general view of the subject, it admits of a diversity of opinion; and that, *when connected with different circumstances*, it may assume a very different appearance. My opinion is formed only on *existing* circumstances, and on those only as far as I am acquainted with them. In a former letter I remember I expressed a similar hesitation; because circumstances in themselves apparently trivial may, in their connexion with the whole matter, make a very wide difference in one's judgment respecting it. Of course, I can only speak as far as I can judge from the documents before me. Happy shall I be, my very dear friend, if anything which I may have suggested, may tend to make your way more clear, or to afford satisfaction to your own mind. Give my very kind regards to ——, and believe me, my dear Friend,

"Most affectionately yours, "C. SIMEON."

MEMORANDA ON VARIOUS OCCASIONS.

"June 18, 1817.

"I have often thought of keeping a Diary, and as often declined it, because there are things which one cannot commit to paper, and because there is danger of pride in committing to paper the more spiritual exercises of the soul. On these two accounts I still intend only occasionally to write down such thoughts, as though committed to paper, can excite neither fear nor pride. I conceive that neither the worst, nor the best, of any man can be, or ought to be, known to any but God.

"But I am arrived at a time of life when my views of early habits, particularly in relation to the Ministry, are greatly changed. I see many things in a different light from what I once did; such as the beauty of order, of regularity, and the wisdom of seeking to win souls by kindness, rather than to convert them by harshness, and what I once called fidelity. I admire more the idea which I have of our blessed Lord's spirit and ministry than I once did.

"But as I wish to have a jealousy over myself, I think it useful to commit occasionally my thoughts to paper; that if I live to be laid aside from the Ministry, and to have my time wholly for reflection in the near view of eternity, I may be able to see what were my sentiments at this time, and to compare them with what they shall be in that hour. I see in others a great diversity of opinion about men and things; and why should not a similar diversity arise in the same mind at different times? I have been on *Loch*-Lomond and seen the islands rising in grandeur before me; but on *Ben*-Lomond I have seen them all as flat as a pancake. Sure I am that many things appear

different, according to the aspect in which they are seen; and I therefore promise myself some edification, if I should hereafter see these brief hints on a dying bed."

On Listening to Evil Reports.

"July 4, 1817.

"Last night Mr. D. represented to me in strong terms the (supposed) ill behaviour of Mr. —— to his pupils; and particularly to Mr. B., to whom he refused lately to give his hand.

"The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself, in relation to such matters.

"1st. To hear as little as possible what is to the prejudice of others.

"2nd. To believe nothing of the kind till I am absolutely forced to it.

"3rd. Never to drink into the spirit of one who circulates an ill report.

"4th. Always to moderate, as far as I can, the unkindness which is expressed towards others.

"5th. Always to believe, that if the other side were heard, a very different account would be given of the matter.

"I consider love as wealth; and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds; and that to ask myself, What should *I* do in that person's situation, is not a just mode of judging. I must not expect a man that is naturally cold and reserved to act as one that is naturally warm and affectionate; and I think it a great evil, that people do not make more allowances

for each other in this particular. I think religious people are too little attentive to these considerations; and that it is not in reference to the ungodly world only, that that passage is true, 'He that departeth from evil maketh himself a prey;' but even in reference to professors also; amongst whom there is a sad proneness to listen to evil reports, and to believe the representations they hear, without giving the injured person any opportunity of rectifying their views, and of defending his own character.

"The more prominent any person's character is, the more likely he is to suffer in this way; there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing anything which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated, in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections:

"1. My enemy, whatever evil he says of me, does not reduce me so low, as he would if he knew all concerning me that God knows.

"2. In drawing the balance, as between Debtor and Creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account, to which I have no just title.

"3. If man has his '*day*,' God will have His. See 1 Cor. iv. 3, the Greek.

On Suffering Injuries.

"Aug. 30, 1817.

"I have this moment heard of a most malignant attempt to injure my character: and I take up my pen to record, to the praise and glory of my God, that my soul is kept in perfect peace. I pity those

who delight in the exercise of such wicked dispositions. Little do they think that they injure themselves more than me; and that there is a day coming when the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. It is an unspeakable consolation that God knoweth everything, and will judge righteous judgment. To Him I can make my appeal, that in the point referred to I am greatly injured: but whilst I have the testimony of my own conscience and light of my Redeemer's countenance, none of these things do move me, or ought to move me."

On one occasion, when a friend observed to Mr. Simeon; 'O, Sir, you don't know what wicked things they are saying of you!' he quietly answered with a smile, 'Nor do I wish to know.'—'But they are so untrue, Sir!'—'And would you wish them to *be* true?'

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., July 15, 1817.

. . . . . "I see very little company of any kind. I find that silence, perfect silence is the only thing for me: and by imposing that upon myself at all other times, I go through my public duty with energy and comfort. Last year during the long Vacation I took the first Epistle to the Thessalonians for my subject on Sunday Mornings, and through mercy was enabled not only to enter into the spirit of it, but to *breathe* the spirit of it in my ministrations. But the proud, unsubdued spirit of some of my people could not bear it. Had I scolded them from the pulpit, they could have endured it: but when I wept

over them, and besought them with many tears, they quite raged, and separated from me altogether. But those who were of a humbler spirit were twined closer round my heart. *Now* the Second Epistle to the Corinthians comes in its proper order; and I am entering upon it with great delight. The first twelve verses of the 2d Chapter will be my subject next Sunday Morning. My soul longs to drink into the spirit of the Apostle, if peradventure I may recover and restore those who yet attend my ministry. At all events, I find it sweet to have the testimony of my own conscience that I desire no other office than to be 'a helper of their joy.' I am labouring this point also with all my little might in private, that so I may leave them all without excuse, if they return not to me as children to a loving parent. . . . . .

I long to hear the result of Rammohun Roy's examination of the doctrine of the Divinity of Christ. I confess I augur no good from it. . . . . .

To the Rev. LEWIS WAY.

"My very dear Friend, "K. C., July 25, 1817.

"I tremble at taking up my pen to answer your letter just received. I remember the Spectator somewhere says, 'Many will complain of their want of memory, but none of their want of judgment.' To this however I am an exception; for I feel a lamentable lack of both. And so distrustful am I of my own judgment, that I would almost rather do wrong by the advice of another, than right in opposition to his counsels. And where the ark of God is concerned, I really dread to approach it, unless to learn from the wisdom of others, how it should be carried so as to please our God.

"The first dictate of my mind would be to run up to you, agreeably to your invitation; but that it is inexpedient, and impracticable. It is inexpedient, because I have a measure of deliberative firmness at a distance, which would give way if I came in contact with my friend. And it is impracticable, because I have left myself to the absolute disposal of Mr. M——, who is to fix all my motions next week, and to make my engagements..... Nevertheless if you, by return of post, give the command, the mountains will become mole-hills.

"But to the point, That some one should go with you I think: that he should be a man of practical wisdom I think: that that is not the character of —— I am sure: that, defective as they equally are in all the proper requisites for the journey, I should be disposed to lay a considerable stress upon a comparatively insignificant matter, namely, *manners*. Here, the one is as defective as the other is eminent.

..."Thus have I freely and candidly imparted what occurs to me on the subject. Could I have done it without speaking at all of —— I should have preferred it; but where the whole point turns on the comparative qualifications of two persons, I am constrained to give you my sentiments. Whether the journey had better be deferred *till* the spring, is a point on which I am not called to touch; and therefore I shall be silent. But in my Sermon last night, on Eccl. ix. 16, I had occasion to call the attention of my people, in a very particular manner, to Prov. xxiv. 27. If *deeply* reflected upon, it will be found perhaps in your case a most instructive passage. I have all my days felt my danger to lie on the side of precipitancy; and hence have been led for many

years to mark with more peculiar care such passages as inculcate prudence, and forethought, and practical wisdom. These appear to me to be the finer touches in a painting, which experience only can give. But possibly I may have run into an opposite extreme: though I do not think men in general consider me as overwhelming my zeal with a superabundance of prudence. "Yours most affectionately, "C. S."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Aug. 8, 1817.

"Mr. Fenn, in consequence of my not being able to get him sent out to you, is going as a Missionary to the Syrian Churches. There are nineteen (men and women) going out from the Church Missionary Society in October; and I am going up at the beginning of that month to Town, to deliver to them a short address.

"Without a moment's loss of time I communicated to dear Mr. Grant the blessed intelligence which you sent me relative to the Hindoo College. Well may it be said, 'What hath God wrought!' I wish you may be enabled to lay half a dozen more such bantlings at their door, and that they may take them up, and adopt them as their own. I am quite content that you should lose the honour, if only they may receive the good, and God may have the glory. I shall be extremely anxious to have the fullest accounts of the Institution from time to time; and shall gladly exert myself to supply any instruments, as far as God may enable me, for the furthering of your great and good designs.

"You will be glad to hear that the London Jews' Society, which has rather languished since it

came under the exclusive care of the Established Church, is reviving, both shooting its roots downwards, and spreading its branches upward. This day, this very hour whilst I am writing this, are Missionaries (if I may so call them) going on board a packet at Harwich, to proceed through Holland and Prussia to Petersburgh, in order to explore the state of the Jews, and spread among them the Hebrew New Testament, (which is finished to the end of the Hebrews, and will be wholly finished in two months), and to ascertain what opportunities may offer for establishing Missions among them. The persons going are Mr. Way of Stansted Park, now ordained a Priest, Mr. Nehemiah Solomon, a Polish Jew, converted to Christianity, and ordained a Deacon in the Church of England, and Sultan Kategarry (a converted Mahometan from near Astrachan, sent over hither by the Emperor of Russia, to be educated at his expense), and Mr. ——, who was of St. John's not very long after your time. We all met at Colchester, whence I am just returned this day, and had such another parting yesterday as once took place at Miletus.....

"What stay they will make I do not know; but it is probable they will be absent a year; as it is in their contemplation not only to go to Petersburgh and Warsaw, but to be at Jerusalem at Easter. The state of the Jews in Russia and Poland is very encouraging. Very many are anxious to have the New Testament in Hebrew: and if the Jews (two millions of whom are in the Russian empire) can be furnished with that, there is reason to hope that many will find it the power of God to the salvation of their souls. The whole go at the sole expense of Mr. Way.

"The last answer which the Mahometans have sent forth to Martyn's Essays on the Mahometan Religion is now in Mr. Lee's hands. I intend that the state of the controversy shall be collected from Mr. M.'s Manuscripts and published, if it can be made sufficiently clear and full. I have laboured long and with all my might to get the whole controversy. I would spare no expense however great. I still hope I shall succeed at last: but no one seems to enter into the matter as I could wish; no one seems to appreciate the importance of this controversy as I think it deserves. The Syriac Testament is printed under the superintendence of Mr. Lee, and will, I hope, be a valuable present to the Syriac Churches. A great many copies of the Coptic Bible (or Pentateuch) have been found at Oxford; and fifty are sold to Mr. Jowett and another gentleman, who are to go to Palestine, for the purpose of examining and procuring MSS. from that country.

"In a word, God seems to be stirring up multitudes, in different quarters, beyond all expectation, to concur in the great work of diffusing Christianity throughout the world. What a blessing it is to live in such a day as this. . . . .

"Dear Professor Farish is quite metamorphosed; he is full of zeal: he is even made eloquent, which, you know, was not his forte by nature. All round Cambridge are Auxiliary Meetings which he has established. Dr. R. has accepted a Living, and will become a Benedict in about six weeks. Mr. C. also has taken a very small Living, and will be married pretty soon. Your friend C. S. continues a poor bachelor still. He has passed many valuable Livings: but he looks to nothing short of heaven as his preferment."

To the Rev. T. THOMASON.

"K. C., Camb., Aug. 17, 1817.

"My beloved Brother,

"I have been enjoying such a day as I can rarely get. I have shut myself in, and not stirred out from morning till evening, except to go to hall. I am aware that such days would not be beneficial if they occurred too often; for I must use exercise, or else I shall not preserve my health; and I must keep open my door, because the members of the University who call upon me, some for business and some for kindness, would be wearied with ineffectual attempts to find me at home, living as I do up two pair of stairs. Certainly, if I consulted my own pleasure, I should frequently shut myself up in this manner; but I do not esteem it the path of duty. As a servant of God, I must live for the public, and make sacrifices for the public. Selfishness is rather to be opposed than indulged; and when we are thwarting self, we never can very widely err.

"My occupations to-day have been, the writing a Sermon to be preached at Ely Chapel next week, on the best way of removing the objections which the Jews make to the miracles of our Lord as evidences of his true Messiahship, founded on that command, Deut. xiii. 1—3; the other has been, the reading of Dr. Buchanan's Life. I have just finished the Life; and am greatly delighted and edified with it. There seems to have been in him a certain dignity of character very uncommon in religious men. His independence, and generosity, and capacity to adapt himself to all persons of every station, yet accompanied with such a surprising simplicity of mind, cast an air of nobleness and majesty around him, that I have never met with

in any other man. He was formed for great things both by nature and grace; and great things he lived to accomplish. As compared with pious ministers in general, he shines *velut inter ignes Luna minores.* Many equal him in what we should call piety; but there is a luminousness and a grandeur about him that is very uncommon; and to have been the instrument of bringing such a man forward is no little honour to that blessed man, Mr. Henry Thornton.

"Your Mother, I expect, is by this time returned from Deal, whither she went to accompany the dear Corries. Had they gone any time after next week, I should probably have accompanied them; for I wished exceedingly to shew that mark of repect to Mr. Corrie; but I could not possibly afford the time now. To be minding my own work is after all the most satisfactory to my own mind. There will be a goodly party on board the ship; and I feel anxious for Mr. Corrie's health: I fear he will exert himself too much; but I have entreated, and even charged him in the name of his Divine Master, to save himself for Agra, or Calcutta, or any other Indian post to which he may be destined. . . . .

"Aug. 29th. Since writing the above, I have been to Town to preach for the Jews' Society. The subject, which was fixed for me, was to shew that, Deut. xiii. 1—3 gives no ground for the Jews to reject Christianity. I regretted that there were but few Jews present; for I felt as if the evidence which I had to propose to them was irresistible; though alas! I know too well the force of inveterate prejudice and of judicial blindness. I was not out on the Sunday; for it seems daily of more and more importance that I should avail myself of the disposition which there

is in the young men to receive the Word. Indeed, if I were to attempt to assign a cause for the untoward circumstances before detailed having been permitted, I should think it was partly in mercy, to add ballast to my slender bark, and partly in judgment, to counteract and punish an undue measure of complacency, which I may have felt in my growing popularity. I certainly have seen for a long time back the almost invariable kindness and respect, with which I have been treated by all orders and degrees of men in this place; and it is possible, that God may have seen me more gratified with it than I ought to be." . . . .

To a Clergyman on preaching the truth in love.

"My very dear Friend, "Nov. 4, 1817.

"I have long and earnestly desired to see you, that I might converse with you on the subject of your Ministrations. I seem to feel that I can say anything to you without offence, and without suspicion: without offence, because of the ardent love I bear you; and without suspicion, because you well know that I am, and ever have been, as far from a timid, temporizing character, as a man can well be. I have heard with deep concern, that, whilst all unite in loving and honouring your general character, a great number of persons are grievously offended with the style of your preaching, (not with the doctrine, but with the style,) which I am told is unnecessarily harsh and offensive; and that on this being suggested to you by Mr. —— you gave him notice to quit the curacy. Will you forgive me, my dear Friend, if I say, that in both these respects you have erred. It is not by coarseness of expression, or severity of manner, that we are to *win* souls, but by 'speaking the truth *in love*,' and if

we are offended at such a suggestion being offered to us in a kind and affectionate way, it shews that humility and love have not a due ascendant over us. I did suppose, from your age and deep-rooted piety, you would have been able to fill with comfort to yourself and advantage to the people that situation, which is of singular delicacy and importance; but if I am rightly informed, your own mind is uncomfortable, and your ministrations, as under such circumstances might well be expected, breathe no more of the spirit of love than before the matter was mentioned to you.

"If this be the case, and you find that you cannot adopt a different mode, it will perhaps be better that you do carry your own proposal into effect, and take a situation where you will meet with less fastidiousness on the part of your audience, and be enabled gradually to acquire a habit which will fit you for such situation at a future period. Pray, my dear Friend, give me an early answer; tell me that you are not offended with me: and that my 'balm hath not broken your head.' I shall be extremely anxious to receive a line from you; for if in this exercise of my friendship, 'I make you sorry, who will then ever make me glad, but the same who is made sorry by me?' Forgive, I pray you, and still continue to love, your most affectionate friend and Brother,

"C. SIMEON."

To a young Lady on her duty to her Father.

"My dear Madam, "1817.

"The task you have assigned me is difficult; not because there is any difficulty in laying down general principles, but because without a toler-

ably complete knowledge of all parties, and of the father especially, it is impossible to modify the principles, or to enter into such minute distinctions, or to suggest such expedients as the case might call for. An enlightened and tender conscience, with prayer to God, will tend greatly to supply these defects: but an adviser cannot supply them, unless he have specific grounds to go upon. If a receipt were to be given for the compounding of any medicine by a chemical process, though the operation might be delicate, yet the directions might be sufficient, because the fire is under your own controul; but where you know not whether there be not a furnace that may blow up your materials and yourself into the air, you go on such uncertain grounds, as to make it problematical whether your directions be good or bad.

"Supposing the father to be a *reasonable* man, and a man of good temper, I should recommend, in writing or in conversation, as the daughter might feel most likely to do good, such a statement as this:—

'Sir,

'You well know that God is greatly to be feared, and that my *first* duty is to Him. My next duty is to my earthly parent, whom I am to regard as God's representative, and to obey even as God himself, *in everything not contrary to the revealed will of God.* I think, Sir, you would not urge your claims farther than that; and I pledge myself that I will never wish them to be contracted so much as an hair's breadth. It will be my pleasure and my delight, if I have received, or may yet receive, the grace of God, to shew the power and efficacy of that grace in that very way.

'Now, Sir, my sisters are altogether under your controul, and I have no right to contravene your authority in relation to them. Yet on the other hand, I think you will admit, that I must faithfully serve God myself according to His word, and the dictates of my own conscience. Every sacrifice that I can possibly make consistently with my duty to God, I will engage to make; and to meet your wishes in relation to my sisters in all things, as far as I can without violating my own conscience. This promise I freely make you. But to say, that I never will speak of religion before them, or maintain in their presence what I know and believe to be the very truth of God, would be to lay a snare for my own conscience, and destroy my peace perhaps throughout my whole life. All that I can promise consistently with my duty to God, I will promise, and will perform: and I feel persuaded, Sir, that though you do not altogether approve of the principles I have embraced, you will approve of a child of yours acting according to her principles; because you cannot but see, that a dereliction of principle in relation to God will soon lead to a dereliction of it in relation to man; and that when God's authority has been trampled on, the authority of an earthly parent is not likely to be regarded as it ought, provided only a sufficient inducement be offered to set it at nought. But from this one thought I have great pleasure, that, whilst from a sense of duty to my God I am walking in a path that is not altogether agreeable to your wishes, my whole life and conduct, I trust, will eventually shew you, how much my heart is bent on doing everything that will please you, and on approving myself in all things.

'Your most dutiful, &c.'

"Thus you perceive the line I would draw:

1. I would obey God rather than man;—

2. I would obey man as far as would consist with my duty to God:—

3. I would not interfere with a father's authority over *others*:—

4. I would not bind and ensnare my own conscience by promises, that would preclude me from an occasional and temperate avowal of my own sentiments, lest it should prove a denial of my God.

"After all, I feel that I have said *nothing*, because I cannot judge of *any one* of the parties.

"I am, Madam, your willing Servant, "C. S."

To a Lady on her duty to her Husband.

"My dear H—— "Nov. 4, 1817.

"I received your letter at Leeds; but was so occupied with travelling, and preaching, and attending public Meetings, that I had no time to answer it. I have been almost the circle of England, taking Leeds and Bristol for the extreme points: and have succeeded wonderfully beyond all my expectations.... On my return I have found an accumulation of business, that leaves me but little time even now to answer your letter.

"I do rejoice over you, my dear H——, I will, though thousands of others should mourn over you; I will mourn indeed that they mourn: but I will rejoice that you rejoice: and my prayer for you shall be, that you may be found 'faithful unto death, and then receive a crown of life.' But the particular point on which you consult me is extremely delicate, and requires the utmost care to answer it aright.

"I will lay down some principles, and then suggest how, in my opinion, they should be modified in the application.

"First, We must serve God faithfully and supremely.

"Second, We must serve man faithfully, but in subordination to God, and so far only as will consist with our duty to God.

"But, firstly, we must take care not to make that sin which is not sin, or that duty which is not duty: the former of these is needless scrupulosity; the latter is superstition.

"Secondly, we must take care not to make that *our* duty, which is the duty of *others* indeed, but *not ours;* for instance, as in the State there may be many things amiss, which yet it is not *our* duty, but the duty of Parliament only, to rectify, so there may be in the house of a husband. A wife may advise, but not order, except in *her own* department. You may lament evil, but not authoritatively oppose it, where God has not invested you with the supreme command.

"Thirdly, we must distinguish between things evil *in themselves*, and things evil *by accident* only. I think I should be disposed to arrange plays under the former, and operas under the latter. It would take me too long to assign all my reasons; reasons enough will occur to you. If I considered your welfare alone, I should say, 'Renounce such vanities altogether;' for in your state of mind, I doubt not but that they have a great tendency to injure your spiritual and eternal interests; but your husband's welfare ought to be most dear both to you and me: and consequently, such a line of conduct as is most kind and conciliatory, and likely to win him, is that which I should advise. If he urge you to go, I would go to an

opera: but when I had a *favourable* opportunity (be especially attentive to that, and let nothing be ill-timed) I would tell him, in a tender and affectionate manner, what a dilemma he reduces you to: viz. that if you refuse, it is most distressing to your mind, because it gives pain to him; and if you go, it also distresses your mind, because it wounds your conscience and casts a snare upon your soul; and entreat him, as he tenders your happiness, and ultimately his own also, that he will forbear to press you. If this be done in a modest, affectionate manner, you will soon prevail upon him to leave you to the exercise of your own discretion. But if you find him fixed and determined, yield instantly without uttering a word. Let your compliance be *kind* and *affectionate*, however opposite it be to your own wishes. Let any differences of opinion between you and your husband be revealed to none, without absolute necessity; and be *extremely careful* whom you consult. It is not every one that is able to advise. It is easy enough to lay down general principles, but to modify them to existing circumstances is extremely difficult. In this consists the difference between a novice and a father, between folly and wisdom, error and truth. Hoping that God, in His infinite mercy, will guide and preserve you, I remain most affectionately yours, "C. S."

To a Clergyman on blending wisdom with zeal.

"My dear Friend, "K. C., Camb., Nov. 11, 1817.

"Two ships were aground at London Bridge. The proprietors of one sent for a hundred horses; and pulled it to pieces. The proprietors of the other waited for the tide; and with sails and rudder directed it as they pleased.

"The rules I should offer to you are these:

"First, Do not attempt to act in a parish with which you have no legal connexion.

"Second, In your own parish form your judgment what measure of countenance you are likely to have from your Principal, your Parishioners, and your neighbouring Clergy; and if you have not some measure of approbation and aid from two out of the three, do not be driven to attempt what is sure to fail; see Prov. xxiv. 27.

"Unless I were myself upon the spot, to weigh all circumstances with precision, I can do no more than suggest these general hints. But I feel that there is in all such matters a Scylla as well as a Charybdis. Of the two, too much zeal is better than too little; but if we can blend zeal and wisdom, we do better.

"Hoping that God in His mercy will direct you, I remain, my dear Friend, most affectionately yours."

To one who had been urged to 'preach very strongly.'

"My dear Sir, "Dec. 7, 1817.

"What is your object? Is it to *win* souls? If it be, how are you to set about it? by exciting all manner of prejudices, and driving people from the Church? How did our Lord act? He spake the word in parables '*as men were able to hear it.*' How did St. Paul act? He fed the babes with *milk*, and not with strong meat. As for the religious world, they are as selfish, for the most part, as the ignorant and ungodly. They are not content that you should seek the welfare of others, unless you, *to please them*, bring forward also things which will utterly subvert your end: and if they be but gratified, they care not who is stumbled and driven away.

"You must not be in bondage to the religious world any more than to the ungodly. True, you are not to keep back the fundamental doctrines of the Gospel: but there are different ways of stating them; and you should adopt that which expresses kindness and love, and not that which indicates an unfeeling harshness. Only speak from *love to* man, and not from the *fear of* man, and God will both accept and prosper you. Most affectionately yours."

To another on Christian expediency.

"My dear Friend, "Dec. 10, 1817.

"I should be cautious of making up my mind *strongly* on anything that is not clearly defined in Scripture. Nothing is easier than to lay down an apparently good principle, and to err in following it; *e. g.* the eating of meats offered to idols, and circumcision. Do not make bonds for your own feet—constructed as your mind is, you will be in danger of this. In things that are good or evil *per se*, there is no room for expediency; in things that are good or evil only *by accident*, expediency must guide you. Many think that the opposite to right must be wrong: but the opposite to right may be right; as in the instance before specified. My rule in reference to the baptizing of adults would be this: I will do that which I judged best on the whole for the individual himself, and for the people under my care. In the case of the Apostles there was no time for minute inquiry. Our Dissenters, I think, take too much time, and require too much. Where I felt I could adopt my own plan without injury to the cause of Christ, I should take a medium: but I would not so determinately mark

out my own path, as to admit of no deviation from it. The human mind is very fond of fetters, and is apt to forge them for itself. This is not, however, recommended by

"Your very affectionate Friend and Brother in the Lord, "C. SIMEON."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Camb., Dec. 24, 1817.

"Greatly do I rejoice in the tidings you give me, relative to the Association for the furnishing of school-books to the Natives. Only let the *principle* of doing good to the Natives get into operation, and the efforts will gradually become enlarged from the body to the mind, and from the mind to the soul.....

"Now let me tell you a little about myself. My strength, through the goodness of God, has rather increased: and I have, during the months of September and October, taken a very extensive tour of about 800 miles, with Mr. Marsh and Mr. Hawtrey, for the Jews' Society. At Norwich the Bishop gave us his countenance; and the speech which I delivered there I printed, and it is now circulating throughout the United Kingdom. I have sent a few to you; but I hope you will receive many more from Mr. Hawtrey. It will go to Madras and Bombay, and be extensively circulated in America also. Through the mercy of God, it has removed to a great extent the (*too just*) prejudices which had arisen in the public mind against the Society; and we hope the Society will flourish, and be made a blessing to the whole Jewish people. If my life be spared till next June, we shall extend our journey to Edinburgh and Glasgow.

"We have great reason to think that the Hebrew New Testament is doing good among the Jews in Poland and Germany. The fields there seem white, ready to the harvest. The Jews abroad are of a very different cast and complexion from the poor sordid people in England. We are going *at private expense* to take a Chapel at Amsterdam, and send a Chaplain there. In that city are 30,000 Jews. In less than a week the thing will be done: and if it succeed, so as to promise well, we shall, after two years of trial, bring it before the public. But till the experiment has been fully tried, the public will not be burdened with one shilling expense about it. I have a similar plan for Hamburgh; only, if I succeed there, it will be without any expense; there being already the train completely laid, and nothing remaining but to apply the *port feu* to it.

"At home also, blessed and adored be our God, all is going on well. My Church more thronged with Gownsmen than ever: and my people going on better than for many years. The bad spirits are withdrawn, and peace and love are abounding in the midst of us.

"Professor Farish is doing great things; he has built two School-rooms, one for 400 boys, and another for 300 girls: and is now enlarging his Church, so that it will seat as many as mine. This last will be some expense to him.... I wish you could see and hear the Professor at a Bible Meeting. You would not at all know him, or believe your eyes and ears, he is so earnest, so fluent, and so eloquent. The Bible Society has done more for him than for any other person I know.

"The papers will tell you all about the death of the Princess Charlotte of Wales. She died in child-

bed. The whole nation was ready to rejoice at the birth of an heir to the throne: but it pleased God to take away both the mother and child; and the whole land was thrown into consternation. I suppose that no event ever penetrated the nation with such grief. At Cambridge the pulpit at St. Mary's and the reading-desk and throne were all put into mourning: and a day, the day of her funeral, was spontaneously kept throughout the land as a Sabbath. At St. Mary's, the Regius Professor of Divinity, Dr. Kaye, preached to a congregation, not *seated*, but *jammed*. We assembled in the Senate-house, and then walked in procession round the Senate-house yard to St. Mary's. Every pulpit in the Town, too, is in mourning. Nothing but black is seen anywhere.

"Poor Prince Leopold will feel himself a stranger now in this land, and will doubtless go back again to his own country. He has behaved nobly on the occasion, and gained the hearts of the whole country. Were he to die now, there would be nothing but busts and monuments all the kingdom over. In a year's time his name will scarcely be known.

"Most affectionately yours."

CHAPTER XX.

LETTERS—TO REV. T. THOMASON ON EFFORTS FOR THE JEWS IN HOLLAND—FEMALE AGENCY—KINDNESS OF BISHOP BURGESS—VISIT TO AMSTERDAM—INTERVIEW WITH DR. CAPPADOSE—SERMONS FOR THE JEWS—ENGLISH EPISCOPAL CHURCH THERE—LETTER TO BISHOP BURGESS ON THE OBJECTS OF HIS JOURNEY TO HOLLAND—TO THE SAME, ON NOTICING THE JEWS IN THE KING'S LETTER—MORBID STATE OF A STUDENT—TO REV. MR. ——— ON DELIGHT IN HIS WORK—DUTY TO A HARASSED FRIEND—ADVICE ABOUT VARIOUS PERSONS—KIND COUNSEL FOR HIMSELF—TO REV. T. THOMASON ON SENDING HELPERS TO INDIA—STATE OF HIS PEOPLE—PROGRESS OF HIS NEW WORK—TO REV. T. THOMASON ON THE CAMBRIDGE MISSIONARY SOCIETY—GOWNSMEN AT TRINITY CHURCH—TO BISHOP MANSEL, ON GIVING LETTERS DIMISSORY TO A FRIEND—THE BISHOP'S REPLY.

1818.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "Harwich, May 13, 1818.

"Here I am on my way to Holland. But I must go to other matters first. . . .

"Mr. Lewis Way is gone to Petersburgh, Moscow, (where he was most kindly received by the Emperor of Russia), and the Crimea; to search out the state of the Jews, and to spread the Hebrew Testament among them. Mr. C. went with him as far as Moscow, and is returned. There are at Berlin a great number of Jews who put away the Talmuds, and read the Scriptures by themselves, and even believe in Christ as the Messiah, though they do not confess him openly. At

Amsterdam too, whither I am going, I understand that there are some of this description. I have got a Minister to superintend that Chapel; and for two full months, till he can come, Mr. Marsh and myself are going over to collect the Congregation, which has been scattered for seven years, and to set on foot a great variety of plans in reference to the Jews. I hope to do the same at Rotterdam also; if as I expect a third friend follow us. My strength is not great; but with Mr. Marsh I shall be able to do all that the occasion calls for.

"We propose to converse with the Jews, and to collect into a body all who may be disposed to obey the call: of course our object will not be to call them to merely nominal Christianity. But for all that you will give us credit; you know our minds on such subjects as these. It may seem strange that *we* should go thither, but with God's help *we* may be able to effect in two months more than quite a young man could in a much longer time; more especially as God has been pleased to make use of me as His instrument to take the Chapel, where they have not had Service for seven years. I was to have travelled this year into Scotland for the Jews (my last year's tour you have already heard of); but I must defer that, in hopes of accomplishing it, if my life be spared, the next year....

"On my return from Amsterdam, I propose to go to Brussels, Waterloo, Valenciennes, &c., and Paris: and I think that when my young Minister comes to me at Amsterdam, I shall desire him to take James in charge, and bring him to me. It is a great joy to me, an exquisite delight, to shew love to him: and it will be a great benefit to him, I trust, in every way.

"Your Orphan Asylum—What a blessed work! I greatly rejoice in it, and bless God that the ladies have begun to exert their influence in India, as they have done in England. In fact, they have done almost all that has been done in the Bible Society,—Missionary Society,—and Jews' Society. They are God's great instruments for carrying on every benevolent and pious work. But how shall the Duke of York be prevailed upon to give you £1000? He has no public money at his disposal; and no thousands of his own to spare. But if you will send over a kind of Address to him through Mr. Wilberforce, Mr. W. thinks he may be prevailed on to give you his name. This, perhaps, may be as good as his money.

"I thought how Rammohun Roy's reading of the Scriptures with a number of other persons would terminate: I was well assured it would end in somewhat like Socinianism. But still good may arise out of it all.

"Wonderful are the tidings I have to communicate. It appears to our Governors in the Church that Missionaries are sent out by every denomination of Christians, except the Church of England. They have therefore applied to Government for a King's Letter, to ask subscriptions through all the Churches of the kingdom in aid of this good work. I am endeavouring to take care that the Jews shall not be forgotten. It will give you pleasure to hear that I am on the best footing with the Bishop of St. David's, and that he will do anything I can wish (in prudence) to promote my views. He is going to establish a Missionary Class in his College. He has taken under his protection Friedenburgh, a converted Jew of great talent and piety, and a young man from New Holland; both at my request. I hope and trust that God will make

him an instrument of great good. God is evidently gone out before us: and considerable work, I hope, will ere long be done....

"It will give you pleasure to hear that two young Jews are now educating under the direction of Leander Von Ess, at a Protestant University in Germany, at the expense of some in connexion with myself. If it please God to make them (as, indeed, they already appear to be) truly pious, they will greatly further the diffusion of the Truth amongst their own nation, under the direction of our Society.

"I am thankful to God that your dear Wife is so laborious and so useful in her station. Give my kindest love to her.

"Most affectionately yours."

Extracts from the Diary of his tour in Holland.

"Amsterdam, June 15, 1818. "I went with Mr. Atkinson to visit Dr. Cappadose, a Jewish physician. He understood English, but conversed in French. He is not a strict Jew. Many of his relations have embraced Christianity; but he considers them all as having done it from carnal motives. He is appointed the President of the Jews' School Committee under the edict of the king. He says that five of the Rabbies sent a petition, or memorial to the king, desiring to lay down their office; but afterwards apologized, and recalled it.

"He is a Portuguese Jew; and says that the *Spanish and Portuguese Jews are descended from Jews who bore no part in the Crucifixion of our Lord, and never approved it.* I think this will give great facilities for their conversion.

"He conceives that much prudence and patience are necessary, if we would do good among them. He reckons the Jews in Amsterdam at 25,000. I paid him a second visit. He says that the Jews in Holland have all posts and honours, nobility not excepted, open to them: and that some high posts are filled by them; and that they are on a

footing of equality with others. This he considered as a reason why they did not need my aid; but I told him that this was the very reason that I ought to begin here,

"1st. Because their prejudices would be less.

"2nd. Because I might then hold forth Holland as a pattern for other Governments and people.

"Thursday, 18th. Thanksgiving-day for Waterloo.—All shops shut.—Nothing to be sold under penalty of twenty-five guilders for every article.—All Churches crowded. The preachers' names, and their texts, all obtained by the printer, and sent out in the evening. *Mr. Marsh at the head.* Mr. Marsh preached a patriotic Sermon, in which he entered into an historical view of the benefits which have arisen to the Dutch Government and people. I announced in the papers that I should recommend and enforce the King's Edict about the educating of the Jews. His Edict requires this, and recommends the people to encourage it. My Sermon being thought likely to do good, I resolved to print it in French, and Dutch; a good many Jews attended—perhaps thirty.

"Sunday, 21st. For the first time the English Episcopal Church is named in the weekly list of Preachers, which is always published. No such thing was ever done before. It is a great point gained: though both in the Morning and Evening it brought us many people who could not understand us. This, however, will soon end; and the respectability of the Church will be raised in the eyes of the people. . . .

"I begin now to see that my work here is done. I have great reason to thank God that we ever came:—for

"1st. The English Episcopal Church is now settled on a good footing.

"2nd. The people of Amsterdam, both Jews and Christians, have their attention drawn to the King's Edict, which was altogether unknown.

"3rd. A favourable impression is made on the minds of the Jews, and a way of access to them is opened.

"July 4th. Mr. V. O. a Jew, who is a Christian at heart, visited us. Mr. M. in my absence had conversed with him. When I came in he was just gone, and was recalled. My conversation was exclusively on the means by which he might benefit his countrymen. I recommended that he

should instruct six youths on his Sabbath, and agree with each of them to instruct six others, after the manner of T. in Ireland. He expressed, but in a very modest way, his gratitude to me for my attention to his nation; and declared his determination to adopt the plan I recommended. He seems simple and upright; and I afterwards heard a good account of him from Mr. H. He is afraid of losing all for Christ; and I conceive that his remaining a Jew for a season may be overruled by God for gracious purposes to his nation. My soul was deeply impressed. I went to prayer; and we all pleaded with God, 'with strong crying and tears,' for him and his nation.

"It has certainly been much blessed to our souls; and I do most unfeignedly adore my God for this rich mercy.

"July 5th. I administered the Lord's Supper to about twenty-five, and had a very blessed season. I never before had, for so long a continuance, such a remarkable and uninterrupted tenderness in my ministrations, as I have had during these last eight Sundays."

To the Bishop of St. David's, (Dr. BURGESS).

"My Lord, "July 24, 1818.

"To your Lordship, as Patron of the London Society for promoting Christianity amongst the Jews, I beg leave to give an account of what, in concert with the Rev. Mr. Marsh of Colchester, I have been doing on the Continent with a view to the furthering of the great objects of that Society. Your Lordship knows, I believe, that the Episcopal Church at Amsterdam, not having had Service performed amongst them for seven years, (with the exception of a few times about a year ago by Mr. Way), and having now, in consequence of the refusal of the English Government to purchase the Chapel, no prospect of serving God according to the rites to which they have formerly been accustomed, and to which in their hearts they are still attached, sent over to our Society

a request, that we would purchase it and send them a Minister, who, whilst he officiated for them, should pay attention to the Jews in Amsterdam, and further the Society's designs among them.

"This request however the Society, for want of funds, was obliged to decline; for though it is indispensable to our success, that we have one or more stations on the Continent, it was thought inexpedient to enter into any thing which might have the appearance of speculation, and involve the Society in debt. This was the rock upon which the former Conductors struck; and it is that which the present Managers are fully determined to avoid.

"But whilst, as one of the Committee, I perfectly concurred in this opinion, I felt the unspeakable importance of not suffering a place so favourably situated to be lost, without first endeavouring to ascertain how far it was worthy of an effort on the part of our Society to secure it. I therefore, after having ascertained the price of the premises, agreed with the proprietor to pay him the interest of the money for two years, and the principal at the close of that time, if at the expiration of it I should think the situation such as to justify an extraordinary exertion on the part of the Society. . . . .

"Accordingly I went in the middle of May (not at public expense), and commenced the Service on Trinity Sunday. The Church is small; and, I am sorry to say, the congregation was small also. After having been driven for seven years to the Presbyterian Church, many did not feel themselves at liberty to come back again to the Church of England, notwithstanding the preference which they felt for it. But during my stay of two months I had the satis-

faction of seeing the congregation doubled, and of establishing it on a permanent basis. Another point of great importance I had the happiness to accomplish. The Church of England worship has obtained there since the year 1707; but never till the present moment was it publicly recognized by the State. But now it is acknowledged by the Consistory, and advertised in the public bills, which from week to week are sent forth by the Consistory for the information of the public. Thus it is placed altogether on the same footing as the Dutch Church, and our Minister on the same footing as the Dutch Ministers in everything, except in support from the public funds.

"During my stay there I was particularly attentive to everything which could mark my respect for the State, and for the constituted authorities; and a very remarkable occasion offered itself for shewing loyalty to the King, and benevolence to the Jewish people, without laying myself open to any remarks on the score of obtrusiveness or ostentation. The 18th of June was appointed to be kept as a day of thanksgiving, being the third anniversary of the Victory of Waterloo: and this afforded me an excellent opportunity for noticing the edict, which the King of the Netherlands had issued a year before, relative to the educating and instructing of the Jewish children throughout his dominions. This edict, though so graciously designed, had not been at all attended to: (the Dutch are rather slow in all their motions): and I thought I could not do better than call the attention of the public to it in the evening, after my friend had dilated upon the more appropriate subject in the morning. I determined therefore to put into the papers an advertisement to this

effect. But wishing to act in the most guarded and prudent manner, I first sent the advertisement to the gentleman who is the great Agent of the Police, (with whom by the way Buonaparte and King Louis had frequent conferences), requesting him to model it agreeably to his own judgment, and then to submit it to the Burgomasters for their approbation. This done, I had it inserted: and I was glad afterwards that I had used all these precautions, because I found that some, who knew nothing of my prudential care, were rather offended at the measure.

"The Sermon which I preached on the occasion was thought likely to be of general use; on which account I have printed it in French, Dutch, and English; and have desired that a copy of the three, elegantly bound, be delivered through the proper channel, and in the most respectful manner, to his Majesty, and to Lord Clancarty the Ambassador from our own Court. Had the translations been made and printed in due time, I should have presented them in person; but the approaching Confirmation of the Bishop of London at Colchester rendered it necessary that Mr. Marsh (the Vicar of St. Peter's, Colchester) should be at home to examine the young people, who have been instructed by his locum-tenens, before he gives them a ticket for Confirmation, and therefore I was constrained to leave to others, what perhaps should rather have been done by myself. If your Lordship should have any curiosity to see the Sermon, I have a few which were sent after me for presents, and should feel highly honoured in your acceptance of it: I could send it under three envelopes by the post. These Sermons will spread through the country, and dispose many, I trust, to

co-operate with our Society, and the rather, because the plans which I propose are in perfect unison with the King's Edict.

"If your Lordship should think the Sermon likely to be of use in forwarding anything of a similar nature at home, I could present it to the Bishop of London also, in whose diocese it was delivered. Indeed I feel persuaded, that if our Governors in Church and State knew of the Edict of the King of the Netherlands, (I have brought a copy home with me,) they would take care to mention the Jewish people in the King's Letter, which, I understand, is about to be sent through the kingdom to call forth the exertions of the people in behalf of Missions to the heathen. They would never overlook that nation who have the greatest claim on our pity, and make them an exception to the whole world.

"But I have a further reason for presenting the Sermon to him, because it is to his Lordship that I must apply for the Queen Anne's Bounty, which, I understand has from the beginning been given to that Church. To that I look as a substantial aid; for there are no longer the great and opulent men at Amsterdam there were formerly; and it is evident, that a Clergyman of great talents must have somewhat of an adequate support, in order that he may become settled there, and be able to support a wife and family in a decent way. A novice can do nothing there: he must understand both French and Dutch, as well as the learned languages, or he will never be qualified to carry on conversation to any extent among the Jews: and it is only through an extensive acquaintance with the Jews, that he will be able to instruct the Christians how to con-

verse with the Jews: for I am ashamed to say, that even the more intelligent amongst ourselves are but ill qualified to take the Jews upon their own ground. I say, therefore, that as the expense of maintaining such a Clergyman must of necessity be large, (for he must on no account have his time occupied with pupils), I hope and trust this aid will be afforded towards it; and I entreat the favour of your Lordship to represent the matter to the Bishop of London, and to gain for us his countenance and support. I would not presume to trouble your Lordship with this, but I have not myself the honour of being known to the Bishop of London, and the application, if I mistake not, will come with peculiar weight from your Lordship, as a Governor of that Church whose interests will be upheld, and a Patron of that cause to which the support of such a Minister will be so greatly subservient.

"Were I not afraid of being tedious, I could state to your Lordship several other circumstances, which, in connexion with the King's Edict, greatly encourage my hope that many of the Dutch Clergy, and many of the Moravian Ministers, will speedily combine their exertions in behalf of the lost sheep of the house of Israel: but I had rather that you should hear of it, when actually existing, than be led to expect it by any representation of mine. I am, &c. "C. S."

To the Bishop of ST. DAVID'S.

"My Lord, "August 19, 1818.

"I am truly happy that your Lordship approves of my proceedings at Amsterdam. I have just received a letter informing me that a large body

of the Dutch Clergy, including some who were in the Commission to carry the King's Edict into effect, (and who, I am sorry to say, had thought and even published in a Report, 'that the time was not come,') are so convinced of the practicability and utility of my plans, that they have engaged to co-operate with me and to work with energy. But I should fill sheets if I were to tell your Lordship of these matters: I only suggest this, to shew your Lordship that my quiet, sober, prudent procedure has not been lost upon them. I am persuaded, that it is in this way alone we can succeed, especially in the *cold* climate of Holland.

"I feel, from the kindness and condescension with which your Lordship treats me, that I am writing to a friend: and with this feeling so strong upon my mind, I fear that I *may* forget myself, and communicate matters more freely and easily than I ought. If I should do so, I pray you not to impute it to me for forwardness, or deficiency in respect; I would assuredly put on my court-dress, if I were not verily persuaded that you would be better pleased to see me in my gown and slippers. I know that your Lordship has deeply at heart the welfare of the Church of God, and of the people of Israel; and, therefore, I think you will be better satisfied with my artless and free communications than with more formal addresses.

"I am not altogether sorry, for the Jews' sake, that the King's Letter is suspended. For I have a long time been working (silently) through such instruments as I could, to get the Jews noticed in that Letter; but the higher powers seem to have thought, with the Dutch Clergy, that 'the time was not come.'

But who will say *now* that the time is not come, when the Emperor of Russia sends forth such an Ukase, and the King of the Netherlands such an Edict? Is it too much after this to hope, that our Government will recognize the duty of the Christian world to that degraded people, and put them in their Letter upon a footing at least with the heathen nations?

"With the hope of succeeding in this point, I have been wishing to put my Sermon into the hands of the Archbishop of Canterbury and Lord Liverpool; for though there is nothing, literally *nothing*, in the Sermon itself, yet *as arising out of the King's Edict*, and operating to a great extent upon the Continent in that view, it may serve to remove from their minds the idea that 'the time is not come.' I pray you, my Lord, if on reading the Sermon you should think that it will be of any use, as bringing before the minds of our Government *the King's Edict* and *the proceedings that are now going forward in consequence of it through the Netherlands*, I pray you avail yourself of the present interval to obtain this most desirable measure.

"I have not hitherto suffered the Sermon to be seen in England, because I thought it most respectful to our Governors in Church and State to put it into their hands *first;* (on this plan I proceeded in Holland, I would not suffer any to appear before they were presented to the King, and the Minister of Religion, and Lord Clancarty;) but as the time now does not press, and the effect of the Sermon may evaporate before the Letter comes out, I shall send it forth to the public without delay.

"But I hope you will forgive me if I again intreat

you not to leave a stone unturned to obtain this small and reasonable boon, the associating of the Jews with the heathens as joint objects of our attention. It will come from your Lordship with such peculiar weight, that I think one word from you would turn the scale. I have the King's Edict, if that will be of any use: but the Sermon sufficiently illustrates that. Yet I have no wish that the Sermon be seen by any one. I care not who does the work, if the work be but done. That was my plan in Holland: I have done nothing but drive a few piles, (Amsterdam you know is built on piles,) and I leave others to build the houses: *that* will be better done by the natives than by me: but they have engaged to keep up a correspondence with me, so that we may all in *our respective places* work together.

"I have further views to Russia; but at present I forbear, lest you should think me not quite so sober as I pretend to be.

"I should not omit to mention, that the King of Prussia also is favourable to the Jews; two having been recently (if I am rightly informed) admitted amongst his privy counsellors. The bare mention of them by *our* Government would aid our efforts on the Continent to a vast extent—I pray you, pardon my importunity, that almost borders upon rudeness.

"I am happy that you approve of Friedenburgh; I wish him to overcome that morbid state of mind, which interferes much with his comfort, and will hereafter impede his usefulness. He wants to discern more clearly the nature of true humility, as contrasted with that which often assumes the name. It is impossible to feel too deeply that saying, 'Who is sufficient for these things?' but to suffer a sense of our

insufficiency to discourage us is wrong. We should do all we can to qualify ourselves for our work; but when we have done that, we should remember from whence alone our success can flow: and we should be content to feel ourselves but 'earthen vessels, that the excellency of the power' may the more evidently appear to be of God. This lesson I hope he will learn in due time, and be enabled to rejoice 'even in his infirmities, that the power of Christ may rest upon him.' From hence will flow cheerfulness of mind, which tends to adorn and recommend religion. But after all, we must make due allowance for the different temperament of men's minds and bodies, and be thankful for the excellencies we see in them, instead of repining at their defects. . . . .

"I am, my Lord, with most unfeigned respect and esteem, your Lordship's obedient Servant,

"C. SIMEON."

To the Rev. Mr. —— at Amsterdam.

"My dear Friend, "K. C., Camb., Aug. 26, 1818.

"I take up a large sheet of paper to answer your two kind letters, that I also may shew my love as you have done yours.

"Your first sentence reminds me forcibly of what I have often felt, and still feel, 'This situation I certainly do not like.' You refer evidently to *the place*, and not either the church or people. Now I never come in sight of Cambridgeshire, but I feel, I will not say disgust, but a sensation which tells me what would arise in my mind, if I did not check it. After the beautiful country of Herts, to come upon the dreary fields (field, I should rather say) of Royston, for many, many miles, I shiver in the midst of July;

the wilds of America are not more desolate in my idea than is the whole horizon to a vast extent. Yet with all this, when I turned my back upon Cambridge twenty years ago for an excursion into the north, and again the other day when I proceeded for Holland, I looked at every house and tree, as long as anything of Cambridge was visible, with regret that I was to be so long absent from it, and with prayers to God for His blessing upon every body in it, whether my people or strangers, whether friends or enemies. So I trust it will be with you in a little time, when God shall have poured out His blessing upon your own soul and upon your Ministry, and especially, when He shall have opened for you some door of utterance amongst the Jewish people, your soul will be knit to the place, and you will bless your God that ever your lot was cast there. Amsterdam will still be Amsterdam, and Holland will still be Holland, to the natural eye; but to your inner man it will be an Elysium—the 'gate of heaven.'

"Next, about dear Mr. ——. People there do not consider what an exceeding difficult thing it is to maintain an entirely blameless walk with a Xantippe always at one's elbow and that for years together, spending too upon herself what ought to go in the support of him and his family. It is easy for those who have had no such trial to say, 'How can a man go from quarrelling with his wife to preaching in the pulpit?' but neither the one nor the other has been at his option. One of the most striking evidences of the excellence of his spirit is, that in all my intercourse with him he never so much as mentioned her once: and, what is more, he never uttered one word to derogate from the character of *one* ex-

cellent man who did not deal out the same measure towards him. From my heart I pity him, and from my soul I love him..... It will be your wisdom to *side with none*, and to *commit yovrself to none*, but to *keep in peace and love with all.* As to Mr. —— not being visited, how is it possible in the state of his family that he could be visited? no one would choose to interfere in his domestic matters, and consequently all must stand aloof. But before he is condemned, inquire what efforts *she* makes towards reconciliation; if none, the matter is clear. Unless you have most unquestionable evidence of something essentially wrong in him, (not mere surmise but *evidence,*) you will do well to strengthen his hands and to comfort his heart.

"Mr. H.—It is certainly true that he is a Deist, and has no religion whatever. But he has *an ear*, which is a great thing for *you*, who may gain considerable information from him about the Jews, and may be an instrument of good to him and to others through him. Paul was once a persecutor, but did not always continue so; and he also may have had worldly motives in his intercourse with Mr. Way, (though I am far from believing that he had,) but he may acquire better things through his intercourse with you. He has the Hebrew Translation of the N. T., and reads it carefully; and may be extremely useful to you in your future intercourse with the Jews.

"Dr. Cappadose is a man of great learning and candour: I am going to write to him on important matters probably by this post. It will be well worth while to cultivate to a certain degree his acquaintance. Conciliate his regards, and he will prove a host.

"What we want is a door of entrance among the Jews. If the great gates be not open, we must be glad to find a wicket.

"I rejoice to hear that Mr. Van Offen still remains firm to his purpose. Bid him not be discouraged. There are mountains in his way; 'but before Zerubbabel they shall become a plain.' His way will be to find out some intelligent young man, whose mind is open to a general sense of duty and benevolence, and gradually to stir up in him and others a desire to aid in the education of the lower classes. Your advice will be of infinite service to him; you can strike out plans for him, and encourage him to carry them into execution. If he see no prospect of good arising yet, bid him 'go seven times,' and he shall see 'a cloud' at last, which though no bigger than a man's hand, (perhaps you, my dear friend, are that cloud,) shall soon overspread the whole horizon. You greatly comfort me, my dear friend, with those expressions, which with thankfulness to God in your behalf I will transcribe, 'Whether God will be pleased to honour us with equal success (*i. e.* Ezekiel's in preaching to the dry bones) we know not—that is not *our* business, though it is our hope: and that hope must be our encouragement, as those promises teach us our duty —may God bless us—give us zeal and wisdom—earnestness and patience.' To all this my soul adds a most hearty, Amen.

"You greatly comfort me also, my dear friend, with the tidings from Rotterdam. Let us bring them more of our fire from England, and we shall at least (Deo juvante) melt their Dutch ice. Follow it up my brother; and let your love to our adorable Saviour animate and quicken all around you. I am truly happy

too that you took some hints from one of my Skeletons, because it shews, that you may make use of them without fettering your own genius, or damping your own ardour. It is in this view that they are chiefly intended. Follow up that plan, whilst you want time for your academical studies. The field is all your own; and such occasional and ready help will entirely remove all wish to put aside the second Service.

"As *you* touch upon that point in both your letters, I will proceed to state my views of the proposal.

"1. What would be the effect of it on *your Congregation?* Would they not be ready to think, that as you reduced yourself in that respect to a level with all the Clergy of the land, there was no difference between you and them? Would they not too, blind and ignorant as they are, lose half the means of grace which God has sent them for their instruction? Is not the second Service, too, the very opportunity now afforded for augmenting your Congregation, which, if that were set aside, would settle at its present low rate?

"2. What would be the effect on *the Dutch Clergy?* Would they feel any impulse from your zeal? Would not your habit be considered by them as a justification of theirs?

"3. What would be the effect on *the Jews around you?* Is this his zeal for Christ? Is this his zeal even for his own Congregation? What can there be in principles which operate so coldly on the very man who is sent over to convert us? We never preach (the Rabbies might say), because we need not: and if there were no necessity on him, he would do as we.

"4. What would be the effect on *Christians in England?* What! Is this the man that is gone to

convert the Jews? Is this the man whose efforts we are called upon to aid? Is this the man espoused by the London Society, and especially selected by Mr. S. for this great work? Even our own worldly ministers would feel ashamed of preaching only once, and would blush at the very thought of reducing their two Services to one.

"5. What would be the effect upon *your own soul?* Could you be happy in the thought of cutting off at one stroke half the means of salvation which God has afforded to your people? Could you expect the blessing of God upon the means you did use? Would you not have reason to fear, that your own soul would languish and sink down into a low, cold, worldly state?

"6. What would be the effect upon *the whole concern that we have in hand?* The London Society declined purchasing the premises: I said, I will take them for two years, that we may see whether, at the expiration of that time, there are such prospects of usefulness to the Jews as will justify you in purchasing the premises, and in keeping a Minister as your agent there. They will inquire, of course, what is done? Whom have you there? What have his labours effected? What have they effected for his own Congregation? What have they effected for the Jewish people?—Beloved Brother, what reply will they make, if I should have to say, 'There were two Services, and he put aside one.' Would they have any thing to do with the Chapel? Assuredly they would not; *and there would be an end of the whole concern.*

"P.S. That I may not be mistaken in reference to a preparation for a Fellowship, I add, set apart a

day for fasting and prayer. At the close of that day dedicate, as before God, such a portion of your time to the prosecution of academical studies as you judge right: and then adhere steadily to your plan, dedicating to the service of your God and Saviour the remainder of your time. This will bring a blessing upon your soul, and upon your very studies. You need not be told that, by putting oil to the wheels of a carriage, the labour to the horses is diminished, and the progress of the traveller accelerated in a degree that an ignorant and inexperienced person could never conceive. I trust you have often found the blessed effect of a divine unction: how sweetly and rapidly have you proceeded when in a heavenly frame! *Only get 'the ointment of the right hand that bewrayeth itself,' and all will go well.* (Prov. xxvii. 27).

To the Rev. T. THOMASON.

"My beloved Brother, "Sept. 1, 1818.

"I instantly sent off your letter to Mr. Grant; and have since written to him again, desiring that he will visit me in his way to Cambridge, or, if he cannot do that, will inform me when he gets to London, that I may not lose an hour in seeing him. I feel all the importance of the question, and the others connected with it: I feel, too, the force of the conflicting opinions of Mr. U. and Mr. S.; and I wish, in giving you my advice, to have before me not only all *existing* circumstances, but all *probable* circumstances: that so I may not give you my opinion hastily, or without a full investigation of the point. No time shall be lost—no pains be spared. 'Tis the service of my Brother—'tis the service of my God.

"The matter for your Orphan School is also much upon my mind. I have repeatedly conversed, though not very fully, with Mr. Grant upon it. There are difficulties on every hand, to find proper persons, and when found to get them out. But I am alive to it, and will do all I can. I have a young man coming from Town to me this very day, whom I could find it in my heart to send out to you: but he is too young; and not married; and when he is of age your Bishop may refuse to ordain him. I feel immense responsibility on this subject, and know not what to do. I know what I would do, if I could find all to my mind: but when there are mountains of difficulty before me and on every side, what is to be done? It is easy, when I have done the best I could, for persons on your side to say, 'This was ill-judged,—that was imprudent.' Beloved Brother, prepare, when I have done all that man can do, to hear it said, either, 'He has done nothing,' or, 'He has done ill.' Were it only across the Channel that I had to send a man, I should know the worst of it; but I cannot calculate the consequences of sending a person to India, when I cannot get such an one as I would approve, or that is in all respects fit for the station. I hope that God of His infinite mercy will find us a man after His own heart, and 'thrust him out' for your help.

"Your drawings, both the larger and the smaller, came safe. The smaller your Mother has, the larger I. I can scarcely express to you the pleasure which it gives me day by day. I walk with you in your verandah; I talk with you at your window; I ride with you in your carriage; I go with you to your Church. I seem to be quite present with you from

day to day. I hope you also have received the drawing which I had made for you of your Mother's house in the purchase of which she had no little respect to you, in the event of your having a furlough from ill health. It is to her, and I may add to me also, a perfect paradise. Your picture, which you sent from India, hangs in her drawing-room. For a little time it formed a pendant to Martyn's in my room: but I am far better pleased with it where it is: for now your Mother sees it daily, as I myself also do: and I have the more of joy in it, because of the joy it occasions to her.

"I hear from Holland that the Dutch Clergy are determining to co-operate with me, and that my letter to them at Rotterdam produced a good effect. I hope one day to have good tidings to give you from that quarter.

"Of my people a few words. Since the proud and conceited separated from me, there has been a peculiar unction upon my Ministry, and a rich blessing on the Word. It is said by Solomon, 'One sinner destroyeth much good,' and I have found that one saint too, (*soi-disant* saint,) may do the same. We are now united, loving, and I hope prospering in the best things. My last Sermon to them was on 2 Thess. i. 3—7 (whither I am come in my work), and I had much comfort in addressing it to them; though, of course, I could not go the full length in my application of it to them. I shall probably now in a few months go to press; having finished the Old Testament, and got to 2 Thessalonians in the New, besides at least one hundred Sermons from the following Epistles. I bless my God that He has spared me to proceed thus far; but the printing of eleven or twelve volumes will occupy two years.

"Our (Jews') Society is prospering, and I feel no doubt but that God has work for us to do. Mr. Way has had repeated and most favourable interviews with the Emperor of Russia. We expect him home soon."...

To the Rev. T. THOMASON.

"My beloved Brother, "Nov. 30, 1818.

"You will be surprised to hear that we have just had a Public Meeting at Cambridge for the Missionary Society. I trembled when it was proposed; and recommended the most cautious proceedings.... The place of meeting was where the Bible Society, both last year and this, was held. There were at the Bible Society about 1200 persons present, perhaps 200 Gown: and the next day about 900 persons, and 120 Gown. We had at the Bible Society Dr. Steinkopff and Dr. Pinkerton: but neither of them would take any part the next day. The latter Meeting, especially, was very solemn; the Queen's death being announced in the papers that morning....

"As for my Church, there is nothing new. Those who so greatly disturbed and distressed me are gone: and my Church is sweetly harmonious. As for the Gownsmen, never was anything like what they are at this day. I am forced to let them go up into the galleries, which I never suffered before; and notwithstanding that, multitudes of them are forced to stand in the aisles for want of a place to sit down. What thanks can I render to the Lord for a sight of these things! I am ready to sing my ancestor's song, Luke ii. "Yours, &c., "C. S."

To the Bishop of BRISTOL, about giving Letters Dimissory to Mr. T——.

"My Lord, "December 9, 1818.

"In a matter of such extreme importance as that which I had the honour of bringing before you, you will not be surprised that I am in a state of anxiety; and that every hour's delay fills me with deep concern. I did not feel quite at liberty to state it to your Lordship in conversation exactly as it stands in my mind, because I could not conceive it possible, that any stronger statement than that which I gave you should be necessary. But as it is become necessary, permit me, my Lord, to convey to you on paper what I could not prevail on myself to speak on my first application to you.

"What is it that I ask? It is, Letters dimissory for a young man who has distinguished himself in your College by his studiousness, his regularity, his blameless deportment during the whole of his academic life. But it may be said, I ask this without a title. True, in some sense I do; but in the most important sense I do not. A title is intended to answer two purposes; one is, to provide that there shall be no Clergy without employment in the Church; the other is, that the Bishop may not be responsible for the support of those whom he ordains. A title, as far as the former of these purposes is involved, he has; and one the most honourable that a man can have. And it is *in this view alone* that your Lordship can have any responsibility to the Church. The latter is *merely personal;* and from that I shall rejoice to relieve your Lordship, by giving him a title myself.

"But waving this distinction, what do I ask from your Lordship? Nothing but what every Bishop upon the Bench is in the habit of granting to any *protégé* of his own.

"But you will thus, it may be said, introduce into Orders a person who will not otherwise be ordained. This however is not the case; for I have at this moment at my own disposal three titles, to one or other of which he would instantly be ordained; but that I should thereby lose his services for ever.

"Your Lordship well knows, that for such a station as ——, a person must possess studious habits, considerable attainments, and solid piety. He should also combine a knowledge of Hebrew and French with that of the Classics; and have a zeal for the cause in which he is embarked. But where shall I find such persons already in Orders, and disengaged? I laboured for months to find one, and failed: where then can I hope to find one on this great emergency, when there is not any time to lose, and when, if one be not immediately substituted in the place of Mr. ——, the whole concern must be brought to nought, to the great injury of the Church of England in that city, and to the no small triumph of all the Jews that are there resident?

"But why should I not rather apply to the Bishop of St. David's, instead of to your Lordship? First, because the Bishop of St. David's is already doing infinitely more for me; and next, because the applying to him for a young man resident in your Lordship's College, will naturally raise in his mind a suspicion, either that I have forfeited your Lordship's favour, which your own introduction of me to him

at Carlton-house gave him reason to think that I enjoyed; or, that there is something in the character of the young man that will not bear the light.

"Your Lordship does me the honour to approve, and far beyond my deserts to applaud, my exertions in the cause of Christianity and of the Church of England. But, if not aided in so plain, and unexceptionable, and necessary a matter as this by those who alone have power to aid me, what can I effect? I am paralyzed at once, and can never do anything in the service of my God. Only think, my Lord, what advantage this gives to Dissenters of every denomination. If they have ability and inclination to serve the cause of Christ, they can avail themselves of any opportunity that may offer; but if we, at ever so great cost and labour, have already established ourselves in a station of the utmost importance, we must relinquish it, for want of the smallest possible encouragement on the part of those, who have been raised up both by God and man to be the Protectors and Fathers of the Church. I intreat your Lordship to consider more fully what it is that I ask. Is it anything more than what is actually done in reference to almost every Missionary that is ordained, and in many instances for those who have never taken a Degree? But it is not for a Non-Graduate that I interest myself, but a Graduate of considerable distinction in your Lordship's own College; a person well qualified for the office, and willing to undertake it; but who will be absolutely precluded from a possibility of undertaking it, if a title be required. My Lord, if this request be denied me, what can I ever possibly ask at your Lordship's hands in future? I cannot contemplate

amongst the whole range of probabilities even the existence of any circumstances which may give scope for a request more easy, more unexceptionable, in every point of view. I have really laboured to find any solid objection to the granting it, and I cannot. I therefore hope that your Lordship will compare the extreme importance of the occasion, with the light and almost non-existent objections to a compliance with my wish; and that having done so, you will not hesitate to grant it. Your having granted it once emboldens me rather to ask it again: and I will venture to say, that your repeating the favour will be no matter of grief to your Lordship in a dying hour. "I am, &c. &c."

The Bishop of BRISTOL'S reply.

"My dear Sir, "Trinity Lodge, Dec. 2, 1818.

"Had I not been prevented by a good deal of indisposition, as well as an unusual pressure of business, I should have informed you, that I had determined to comply with your request, before I had the pleasure of receiving your letter this day. I therefore feel myself happy in this opportunity of testifying my deep homage to your cause, and my respect for yourself.

"I remain, with great regard, my dear Sir, very faithfully yours, "W. BRISTOL."

CHAPTER XXI.

LETTERS—TO REV. T. THOMASON ON THE PROTOCOL IN FAVOUR OF THE JEWS—PROPOSED TOUR IN THEIR BEHALF TO SCOTLAND AND IRELAND—TO REV. MR. ——— ON THE AFFAIRS AT AMSTERDAM—ON POETRY IN SERMONS—TO THE SAME, ON TENDERNESS TOWARDS PARENTS—TO A PERSON SOLICITING PUPILS—TO A CURATE ON HIS CONDUCT TOWARDS HIS VICAR—TO REV. T. THOMASON ON HIS TOUR FOR THE JEWS' SOCIETY—THE DIVINE PURPOSES WITH RESPECT TO THE JEWS—TO MISS PRISCILLA GURNEY ON REGARD FOR HER HEALTH—MEMORANDUM RECORDING HIS 'SECRET EXPERIENCE.'

1819.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Jan. 12, 1819.

"Mr. Way has returned after an excursion of sixteen months. He had repeated interviews with the Emperor of Russia, who conversed with him as a *Christian* and a *Brother*. He went to the Congress at Aix-la-Chapelle, and there presented a Memorial to the United Sovereigns; and has gained from them a public Protocol, applauding his views, and engaging to exert themselves in their respective empires for the temporal and spiritual good of the Jews. The Emperor of Russia ordered Prince Galitzin to give a sketch of what the Memorial should embrace. It was to give a three-fold view of the subject; 1, Religious; 2, Political; 3, Administrative; comparing and contrasting the benefits to be conferred on the

Jews, with the benefits to be derived to each state from them, when their reform and consequent elevation in society should take place. I possess it all containing many sheets: and bless God that it was so favourably received. The Protocol was signed by Prince Metternich, Capodistrias, Richelieu, Wellington, Castlereagh and two others. Tell me; Is not God in all this?

"Throughout Poland and Germany Mr. Way met with much encouragement amongst the Jews. Mr. Solomon, the Jew-Christian, that is an ordained Minister in the Church of England, is left in Poland; and we are going to send him a fellow-labourer, (two and two was our Lord's plan;) we are about to send also a Jew-Christian (Friedenburgh), whom I hope to get ordained speedily, to another part in Germany, and for him too we have just obtained a most blessed coadjutor and director, Mr. Neitsche, with whose name you are already acquainted as a man of learning, piety, and zeal. I have also many other plans; but as I know not that they can be realized till I shall have seen the Bishop of St. David's, I say nothing of them at present. I leave this letter to be completed when I have been at Stansted (Mr. Way's), where I go next Monday to meet the Bishops of St. David's and Gloucester. I hope God will open the heart of the former to enter fully into my views. He has already shewn great kindness and done much; but I am not content with drops: I want, if it may please God, a shower. Here then I leave this subject for the present.

"I now go on to tell you some views which I have for the advancement of the Society, and the stirring up the Christian public. If I live to April, I expect to go all through Scotland, and then to Dublin, where

there are many saying, 'Come over and help us.' We must this year not only get for our ordinary expenses, but for our augmented expenses of foreign Missions; so I must put my poor weak hand to the plough, and do all I can. But God is with us; and I doubt not of a blessed issue. I shall hope to receive some good aid from your quarter also. . . . .

"I perceive that this paper will not suffice for one fourth part of what I shall have to say after seeing the Bishop of St. David's; and therefore I shall add to this some other matters, particularly one most interesting, a copy of the Protocol before referred to. * * * *

"Now, my Brother, if this do not give us encouragement, what can? Is not this a little like the times of Cyrus, especially when taken in connexion with what is doing amongst Christians and now looked for amongst the Jews? I account it a rich blessing to have been spared to see this day, and to be permitted to hold a trowel (and without a sword too) before my own door. Let every one do this, and the wall will soon be up. There were many female labourers then, and so there are now; and they put us to shame. Let us up and be doing.

"Ever, ever yours, "C. SIMEON."

To the Rev. Mr. —— at Amsterdam.

"My very dear friend and Brother, "1819.

"I do not promise to fill this sheet: but I do not shrink back from the sight of it as formidable: for my soul is with you, and I long to prove that it is with you. I delight in your openness; and I wish you ever to continue it. Cardiphonia must be the title of all our correspondence.

"Mr. —— delivered to me your kind letter, and I began to think that I should appear unkind in not having answered it before. But I scarcely considered that as anything more than a valedictory message by him. Lest, however, I should have been mistaken in that, I was purposing, as I told your brother yesterday, to write to you immediately: for I was afraid that instead of regarding me as the stork, (so much loved in your land,) you should look upon me as the ostrich, which having laid her egg, feels no more concern about it. . . . .

"Last week I went up to Town, with a heavy cold upon me, in order to arrange my journey to Scotland and Ireland; but chiefly to meet Dr. Pinkerton and Mr. Way, on the subject of Missionary exertions. The more I think of the state of the Jews throughout the world, and of the importance of putting the Hebrew New Testament into their hands with suitable tracts, the more I am convinced, that to send forth Missionaries among them is far more likely to be extensively useful, than to confine our attention to any one city, or any one kingdom in the universe. I feel that your station as a post of observation, a head quarters, or a *point d'appui* (which Buonaparte used to speak so much about), is of vast importance; but that its importance consists not so much in its reference to the Jews of Amsterdam only, as in its reference to the Continent at large, of which it is a most convenient centre. On this subject I was extremely anxious to hear their opinion; not because I have any doubt what their opinion is, but because I am extremely desirous not to express an opinion, which I do not previously *know* to be the opinion of better informed judges than myself.

"But my illness so increased, that on the very morning of the Meeting I was compelled to set off for Cambridge; it being very doubtful in my own mind when I should be able to go thither, if at all, if I neglected to move whilst I could. Thus I lost the opportunity for which I went. But, if I say the truth, it was rather from a desire to approve myself to you, and to Mr. A., than from any other thought whatever, that I went up at all. *You* know me pretty well; *you* know that versatility is no part of my constitutional or acquired character. *You* know that little things do not stop me. *You* know that if a thing is to be done, I do not count pence, or pounds; and at the same time, I fondly hope you know that to approve myself to God as a *wise* steward, and a *faithful* servant, is the only object that I account worthy of a thought. My dear friend Mr. A. knows but little of me; he has never had an opportunity of forming any judgment about my conduct towards God. To him I might appear to be fickle, or to shrink from a sacrifice; and the suggesting of a doubt about the purchase of the Chapel might lead him to say, 'Who can tell, but that he may not doubt about the maintenance of a Minister here?' *You*, my beloved Brother, who know more of my secret springs of action, will be in no danger of indulging any such surmises. You know whereabouts I am;—what I mean;—and what I purpose. *You* know that I am not like the world, suggesting one thought first in order to introduce another afterwards. *You* know that whilst I love openness in others, I would practise it myself. I pray you therefore not to suffer on dear Mr. A.'s mind for one moment the apprehension of versatility on my part, or the least idea that the Society will ever

feel less, than they have already done, the importance of maintaining a Minister in your post; and intreat him, with my kind regards, to communicate to me with the utmost possible freedom and candour his views of the subject which I have here touched upon. . . . . I only want to see what our duty to God requires, and what will ultimately most subserve the interests of His cause and people.

"I have left but little room for answers to your two letters. I highly approve of your determination to adhere closely to your subject. Rambling may occasionally produce impression; but its proper tendency is, idleness in you, and lassitude in your hearers: poetry is beautiful in itself; but if you will come from the mount of God, you will find prose better suited for telling men about their golden calf. First tell a man that his house is on fire, or his father dead, *in verse*, and then interlard your sermons with it: but till then, keep in mind the motto:—

> 'I'd preach as though I ne'er should preach again,
> I'd preach, as dying, unto dying men.'

"Your preparation for the Jews should at present be general; not particular. But they should be kept in mind as the great ultimate object. It will be well to let Van Offen feel his ground, and show by his conduct that he may safely be admitted to baptism; but do not hold out any expectations to him of temporal support. The 'pearl of great price' must alone recompense his sacrifices.

"Most affectionately yours, "C. SIMEON."

To the same.

"My beloved Friend, "K. C., March 9, 1819.

"You cannot think with what delight your letter this moment received fills me. You understand me clearly: you write as one that understands me; you know, evidently, that any suggestions of mine are not from versatility or any unworthy motive: and I feel encouraged to speak all that is in my heart to you with brotherly freedom. This is as it should be. I delight exceedingly in your views and statements about ——: and on this, and all subjects without exception, I shall delight to receive your opinions freely. It is on this account that I take up my pen *instantly*, that I may thereby express to you the love of my heart. I have most important matters immediately demanding my attention: and I know, that if I answer by return of post, as I intend to do, I have *three days* to write in, yet I cannot rest three hours, or three *minutes*, without assuring you what joy I feel in the freedom of your communications. And I long that Mr. A., whom I greatly respect and love, should know me thoroughly, that so our mutual love and confidence may continually increase.

"Having written my prefatory remark, I now put down my pen; but it shews you, that there is an elasticity in my heart that will rebound to any pressure of your love....

"What you say respecting your father comes home to my own heart and conscience. My own father, alas! was so; and I feel that I did not sufficiently bear with him, and feel for him, and try to win him I was always so unhappy in his company, that I could not put on sufficient ease and cheerfulness: and I seem to think, that if he were now alive, I would try more

the effect of such condescension on my part; yet I doubt much, whether as quite a young man I could safely venture to do all that I might at a more advanced age. I think we ought to feel towards such persons as we should towards our beloved Monarch, if we now saw him beating his head against a wall. That will give you a clearer idea than ten thousand words: and that is what I now endeavour to feel towards those, whose situation calls rather for compassion than for anger and displeasure.

"Continue, my very dear friend, to speak to me all your heart on all occasions: and assure yourself of a perfect reciprocity on the part of

"Your most affectionate Brother in the Lord, "C. S."

To a person who requested to be recommended as a Tutor.

"Dear Sir, "March 16, 1819.

"A parable shall be my answer to you.

"A friend of mine fell from his horse and broke both his legs, and otherwise bruised his body exceedingly. He, knowing that I was acquainted with the relative skill of the surgeons in Cambridge, sent to me to recommend him one. There were four or five very experienced men. But there was one in straitened circumstances, just setting up in business, and therefore I recommended *him*: because if my friend died, the dead man would tell no tales; and if he was cured, his recovery would help forward the young surgeon. It happened that my friend, who if he had been treated skilfully might have recovered, was forced to have both his legs amputated, and was kept a cripple to his bed for many years. I was satisfied, because

I had done my duty. There was a young man who wanted business, and I had performed an act of friendship in helping him to a job. It happened, however, that after a time my friend heard that there were four or five skilful surgeons within the same distance as the one I had recommended: and he heard that the surgeon I had recommended thought himself much indebted to me for my recommendation. The cripple of course was pleased and satisfied with what I had done, because he had applied to me for a recommendation, and I had given him one. But an enemy of mine got to his ear, and represented my conduct in a very unkind point of view. He told him that he had reposed confidence in me in a matter of the greatest possible importance, and that I had *betrayed that confidence;* and instead of seeking his bodily welfare, I had lost sight of that, and sought only the pecuniary benefit of another friend: and had thus actually sacrificed his welfare through life for a little present advantage to another person.

"This he was unreasonable enough to make a matter of complaint against me. But I wrote him word that he was quite unreasonable: for that when he applied to me to recommend a surgeon, he must know that his bodily welfare was the last thing that I ought to take into my consideration. It afforded me a piece of patronage, and gave me an opportunity of promoting the pecuniary interests of another; and of course it was my duty to pursue the plan I had followed; and if it happened that I had done it at his expense, that was simply his misfortune; or rather, he should not think he had suffered any misfortune at all, since the loss of his limbs and health had answered the purpose I intended, of putting a few

pounds into the pocket of another to whom they were very acceptable.

"As you cannot but approve of my conduct in this respect, you will expect me to follow it towards all the friends who consult me about the paltry matter of the education of their children. I am, Sir,

"Your most faithful Servant, "C. SIMEON."

To a Curate, who had been requested by his Incumbent to leave him.

"My dear Sir, "March 18, 1819.

"I never interfere in the concerns of others, unless called to do so by both parties. As an abstract question, I think, that for a man professing piety to force himself upon his principal against his will, is no very Christian act. There are a set of people in the Church who would recommend and encourage such a step; but they are not the most humble and modest of our flock. You must take care what spirit you encourage in others, and what spirit you exercise yourself. I am, dear Sir,

"Your most faithful Servant, "C. S."

To the Rev. T. THOMASON.

"My beloved Brother, "Manchester, June 12, 1819.

"In all my letters to you I confine myself to matters which I conceive to be of more interest than common chit-chat; but now I take up my pen to shew my love, just as I should do if sitting at your side. I do not commonly like to talk of *self* (it is a dangerous and hateful subject for the most part;) but in this letter self will be, apparently at least, the only subject. Nor am I afraid that you will say, 'My old friend and Brother is strangely altered:' for it is

to please and gratify you and my dear Sister, and to shew my love to both of you, that I descend from greater and more important subjects, to give you a little account of a journey which I have commenced for the Lord: and to tell you the principal occurrences of my tour, which hitherto has far exceeded my most sanguine expectations.

"The Jewish cause in Britain needs all the aid it can receive: none but persons of piety in the Establishment will come forward to take a part in it. Hence the more need of exertion in those who have espoused it: hence I have endeavoured to do what little I could by travelling through a large part of Britain two years ago, and going to Holland last year, and to Scotland this year. In order to be at Edinburgh at the time of the General Assembly, I left Cambridge before the division of Term, 10th of May, with Mr. Marsh (the loveliest of men), to proceed thither. My plan was (and all who were to be visited were apprized of it) not to do two things, such as speaking at a Meeting and preaching, in one day: and not to preach two days following, because it was, humanly speaking, impossible for me to sustain it. Accordingly I set out with these good intentions. But the very first day at Leicester I preached besides speaking an hour at a public Meeting: and the next day I conversed (carefully indeed and in a whisper) on a most interesting case of conscience for two hours, and preached again. This second Sermon was at Lutterworth, and it arose out of the exertions of the former day. The Minister of Lutterworth had refused his pulpit; but was so wrought on at Leicester, that he urged me to come, sent all round Lutterworth to the Clergy to come and meet me at dinner, and got me

a good congregation. About thirty other Clergy met me at Leicester; and the Lord was with me, and strengthened me for my labour so that I sustained no injury. A spirit of life and love was kindled there.

"Thence I went next day to Derby, where everything had languished grievously. We had a Meeting, and Mr. Marsh preached, and a great revival took place there also.

"Thence we went to Hull, where our first Sabbath was spent. There also the cause was at a very low ebb: but I preached in the High Church to an immense audience, by all of whom I was well heard; and spoke next day at a public Meeting; and numbers stepped forth full of life and zeal to form an Auxiliary Society. Many inquiries were made after you at that place as well as at many others.

"Thence we proceeded to Berwick, where, as no letter had reached us at Hull, we supposed we were not expected. We therefore did not hasten thither, as we should otherwise have done; and when we reached the town we were going forward with fresh horses immediately. The carriage proceeded through the town, whilst we walked through: but being recognized, a person informed us that we had been expected the preceding evening, and a Congregation of 1500 persons been disappointed. We instantly ordered back the carriage, waited on the Minister and chief persons, offered to stop and preach, and I preached to above 1000 persons, whose countenances all told us that they cordially forgave their preceding disappointment. They were convinced that it had not arisen from versatility or indifference in us. In my apology I referred to the Apostle's appeal to God, 'As God is true, our word was not yea

and nay, &c.;' but I made a sad mistake; for I said that had I known I was expected, I would have travelled all night, or even come *barefoot;* which I then began to see would have been no sacrifice at all, since half the women I saw travelled *barefoot by choice,* when they had shoes in their hands.

"On Friday we reached Edinburgh; and were at Dr. Buchanan's, whose love to you and yours cannot easily be exceeded. The alteration that has taken place in the New Town, and at the Calton-hill surpasses all description. I suppose, and it is generally supposed, that the whole world does not contain any thing of the size more grand and imposing than the new entrance over the Calton-hill. But I forbear to attempt a description, which would fill my sheet, and fall infinitely below the reality at last——.

"Here I was interrupted, and afterwards being disgusted at the very idea of talking about self, I had resolved to cast it into the fire. But on reading it again, I do not seem to have gone beyond what the narrative required, especially for the amusement of a brother, and therefore I let it stand.

"Our success at Edinburgh exceeded our most sanguine hopes, even if I estimated it by the money obtained: but on a review of our whole journey, I consider that as nothing in comparison of the interest excited and the good done. In five weeks Mr. Marsh and I brought home 800 guineas clear gain; the journey having cost the Society nothing.

"In returning southward, I shewed Mr. Marsh the Falls of the Clyde, and Lanark Mills, where he addressed about 300 children. Carlisle, in consequence of our stay at Lanark, had less of our com-

pany than I intended: but though I went not to Scaleby, we saw the dear inhabitants. There was however there, as in every other place, a deadness to the object till we stirred them up. But our statements carried conviction to their minds. Three things in particular created a deep sensation in every place. 1st. The Edict of the King of the Netherlands, relative to the education of the Jews in the knowledge of their own Scriptures in the Hebrew tongue. 2d. The Protocol, drawn up by the five United Sovereigns at Aix-la-Chapelle, declaring their approbation of the great objects of our Society, and their determination to promote the civil and religious advancement of the Jews in their respective dominions. 3d. A Challenge which I gave to the whole world, that if any person would state, what might reasonably be expected to be done by God to evince that the time for the conversion of the Jews was near, I would undertake, not only to shew, but to prove, and that to demonstration, that those signs were at this moment in actual existence; and not those signs only, but far greater signs than a *reasonable* being could venture to demand. I should like to enter on this subject fully with you, but have neither time nor room. But you who know my writings, know that I am not in the habit of taking light things for proofs, or of making my conclusions broader than my premises.

"At Preston, where the second son of Carus Wilson is Vicar, there is an immense sphere; and two thousand people, at least, flocked to hear me. I had originally intended not to preach above three times in a week; but being strengthened, almost as in former days, I preached nearly every day, and to

immense congregations, besides speaking at Meetings; and I am returned a miracle to myself and to my people.

"But at Liverpool you would be amazed to hear what a holy zeal is kindled. We staid a whole week there, preaching in one or more places every day. There, as well as at Leicester and Hull, they have formed Auxiliary Societies in consequence of this visit. The astonishing reception we met with there, and in all other places, seems to make it imperative upon us to go, if our lives be spared, another year. To Ireland also, in all probability, we shall go, if I can get my work, which is about to be printed, in sufficient forwardness to admit of that time for relaxation. We expect Lord Derby will be President of the Liverpool Auxiliary, and Mr. Gladstone, General Murray, (who was in the Chair,) and Admiral Dirom (who also was at the Meeting), will be Vice-Presidents.

"At Manchester the divine favour was still continued to us: and from thence we came home without one untoward event; so that instead of singing of 'mercy and judgment,' we were constrained to sing of mercy only.

"On Sunday last I preached twice in my Church, as in former days; and shall continue to do so whilst my Assistant is absent.

"I ought to have told you, that at Liverpool and Manchester the Jews were convened that I might address them. Had I time to write you on this subject, I could say much. I spoke from Mic. v. 7; and shewed that God had mercy in view both for them, and for the world, in their present dispersion: for *them*, because their banishment from Judæa precluded them from a possibility of looking to the

Mosaic rites for acceptance, and shut them up to the Messiah: (as Adam's expulsion from Paradise had prevented him from erroneously regarding the tree of life as a pledge of life in his fallen state, which it had been in his state of innocence:) and it was in mercy *to the world*, to whom they are sent like the dew and rain, *uncalled, unsent* (by man), *unconscious*, but the appointed means of turning the wilderness into an Eden, and 'the desert into a garden of the Lord.' I opened at last their fitness for this work beyond all the people of the earth, and proved it from the word, 'They shall declare my glory among the Gentiles,' Isai. lxvi. 19. See also Zech. viii. 13. Rom. xi. 12, 15. This reflects the true light on Zech. viii. ult.; and answers the objections deduced from it, viz. 'Why do you seek to make us Christians, when it is as Jews that you are to lay hold of our skirt?' But I did not intend to *preach* to you."

To Miss PRISCILLA GURNEY.

"King's Coll., Sept. 1, 1819.

"My very dear friend and Sister,

"I am much concerned to hear of your increased illness. I thought, when I had the pleasure of seeing you, that you needed great care: and though I doubt not but that you are quite ready to meet this dispensation of illness, or even of death, I greatly doubt whether you are prepared to meet the dispensation of caring for your own health. This is a lesson which you have yet to learn. Had I, when my voice first failed me fourteen years ago, been able to lay by entirely, and not expend the little strength which was given me from time to time, I should in all probability have been a strong man at

this day. But I loved my work, and I loved my fellow-creatures, and when urged to abstain from any particular work and labour of love, I pleaded, 'Is it not a little one?' And thus I never got forward. . . . . .

"But, my dear Priscilla, it is comforting both to you and me to know that our wounds have been got in our Master's service: and we may well doubt whether the beaux and belles, who have caught their death by going to plays and balls, can feel the satisfaction in their maladies that we do.

"We know that the Apostle Paul took pleasure in his infirmities and distresses for Christ's sake; and it is our privilege to do the same. Still however I do feel, and I wish you to feel, that it is our duty to take care of our health; and if, on the one hand, we 'desire to depart and be with Christ;' yet, considering the benefit that may accrue to others, it becomes us to be willing to abide longer in the body, and to do more work before we go to our reward.

"I thank you, my dear Friend, for permitting me to be informed of your state; because it will be my delight to bear you in remembrance before the Lord; with whom also I hope you will kindly intercede for me. I hope and trust that this cessation from your accustomed labours will be attended with more intrinsic and abiding communion with your Lord; and my prayer to God for you is, that you may in this season of seclusion have such abundant discoveries of his incomprehensible love, as may be effectual to 'fill you with all the fulness of God.' Believe me, my dear Priscilla, your sympathizing friend,

"C. SIMEON."

In the early part of this year, Mr. Simeon, having accidentally heard that a friend had made some remarks upon his habit of giving expression to his religious feelings 'in sighs and groans,' as if it indicated that 'all was not right in his experience,' drew up the following paper:—

"*Circumstances of my Inward Experience.*

"It is now a little above forty years since I began to seek after God; and within about three months of that time, after much humiliation and prayer, I found peace through that Lamb of God who taketh away the sins of the world. About half a year after that, I had some doubts and fears about my state, in consequence of an erroneous notion which I had imbibed from Mr. Hervey about the nature of saving faith. But when I found from better information that justifying faith was a faith of affiance, and not a faith of assurance, my peace returned; because, though I had not a faith of assurance, I had as full a conviction that I relied on the Lord Jesus Christ alone for salvation, as I had of my own existence. From that time to the present hour I have never for a moment lost my hope and confidence in my adorable Saviour; for though, alas! I have had deep and abundant cause for humiliation, I have never ceased to wash in that fountain that was opened for sin and uncleanness, or to cast myself upon the tender mercy of my reconciled God.

"With this sweet hope of ultimate acceptance with God, I have always enjoyed much cheerfulness before men; but I have at the same time laboured incessantly to cultivate the deepest humiliation before God. I have never thought that the circumstance of

God's having forgiven me, was any reason why I should forgive myself; on the contrary, I have always judged it better to loath myself the more, in proportion as I was assured that God was pacified towards me.* Nor have I been satisfied with viewing my sins, as men view the stars in a cloudy night, one here and another there, with great intervals between; but have endeavoured to get, and to preserve continually before my eyes, such a view of them as we have of the stars in the brightest night: the greater and the smaller all intermingled, and forming as it were one continuous mass; nor yet, as committed a long time ago, and in many successive years; but as all forming an aggregate of guilt, and needing the same measure of humiliation daily, as they needed at the very moment they were committed. Nor would I willingly rest with such a view as presents itself to the naked eye; I have desired and do desire daily, that God would put (so to speak) a telescope to my eye, and enable me to see, not a thousand only, but millions of my sins, which are more numerous than all the stars which God himself beholds, and more than the sands upon the sea-shore. There are but two objects that I have ever desired for these forty years to behold; the one is, my own vileness; and the other is, the glory of God in the face of Jesus Christ: and I have always thought that they should be viewed together; just as Aaron confessed all the sins of all Israel whilst he put them on the head of the scape-goat. The disease did not keep him from applying to the remedy, nor did the remedy keep him from feeling the disease. By this I seek to be, not only *humbled and thankful*, but

* Ezek. xvi. 63.

humbled in thankfulness, before my God and Saviour continually.

"This is the religion that pervades the whole Liturgy, and particularly the Communion Service; and this makes the Liturgy inexpressibly sweet to me. The repeated cries to each Person of the ever-adorable Trinity for mercy, are not at all too frequent or too fervent for me; nor is the confession in the Communion Service too strong for me; nor the 'Te Deum,' nor the ascriptions of glory after the Lord's Supper, 'Glory be to God on high, &c.' too exalted for me; the praise all through savours of *adoration;* and the adoration of humility. And this shews what men of God the framers of our Liturgy were, and what I pant, and long, and strive to be. This makes the Liturgy as superior to all modern compositions, as the work of a Philosopher on any deep subject is to that of a school-boy, who understands scarcely anything about it.

"The consequence of this unremitted labour is, that I have, and have continually had, such a sense of my sinfulness, as would sink me into utter despair, if I had not an assured view of the sufficiency and willingness of Christ to save me to the uttermost. And at the same time I have such a sense of my acceptance through Christ, as would overset my little bark, if I had not ballast at the bottom sufficient to sink a vessel of no ordinary size. This experience has been now so unintermitted for forty years, that a thought only of some defect, or of something which might have been done better, often draws from me as deep a sigh as if I had committed the most enormous crime; because it is viewed by me not as a mere single grain of sand, but as a grain of sand added to

an already accumulated mountain. So deep are my views of my corruption, that I scarcely ever join in the Confession of our Church without perceiving, almost as with my bodily organs, my soul as a dead and putrefied* carcase; and I join in that acknowledgement 'There is no health in us,' in a way that none but God himself can conceive. No language that I could use could at all express the goings forth of my soul with those words, or the privilege I feel in being permitted to address the God of heaven and earth in these words, 'Almighty—and most merciful —Father.'

"Hence then my sighs and groans when in secret, and which, when least thought of by me, may have been noticed by others. And if the Apostle Paul so felt the burthen of sin as to cry 'O wretched man that I am! who shall deliver me from the body of this death?' (Rom. vii. 24); if he, who 'had the firstfruits of the Spirit, groaned within himself, waiting for the adoption, to wit, the redemption of the body' (Rom. viii. 23,) yea, 'groaned, being burthened' (2 Cor. v. 4); who am I, that I should not so feel, or so express my feelings; or that I should even wish to be exempt from them? So far am I from wishing to be exempt from them, that I wish and long to have them in a tenfold greater degree; and as already in my daily approaches to the throne of grace, and in my solitude, and in my rides, it is in sighs and groans that I make known my wants to God more than in words, for 'He knoweth the mind of His Spirit speaking in me;' so I desire yet more and more that the Spirit of God may make intercession, both in me and

* Isai. i. 6.

for me, 'with groanings which cannot be uttered,' since words would fail to give them utterance. (Rom. viii. 26.)

"But persons mistake who imagine that groans are expressive only of a sense of guilt: they are often the expressions of desire; as David says, 'Lord, all my desire is before thee; and my groaning is not hid from thee' (Ps. xxxviii. 9). And such, I trust, have been many of the groans which I have uttered in secret, and some of which may possibly have been overheard.

"Nor is it on a personal account only that groans are uttered. A Minister who knows what it is to 'travail in birth with his people till Christ be formed in them,' will find many occasions of sorrow, as I have of late years. I have had a people, some of whom have ill understood their duty towards me (Heb. xiii. 17), and have constrained me 'to give up my daily account, not with joy, but with grief;' or as it is in the original, 'with groans.'

"But supposing those expressions of my feelings to have been on a personal account only, and that only from a sense of my unworthiness, I am far from conceiving it to be on the whole an undesirable experience; for by means of it my joys are tempered with contrition, and my confidence with fear and shame. I consider the religion of the day as materially defective in this point; and the preaching of pious Ministers defective also. I do not see, so much as I could wish, an holy reverential awe of God. The confidence that is generally professed does not sufficiently, in my opinion, savour of a creature-like spirit, or of a sinner-like spirit. If ninety-nine out of an hundred, of even good men, were now informed for the

first time, that Isaiah in a vision saw the Seraphim before the throne; and that each of the Seraphs had six wings; and then were asked, 'How do you think that they employ their wings?' I think their answer would be, 'How? why they fly with them with all their might; and if they had six hundred wings they would do the same, exerting all their powers in the service of their God:' they would never dream of their employing two to veil their faces, as unworthy to behold their God, and two to veil their feet, as unworthy to serve him; and devoting only the remaining two to what might be deemed their more appropriate use. But I doubt much whether the Seraphs do not judge quite as well as they, and serve their God in quite as acceptable a manner as they would, if their energies were less blended with modesty and conscious unworthiness. But whatever opinions the generality of Christians might form, I confess that this is the religion which I love; I would have conscious unworthiness to pervade every act and habit of my soul; and whether the woof be more or less brilliant, I would have humility to be the warp.

"I often in my ministry speak of Job's experience, after God had so revealed Himself to him, as proper for all: why then should I not cultivate it myself, and really, truly, deeply, and as before the heart-searching God, 'abhor myself, and repent in dust and ashes?' (Job xlii. 6). Can I enter into the spirit of that word *abhor*, and not groan? Or, is that a word which is to have no counterpart in our actual experience?—I do not undervalue joy; but I suspect it, when it is not blended with the deepest humiliation and contrition. God has said that a 'broken and

a contrite heart He will not despise;' and is that an attainment that is so low and small that I may leave it behind me, as a state that was proper for me forty years ago but not now? What is meant by a *broken* heart? Would to God that I knew! for with all my groaning I do not know a thousandth part of what it means. I remember to have heard a saying of * * * and though I do not admire the expression, I do admire the sentiment; and I would not feel my obligation to my Saviour less than I do for ten thousand worlds. Indeed, I consider that this very feeling will constitute the chief felicity of heaven; and that every blessing we there enjoy will be most of all endeared to us as being the fruit of redeeming love. I behold the *glorified* saints *in heaven* falling on their faces before the throne, whilst they sing praises to their redeeming God (Rev. v. 8—14). What then should *I* do *on earth!* Yea, I behold even *the angels* who never sinned adoring God in that same posture (Rev. vii. 11). What then should *I* do, whose whole soul is but one mass of sin and corruption? Finally, God himself is light, and I am to be as like Him as I can. But what is light? is it not a combination of different rays,—the red, the orange, the yellow, the green, the blue, the indigo, and the violet? Some would think perhaps that they could make better light, if they had the brilliant rays alone: but so think not I; I would have the due proportion of the sombre with the bright; and all in simultaneous motion: and then I think I should more resemble both the created and the uncreated light. At all events, this is my one ambition, to live with one Mary at my Saviour's feet, listening to His words (whilst others are cumbered about the world), and

to die with the other Mary, washing his feet with my tears, and wiping them with the hairs of my head."

"P. S. I have not been till lately acquainted with any book, except 'Augustine's Meditations,' that exactly paints all that I approve, and all that I wish to be; Brainerd's Life has too much of gloom and despondency for me. But I think that the Memoirs of my beloved and honoured Friend, HENRY MARTYN, come exactly to the point: and his Biographer, the Rev. John Sargent, has marked it with beautiful precision in the close of that Memoir. O! that all the world would study that short Memoir! it speaks what I would, if I were able, speak in the ear of every human being day and night. May God of His infinite mercy give me more abundantly to experience this heavenly disposition! and may all that I have written be blessed of Him to the producing of this holy disposition in others. Amen, and Amen.".

CHAPTER XXII.

LETTERS—TO REV. T. THOMASON ON PUBLISHING THE 'HORÆ HOMILETICÆ'—EXTRACTS FROM THE PREFACE TO THE HORÆ—REV. T. THOMASON ON RELIGIOUS WORKS IN INDIA—ON ACTING WITH TENDERNESS AND CAUTION—CLERICAL EDUCATION SOCIETY—MEMORANDUM ON THE RESTORATION OF HIS STRENGTH—TO BISHOP BURGESS ON THE 'HORÆ HOMILETICÆ'—REMARKS ON A CRITICISM OF THE BISHOP'S—EXTRACTS FROM SERMONS ON 'THE NEW BIRTH'—AND 'JUSTIFICATION BY WORKS.'

1820.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "July 7, 1820.

"I have not of late dared to take up such a sheet as this. And my letters have been few as well as short: but eleven volumes sent out to the public will plead my excuse.... It is a great joy to me to see them all safely edited: it has been the chief object for which I have of late wished to live; and I am now quite willing to depart, and be with my Lord and Saviour: though, if my life and health be yet spared, I propose, with God's help, to prosecute the work, gleaning every fine passage that I can find in the inspired Volume. But I have no intention of ever publishing more in my life-time. When I am gone, the public may have them if they please. They will have had abundant opportunity from *sixteen* volumes already published, to shew whether they wish for more, or are cloyed and surfeited with what they have got. Were the publication of a different kind, I should

without hesitation say, that I had already published a great deal too much: but from the peculiar nature of it as a book of reference, I conceive that they who like it at all, will be glad to have every fine portion of Scripture treated in the same way. But my executors will be able to judge better than I can do. At all events the Clergy will derive a benefit from the voluminousness of the work: and if it lead the ignorant to preach the truth, and the indolent to exert themselves, and the weak to attain a facility of writing their own, and the busy and laborious to do more and with better effect than they otherwise could have done, I shall be richly repaid for my labour. My prayers for God's blessing upon it will, I hope, ascend as long as I am able to pray at all: for I know, that without His blessing it will be published to no purpose. I am encouraged by frequent testimonies from persons unknown to me respecting the usefulness of my former work: and I fondly hope that the present will not be found inferior to that in any respect. I have, at least, laboured that it should not: and I rather think that it will be generally thought superior.

"I before told you the reason of my title *Horæ Homileticæ*. It will be found in the Greek of Acts xx. 11*, and the adoption of the word 'Homilies' by the English Reformers. With such a title it will be suffered to stand on a shelf: whereas with the former title it was thrust into a cupboard."...

It may be proper to introduce here some extracts from the Preface to this Work, to exhibit the particular object Mr. Simeon had in view in its publication.

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* Ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς.

EXTRACTS from the PREFACE.

"It has not, as the Author believes, occurred to any Divine, *to supply a regular series of Discourses on the most important parts of the whole Volume of Scripture; and to adapt these Discourses, by their general construction, their simplicity, and their brevity, to the special service of the younger order of the Clergy.* It is the particular object of these Volumes, which the Author now humbly presents to the public, to supply this deficiency in Theological writings. And he trusts this labour of love will be regarded by his brethren in the Ministry, not as an act of presumption, but as a humble and affectionate attempt to render their entrance on their holy and honourable calling more easy, and their prosecution of it more useful....

"The Author is no friend to systematizers in Theology. He has endeavoured to derive from the Scriptures alone *his* views of religion, and to them it is his wish to adhere with scrupulous fidelity; never wresting any portion of the Word of God to favour a particular opinion, but giving to every part of it that sense, which it seems to him to have been designed by its Great Author to convey.

"He is aware that he is likely, on this account, to be considered by the zealous advocates of human systems as occasionally inconsistent: but if he should be discovered to be no more inconsistent than the Scriptures themselves, he will have reason to be satisfied. He has no doubt but that there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but he is persuaded that neither Calvinists nor Arminians are in *exclusive* possession of that system. He is disposed to think that the Scripture system, be it what it may, is of a broader and more

comprehensive character than some very exact and dogmatical theologians are inclined to allow: and that, as wheels in a complicated machine may move in opposite directions and yet subserve one common end, so may truths *apparently opposite* be perfectly reconcileable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation. This the Author has attempted to explain more fully in the Preface to his former Work. But he feels it impossible to repeat too often, or avow too distinctly, that it is an invariable rule with him to endeavour to give to every portion of the Word of God its full and proper force, without considering one moment what scheme it favours, or whose system it is likely to advance. Of this he is sure, that there is not a decided Calvinist or Arminian in the world, who equally approves of the whole of Scripture. He apprehends that there is not a determined votary of either system, who, if he had been in the company of St. Paul whilst he was writing his different Epistles, would not have recommended him to alter one or other of his expressions.

"But the Author would not wish one of them altered: he finds as much satisfaction in one class of passages as in another; and employs the one, he believes, as often and as freely as the other. Where the Inspired Writers speak in unqualified terms, he thinks himself at liberty to do the same; judging that they needed no instruction from *him* how to propagate the truth. He is content to sit as a *learner* at the feet of the holy Apostles, and has no ambition to teach them how they ought to have spoken. And as both the strong Calvinists and Arminians approve of some parts of Scripture and not of others; such, he

expects, will be the judgment of the partisans of these particular systems on his unworthy comments;—the Calvinists approving of what is written on passages which have a Calvinistic aspect; and the Arminians of what is written on passages that favour their particular views. In like manner he has reason, he fears, to expect a measure of condemnation from the advocates of each system, when treating of the passages which they appear to him to *wrest*, each for the purpose of accommodating them to his own favourite opinions. He bitterly regrets that men will range themselves under human banners and leaders, and employ themselves in converting the Inspired Writers into friends and partisans of their peculiar principles. Into this fault he trusts that he has not hitherto fallen; and he unfeignedly hopes and prays to be preserved from it in future. One thing he knows, namely, that pious men, both of the Calvinistic and Arminian persuasion, approximate very nearly when they are upon their knees before God in prayer;—the devout Arminian then acknowledging his total dependence upon God as strongly as the most confirmed Calvinist; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian. And that which both these individuals are upon their knees, it is the wish of the Author to become in his writings. Hence it is that he expects to be alternately approved by both parties, and condemned by both. His only fear is, that each may be tempted to lay hold only of those parts of his work which *oppose* their favourite system, and represent them as containing an entire view of his sentiments. He well knows the force of prejudice, and the bitterness of the *Odium*

Theologicum; and he cannot hope to be so fortunate as completely to escape either. But, even if assailed on all sides, he shall have the satisfaction of reflecting that it has been his wish simply to follow the Oracles of God. The Scriptures and the Church of England have been claimed by each of these two parties, as exclusively favouring their peculiar systems; and if the same comprehensive and liberal character be found in his writings, he shall consider it, whatever may be the judgment of mere partisans, as no small presumption in his own favour.

"There is another point also, in respect to which it has been his aim not to offend; and that is, in not so perverting the Scripture as to make it refer to Christ and His salvation, when no such object appears to have been in the contemplation of the inspired writer. He regrets to observe, in some individuals, what he knows not how to designate by any more appropriate term than that (which however he uses with much hesitation) of an *ultra-Evangelical* taste; which overlooks in many passages the *practical* lessons they were intended to convey, and detects in them only the leading *doctrines* of the Gospel. This error he has laboured earnestly to avoid; being well assured that lessons of morality are, in their place, as useful and important as the doctrines of grace. In a word, it has been his endeavour faithfully to deliver, in every instance, what he verily believed to be the mind of God in the passage immediately under consideration: and in the adoption of this principle of interpretation, he trusts for the approbation of all, who prefer the plain and obvious comments of sobriety to the far-fetched suggestions of a licentious fancy.

"He wishes much that the practice of *expounding*

the Scriptures, which obtained so generally, and with such beneficial effects, at the time of the Reformation, were revived. He has in his present work introduced many Discourses constructed upon this model; and he cannot but earnestly recommend it to his younger Brethren in the Ministry, especially those who preach three times in the week, to reserve at least one of those seasons for exposition. It is his wish, however, to guard them against a desultory manner of explaining the Scripture; and to advise that the leading point of the whole passage be the point mainly regarded; and the subordinate parts only so far noticed, as to throw additional light on that. If this caution be not attended to, the minds of the people are likely to be distracted with the diversity and incoherence of the matter brought before them. But if an unity of subject be preserved, the discourse will come with ten-fold weight to the minds of the audience; who will be led, under the guidance of the Holy Spirit, to search the Scriptures for themselves, and to read them with more profit at their own homes. To this it may be added, that it is not necessary the whole passage should be read for the text: let the most striking part of it alone be introduced in the first instance; and then the whole explained, with such remarks as are suited to impress on the mind the truths contained in it. This will be found to have been the course pursued in many of the following Discourses, to a greater extent perhaps than at first sight appears.

"The Author has also sought to render the work useful for families. It has often been a matter of complaint, that there existed few Sermons sufficiently plain and concise for the instructions of Servants: he

has therefore filled up the outline of these Sketches somewhat more fully than those in his former Volumes, hoping that Clergymen and others may find them not altogether useless as a *Family Instructor*.....

"In order that the agreement between the Author's views, and what he conceives to be the views of the Church of England, may be ascertained, he begs leave to refer the Reader to the Four Sermons on Deut. v. 28, 29, in which 'The Excellency of the Liturgy' is delineated; and to that on 2 Cor. i. 13, wherein 'The Churchman's Confession' is considered. And to any who may wish to become acquainted with the Author's views of what is called '*Evangelical Religion*,' he begs to recommend the perusal of the Sermons on 1 Cor. ii. 2, and Psalm cxix. 128; which were written for the express purpose of exhibiting, in as clear and comprehensive a manner as he was able, his opinions upon that important subject. More especially, with this object, he would entreat their candid consideration of what he has called an 'Appeal to Men of Wisdom and Candour;' (on 1 Cor. x. 15.) All these Sermons, together with those on the Liturgy, were delivered before the University of Cambridge. These Discourses, it may be added, comprehend all the topics which he considers as of primary and fundamental importance to mankind. On many other points there exists, and will probably continue to exist, a diversity of opinion: and in writing upon the *whole* Scriptures, it would not be expected but that he should occasionally touch on such topics, as they presented themselves to him in his course. But as he has endeavoured, without prejudice or partiality, to give to every text its just meaning, its natural bearing, and its legitimate use,

he hopes that those who dislike his expositions of the texts which oppose their particular views, will consult what he has written on the texts which they regard as the sheet-anchors of their system; and that, finding him, as he trusts they will, free from party spirit, they will themselves endeavour to shake off party prejudices, and co-operate with him in maintaining and extending that comprehensive, and generous, and harmonious, as well as devout spirit in the Church, which, he ventures to say, it has been one of the great objects of his life to promote."

To the Rev. T. THOMASON.

. . . . . "Now for something better than my own foolish matters.

"I have received your Reports, and first-fruits of the labours of your Tract Society. What a glorious work this is! to see so much talent called forth and combined; in such a variety of ways, and to such a vast extent! Verily, it makes me utterly ashamed. Only I am thankful that the Lord enables me to do *any* thing for Him. The smallest pin driven into His tabernacle, or the badger's skin for its covering, are accepted of God from those who can contribute no more. Every work in which you engage is so much to my heart and to my mind, that my soul appears (as far as respects sentiment) to be cast into the very same mould with yours. All your proceedings about the Orphan House—and the kind of tracts to be written for the Natives—and your editing of Euclid—my soul goes along with you in every atom of it.

"I cannot at all approve of the egotism of the Christian world; if that disposition savour of zeal,

it does not breathe love. Why should we be pleased with nothing but what suits *our own taste?* Why should we not put a veil over our face, if it give to our weak brethren an opportunity of nearer access to us? Why should we not feel ourselves happy to administer milk to those who cannot digest meat? Could not Jehovah have revealed everything as plainly by Moses as by the Lord Jesus? And could not our blessed Lord have spoken more intelligibly than by parables? and Paul have gone at once to perfection, instead of dwelling so much on the first principles of the Oracles of God? But the object of all was to give that, which, in existing circumstances, was fittest for the recipients. And with such examples before us, let us not be grieved if we be blamed for treading in their steps. Even the Christian community amongst you, as well as the Native population, needed all that sobriety and caution to be exercised towards them: and the concurrence of the Christian world will pave the way for still further exertions, and accelerate your ultimate objects far more than any premature efforts of your own could have done. The translations of Matthew into Hindoostanee and Bengalee are blessed works: and I trust that the time is not far distant when multitudes of the Natives will drink water with joy out of those wells of salvation. . . . . .

"Surely God has been very merciful in preserving your health under such an accumulation of labours. Your wicked Mother however would not be sorry if a twitch in your great toe, or some temporary indisposition, were to bring you to her arms for a few months. This is very allowable in her; but I, who have no such στοργη, sternly tell her, that I will be

contented to meet you in my Father's house. We have got two sweet representatives; James, of my sister; and Eliza, of you.

"My strength, notwithstanding my great exertions for the last year, is quite unimpaired: so that, instead of going forth only as a quarter of a man, I have authorized the (Jews') Society to reckon me as *half* a man, and to provide labour for me accordingly. I preach twice every Sunday, and with great energy; would that I could add also with much effect! but my chief usefulness is amongst my academic hearers.

"You will be glad to hear that a third Education Society for pious young men has been established in London, (the other two are at Elland and Bristol,) and that there are already about twenty young men on the funds, all of them very excellent characters. This is an Institution of mine; and, like my dear sister's in Calcutta, may well fill my soul with joy and gratitude. The numbers of pious Clergy are greatly on the increase; how it is I know not: for I do not think that either myself, or any other Minister in the Church is *very* successful in converting souls to Christ. In my mind I ascribe it,

"1st. To God's secret blessing on the nation, on account of the attempts which are made to honour Him in Britain.

"2d. To the influence of the Bible Society, which has given a kind of currency to Gospel truths.

"And now, my beloved Brother, I think I have pretty well wearied you with my scrawl. Present my most Christian regards to my dear Sister, and believe me, my dear Brother, most affectionately yours,

"C. SIMEON.

"P. S. I never touch on News or Politics; but the nation is in a most dreadful state. You will have heard of the Conspiracy to destroy all the King's Ministers."

MEMORANDUM.

On the wonderful and unexpected Restoration of my Strength. "July 24, 1820.

"About this time last year I took a journey to Scotland, to advocate with Mr. Marsh the cause of the Jews: and within the space of ten days from my setting out on the journey, I felt my strength renewed in a most astonishing way; and as it has pleased God to continue that strength for a whole year, I now take up my pen to record for my own future benefit the circumstances, as they appear to me at this moment.

"Fourteen years ago, through the excess of my exertions, my voice entirely failed me, so that I was necessitated to suspend my labours for several months. On that occasion, I felt it my duty to humble myself before God, and in earnest prayer to seek the reason of the dispensation. And I think that God, in answer to my prayer, revealed it to me. I had often thought with a kind of complacency, that as I had for many years accumulated, and was continuing daily to amass a great stock of Sermons upon the finest portions of Scripture, I should, if my life should be spared to attain the age of sixty, have a fund to go to, and be able to prosecute my work with more ease, at a time when I might expect my strength, according to the course of nature, to be diminished. My dear friend, old Mr. Venn, had suspended his labours entirely at that period of life: and I thought that I also, if spared till then, might be *miles emeritus*. This now appeared

to me extremely wrong; and it seemed as if God in this dispensation said to me, 'Well, if you look forward with complacency to a relaxation from labour in my service at that period, you shall have it now, and be altogether disabled from serving me at all.' I now saw that I had sinned in entertaining such a thought, and I determined, through grace, that whatever measure of strength God should see fit to allot to me in future life, I would spend it for Him; and that whether my days should be more or less protracted, I would, like Mr. Newton, Mr. Romaine, and Mr. Wesley, die in harness.

"During the space of thirteen years, I had used all proper means for the restoration of my strength, but in vain: and so weak was I, that I could preach only once in the day, and *that* with a very slender voice; and after preaching I was always so reduced, as to be more like one dead than alive: nor could I during that period keep up conversation, except in a whisper; and then only for a short time. Nevertheless, as far as my strength would admit of it, I was glad to prosecute the labours of the Ministry both at home and abroad. With a view to promote the welfare of the Jewish nation, I took a journey to Scotland with Mr. Marsh; purposing, however, not on any account to preach two days following, or at any time to speak at a public Meeting and preach in the same day. But I did not adhere to this intention for one single day. I went forward *pari passu* with my brother Marsh, and yet increased in strength daily; so that in ten days—by the time I arrived at Berwick, I was almost as perceptibly renewed in strength as the woman was, after she had touched the hem of our Lord's garment. During all the remainder of my

journey this strength continued; and it has continued through this whole year, so that throughout the whole year I have been enabled to preach—twice a day instead of once,—with extraordinary vigour instead of in a voice that could scarcely be heard,—with one fourth of the fatigue and exhaustion that was formerly occasioned by one single sermon in the slenderest voice.

"Now I had taken a much longer journey through the Highlands four years before; I had also suspended all labour for three months by the sea-side three years before; I had also gone to Holland for three months, where my labour was very small indeed; and yet from all these relaxations I had gained no particular accession of strength. What then do I collect from this remarkable dispensation? I consider God as saying to me, 'I laid you aside, because you entertained with satisfaction the thought of resting from your labour; but now you have arrived at the very period when you had promised yourself that satisfaction, and have determined to spend your strength for me to the latest hour of your life, I have doubled, trebled, quadrupled your strength, that you may execute your desires on a more extended plan.'

"I do not approve of fancying myself more an object of God's special care and favour than other people, and much less of recording any such conceit; (though I am not insensible of what the Scriptures teach us both to expect and acknowledge;) but this particular interposition of the Divine goodness I think I ought to see and acknowledge; and I conceive that any one, who duly considers the foregoing statement, will see that there is *dignus vindice nodus;* and that not to see the hand of God in this mercy would be the basest ingratitude."

To Bishop BURGESS, on his kind acknowledgement of a Copy of the *Horæ Homileticæ*, and his sending in return a Criticism on 1 John v. 20.

"My Lord, "K. C., Oct. 24, 1820.

"If it had not been presumptuous, I should have ventured to express the feelings and sentiments of my heart by addressing you, My dear Lord,

"I am truly thankful that your Lordship has done me the honour to accept my Book, and that it in some degree meets with your approbation. It however was never intended to be *critical*, any further than was necessary for *practical* purposes. My mode of interpreting Scripture is this. I bring to it no predilections whatever: for though I have in my mind the analogy of faith, and am aware that no portion of the Scripture, rightly interpreted, *can* contradict *that*, yet I never wish to find any particular truth in any particular passage. I am willing that every part of God's blessed Word should speak exactly what it was intended to speak, without adding a single iota to it, or taking from it the smallest particle of its legitimate import. If there be a doubt which a candid mind would feel, I readily state that doubt, and leave it to have its full operation against what I conceive to be the juster interpretation. It is by coming to the Scriptures with this mind, that I have been led into the views which I maintain; and which no other person, as far as I am informed, has ever ventured to maintain, in relation to the Calvinistic and Arminian controversy. Bishop Hall in his *Via Media* occupies far different ground. It is in the exercise of this disposition that I have been led to give up, both in my Sermons on 'The Excellency of the Liturgy,' and in my 'Appeal to Men of Wisdom and Candour,' the word παλιγγενεσια, in

reference to the baptismal controversy: and it is in the same way I have met the question of *Justification by Works*. See James ii. 24.

"In a critical work like that of your Lordship's it is highly proper to maintain *every* post, as far as truth and sound criticism will carry us: but even then, I love to concede everything to an adversary that can be justly required. I feel that the great leading truths of Christianity are so plain and so incontrovertible, that after every concession that can be made to him, an opponent of any one essential truth has not a leg to stand upon. One or two typographical errors in your Lordship's paper I will take the liberty of pointing out. In the first page the printer has put a comma after ὁτι, which, if the sheet be not printed off, may be corrected. The reference, Jer. x. 9, in p. 70, should be Jer. x. 10; the citation of Rev. xix. 2, should be xix. 11. I conceive your Lordship is perfectly right in referring του αληθινου and τῳ αληθινῳ to the same person; and that the ουτος must designate the same person also. And I think that what your Lordship mentions about the *false Christs* throws great light upon the passage, inasmuch as it shews the necessity that existed for marking distinctly that Jesus was the *true Christ*. Had the contest been between Jehovah and the idols of the heathen (as in Isai. XL), we might more readily have conceded that του αληθινου referred to the Father; but when we know that the contest was between the true Christ and false Christs, the reason of the last clause, which *as addressed to Christians* would have no literal sense, is clear, and the application of it both just and necessary. If the scope of the passage, as pointed out by your Lordship, be not kept in view, the close of the Epistle is, in fact, without

sense or meaning; but, with the different heretics in view, its sense is plain, and its use both obvious and important.

"Hoping that God in His mercy will long preserve you to be a blessing to His Church, I remain, my Lord,

"Your Lordship's most affectionate and devoted Servant, "C. SIMEON."

The following is an extract from the 'Appeal to men of Wisdom and Candour,' to which Mr. Simeon refers in the foregoing letter; the other passage from the Sermons on the 'Excellency of the Liturgy' has been given in pages 301—304.

"We now come to state what our views of the subjects really are:—

"We have before shewn, that man by nature has nothing in him that is *spiritually* good, or good *towards God*. But in order to be made meet for heaven, he must be made spiritually good; that is, he must love what God loves, and hate what God hates; and be, and do, what God commands. Does God hate sin in all its branches? he must hate it too, and loathe and abhor himself for having ever committed it. Does God love holiness? he also must love a holy God, and holy exercises, and holy affections; and must so love holy things, as to make them the continual objects of his most earnest pursuit; in relation to everything that is holy and heavenly, 'the same mind must be in him that was in Christ Jesus.' Has God required him to come as a weary and heavy-laden sinner to Jesus, and to live altogether by faith in Christ, for wisdom, and righteousness, and sanctification, and redemption; and to glory, not in any human strength or goodness, but wholly and exclusively in the Lord Jesus Christ? the man's mind must be brought to this, and Christ must be exceeding precious to him in all these points of view; yea, he must 'determine to know nothing and to rejoice in nothing, but Christ and him crucified.' These views and

these principles must not rest as mere notions in the head, but must be wrought into the heart and exhibited in the whole of the life and conversation.

"This change far exceeds the power of fallen man. Whatever powers you may be pleased to invest him with, they fall very short of this. A semblance of these things he may put on; but he cannot form them really and truly in his heart. This is the work of the Spirit of God, who is promised to us for this very end; 'A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put *my Spirit* within you, and cause you to walk in my statutes, and ye shall keep my commandments to do them*.' As to the mode of effecting this great work, we have already observed, the Spirit is not restricted; but whenever it is truly effected, then we say, that the man is born again, and born of the Spirit; and the change that has taken place within him, we call the new birth.

"Now the question is, Whether this be the new birth or not? and whether we do right in insisting upon it as necessary to man's salvation?

"In answer to this, we reply, not only that the Scriptures call this a new birth, a new creation, a being born of God, and a being born of the Spirit, but that an experience of it is predicated of all who are in a state of favour with God now, or shall find admission into His kingdom hereafter. 'If any man be in Christ, he is a new creature, or a new creation,' says the Apostle: 'old things are passed away; behold, all things are become new.' And our Lord, with repeated asseverations, says to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God†.'

"These declarations of our Lord to Nicodemus are peculiarly strong; because the import of them cannot with any appearance of reason be explained away. Some indeed have endeavoured to explain this of baptism; but I wish that those, who think it can bear that construction, would see what sense they can on that supposition make of the

* Ezek. xxxvi. 26, 27. † John iii. 3—5.

whole context. Let us suppose for a moment that baptism is the new birth, and that baptism was the point which our Lord so strongly insisted on; why should our Lord, when explaining and enforcing his first assertion, so carefully distinguish between water-baptism, and the operations of the Holy Spirit; 'Verily, verily, I say unto thee, Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of God?' Here, admitting that he insisted on the necessity of being born of water, he insisted also on being born of the Spirit, in order that he might convince Nicodemus that he spoke, not of an outward and carnal, but of an inward and spiritual, change. Again—how can his subsequent explanations apply to baptism? On the supposition that he speaks of a spiritual birth, his reasons are clear and forcible; 'that which is born of the flesh, is flesh;' and therefore unfit for a spiritual kingdom; but 'that which is born of the Spirit, is spirit,' and exactly suited to that kingdom which he was about to establish. Again—If it were baptism of which he speaks, what connexion has that with the wind, 'which bloweth where it listeth,' and which, though inexplicable in some respects, is invariably and infallibly to be seen in its effects? If it were baptism, it would blow, not where the Spirit listeth, but where the parents and the minister list: and as for its effects, they are for the most part visible to no human being. Moreover, how could our Lord with justice ask Nicodemus, 'Art thou a master in Israel, and knowest not these things?' Nicodemus might have well replied, 'Yes, I am a master in Israel, and yet know not these things: for how should I know them? Where are they revealed? What is there in the writings of Moses or the prophets that should have taught me to expect so much from baptism? God required the circumcision of the flesh as you do baptism; but he required the circumcision of the heart also: and, if there be a spiritual change of a similar nature required of us under your dispensation, and that be the thing which you call a new birth, then I confess I ought to have had clearer views of these things, since they were evidently inculcated in the Jewish Scriptures, and were represented also as particularly characterizing the Messiah's reign.' . . . .

. . . . "As some distinguished characters are very strong and positive upon this point, we think it not improper to enter somewhat more fully into it.

"If by the term regeneration they meant an introduction into a new *state*, in which the baptized persons have a right and title to all the blessings of salvation, we should have no controversy with them.

"If they meant that all adults, who in the exercise of penitence and faith are baptized into Christ, have in that ordinance the remission of their sins sealed to them, and the Holy Spirit in a more abundant measure communicated to them, we should not disagree with them.

"If they meant that infants dedicated to God in baptism *may* and sometimes *do* (though in a way not discoverable by us, except by the fruits) receive a new nature from the Spirit of God *in*, and *with*, and *by* that ordinance, we could cordially join with them.

"But they go much farther than all this. . . . .

. . . . "With some we hope, that there is really an error of judgment arising from the strong things which are spoken of baptism in the Holy Scriptures. They do not consider, that, when it is said, 'Repent, and be baptized for the remission of sins;' those words were addressed to adults, who had just been informed, that Jesus was the Christ, and that, if they believed in Him, and became His disciples, their sins should be blotted out. Expressions of this kind were highly proper as addressed to adults; but afford no ground for the idea, that the rite of baptism is the new birth.

"We are no more disposed to detract from the honour of that sacred ordinance than our adversaries themselves; we admit, and beg you to bear in mind our admission, that great, exceeding great, benefit accrues to the soul from baptism. In many instances, where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child; and, though we cannot ascertain that He does so but by the fruits that are afterwards produced, yet are we warranted from Scripture to believe, that the effectual fervent prayer of righteous people shall not go forth in vain; and that 'whatsoever we ask, believing, we shall receive.' But

even from the ordinance itself we may consider great good as arising to the soul; since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged; for 'to them,' as the Apostle says, 'belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*. The same, I doubt not, may be justly said of all that are baptized: indeed, we doubt not, but that our Reformers had that very passage of Scripture in their eye, when in our baptismal service they instructed us to thank God for having regenerated the baptized person by his Holy Spirit; and, in our Catechism, to speak of children as by the ordinance of baptism 'made members of Christ, children of God, and inheritors of the kingdom of heaven.' These expressions are doubtless strong; and so are St. Paul's expressions respecting the benefits of circumcision; and every blessing which he asserts to have been conveyed by circumcision, we may safely and truly apply to baptism. By the very admission of persons into covenant with God, they are brought into a *new state*, have a *right and title* to all these privileges; and by the exercise of faith in the Lord Jesus Christ they come to the actual possession of them. . . . .

"But the chief source of the fore-mentioned error is, that men do not distinguish between a change of *state* and a change of *nature*. Baptism is, as we have just shewn, a change of *state:* for by it we become entitled to all the blessings of the new covenant; but it is not a change of *nature*. A change of nature *may* be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it now, any more than in the apostolic age. Simon Magus was baptized; and yet remained in the gall of bitterness and the bond of iniquity, as much after his baptism as he was before. And so it may be with us: and this is an infallible proof, that the change, which the Scriptures call the new birth, does not always and of necessity accompany this sacred ordinance. As the circumcision of the heart did not always accompany the cir-

* Rom. ix. 4.

cumcision of the flesh, so neither does the renovation of the soul always accompany the outward rite of baptism, which shadows it forth; and if only our opponents will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy."

Extract from the Sermon on James ii. 24.

"*Ye see then how that by works a man is justified, and not by faith only.*

"It is obvious, that the words which I have read to you are a deduction from a preceding argument. We ought therefore carefully to examine the argument itself; for it is only by a thorough knowledge of the premises that we can understand the conclusion drawn from them. Suppose that I were, as a conclusion of an argument, to say, 'So then man is an *immortal* being;' if the argument itself were not investigated, you might understand it as a denial of man's mortality: but, if the argument shewed that the conclusion referred to his soul alone, the conclusion would be found perfectly consistent with an apparently opposite position, namely, that man is a *mortal* being. In like manner, if the Apostle's argument in the preceding context be candidly examined, there will be found no real inconsistency between the deduction contained in the text, and an apparently opposite deduction which may be founded on premises altogether different."

"It is said that St. Paul's sentiments and declarations on this subject are directly opposed to those of St. James; since, after a long argument, he comes to this conclusion: 'Therefore we conclude, that a man is justified by faith without the deeds of the law*.' He goes further still, and says, that 'to him that *worketh not*, but believeth in Him that *justifieth the ungodly*, his faith is counted for righteousness†.' Now it may well be asked, 'How can this be reconciled with the foregoing statement?' I answer, 'Only examine St. Paul's argument, as you have that of St. James, and you will see that there is no opposition at all between their respective asser-

* Rom. iii. 28. † Rom. iv. 5.

tions.' The two Apostles are writing on two different subjects. St. Paul is proving that a man is not to seek salvation by any righteousness of his own, but simply by faith in the Lord Jesus Christ: whereas St. James is proving, that the man who professes to have faith in Christ, must shew forth his faith by his works. St. Paul endeavours to convince the self-justiciary; St. James, the Antinomian; St. Paul, by shewing that works are nothing without faith; St. James, by shewing that faith is nothing without works. St. Paul exalts Christ, as giving a title to heaven; St. James, as giving a meetness for heaven. St. Paul bends the whole force of his mind to establish the one leading doctrine of the Gospel; St. James to have that doctrine adorned. Thus, according to the two Apostles, a man is justified *by faith*, because *by it* he *is made* righteous; and he is justified *by works*, because *by them* he *is proved* righteous: and God in justifying him, whether on the one ground, or the other, approves Himself both 'a just God and a Saviour.' We may render this matter somewhat more clear by means of a familiar illustration. A scion must be engrafted into a stock in order that it may live: and it must bring forth fruit in order to prove that it does live. Is there any opposition between these two assertions? None whatever. So then with Paul I assert, that man must be engrafted into Christ by faith, in order that he may live; and with St. James I assert, that he must bring forth fruits of righteousness, to prove that he does live. Without being engrafted into the stock, he can have no life: and, if he bring not forth good works, he shews that he has no life. These two positions are perfectly compatible with each other: and so, when properly understood, are the apparently opposite positions of these two Apostles."

In referring to the statements in this Sermon, towards the close of his life, Mr. Simeon writes:—

"On all subjects, except that of Justification by Faith, St. Paul exercised the greatest candour; but on that he would not tolerate an angel from heaven, if he brought anything erroneous. . . . I think I have myself gone to the utmost verge of what is right (or rather, stated what is precisely right) in my Sermon on James ii. 24. in my *Horæ*."

CHAPTER XXIII.

LETTERS—TO REV. T. THOMASON—VARIOUS EFFORTS ON BEHALF OF THE JEWS—FORMATION OF A JEWS' SOCIETY AT CAMBRIDGE—TO MISS GURNEY ON THE DEATH OF HER SISTER—TO REV. J. W. CUNNINGHAM RESPECTING DR. CHALMERS—ON CLERGYMEN ATTENDING TO SECULAR CONCERNS—TO REV. E. B. ELLIOTT ON RECEIVING TWO VASES—TO HIS GODSON AT HAILEYBURY ON THE COLLEGE REPORTS—TO REV. T. THOMASON ON THE ENJOYMENT OF MERCIES—SENDING HIM AN ASSISTANT—RETURN OF HIS SON TO INDIA—MEMORANDUM ON RECEIVING INJURIOUS TREATMENT.

1821.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "K. C. Jan. 31, 1821.

"Your Report has come to hand, and cheap as dirt: the former was charged £10. 5*s*., and this *only* £7. Your friends are not so considerate as might be wished; but I consider for them, and keep my money in my pocket, till the Post Office come down to my terms. I was filled with wonder by the last; and doubt not but that this, when it comes to hand, will warm my heart with gratitude and praise.

"Through the tender mercy of our God the Jewish cause is prospering. I will just mention, in few words, what the last fortnight has produced. We have established a College, or Seminary, for our Missionaries. We have an excellent (a pious and learned)

man for the President: and we have four students, very hopeful ones, already there. The Bishop of Gloucester, Mr. Way, &c., and myself, drew up for them a course of study, and there is to be a kind of public examination at Midsummer. Thus they will have an appropriate education; and I hope that in a year three of them will go forth. We could have a great number of others, but must wait for funds to enable us to proceed on a larger scale.

"I am going soon, *anonymously*, to give prizes for the best tracts on Jewish Questions. I have fixed two questions for this year; but I must first draw the public mind to the subject by some Papers in the Expositor. I hope by this to interest the Public in the general question, and to get the best tracts composed for the Jews. You know the great results of Dr. Buchanan's prizes, and I hope there will be the blessing of God on these also.

"On the 18th and 25th of February I am to preach (D. V.) before the University, on the Jewish Question. My Sermons will be printed; and I propose to send you some. If I live till May, I shall have a Public Meeting at Cambridge; and if my Sermons shall have prepared the way, I hope that many will join themselves to your unworthy but most affectionate Brother, "C. S."

To the same:—

..... "We have just established a Jews' Society in the University, and had a Public Meeting. Indeed such is the state of the University now, that multitudes are ready to come forward in every good work. It is no little mercy to have lived to see such a day as this. When I was an Undergraduate myself, I

could not find one who feared God; now we can find many, who through the mercy of God are burning and shining lights."

To Miss GURNEY.

"My dear Madam, "March 30, 1821.

"I often think that my mind is very peculiarly constructed in this respect, that the death of those who are dear to me is in many cases a real source of joy, from the realizing view which I have of their happiness. But a few days ago, a relation of Mr. Scott was regretting that he was drawing near his closing scene: and so far was I from sympathizing with him in his regret, that I could not refrain from congratulating the departing saint on his prospects. I say the same in reference to dear Priscilla. Had she been restored to health and usefulness in the Church, I should have regarded that as a ground of unspeakable joy. But to have her kept here in a state of extreme languor, without any prospect of ever rendering any further services to the Church, would have been in my mind rather a matter of *submission*, than of *desire*. Of her preparation for glory no one can entertain a shadow of a doubt; why then keep her from it? Why not rejoice in her full possession of it? Why not consider her as just gone a stage before us, and redouble our own speed to enjoy her society again as soon as we may be permitted to arrive at those blest abodes? Yet whilst I say this, I mean not that the feelings of nature should be suppressed; but sanctified, and elevated to a heavenly refinement. And I feel assured that such will be the one sentiment that will pervade

you all; when assembled on the mournful occasion of committing her mortal remains to the tomb. I even now *taste* the spirit of you all: I seem to be one with you all: I think I understand you all; and you also understand me. I *love* the 'gathering into stillness,' the sweet sorrow, and the adoring joy.

"But I must restrain my pen; lest I should appear to forget that 'Jesus wept.' Yet methinks, if I know a little what it is to 'rejoice with trembling,' I know also what it is to be melted with love, and to rejoice with weeping.

"Present my tender regards to your whole circle, and especially to my ever dear friends Mr. and Mrs. J. J. Gurney, and believe me, my dear Madam, most affectionately yours, "C. SIMEON."

To the Rev. J. W. CUNNINGHAM.

"K. C., Oct. 22, 1821.

"My very dear and honoured Friend,

"Your person, work, and circumstances, find a deep interest in my heart; and I have much joy in the conviction that they are all indelibly engraven on the breastplate of our Great High Priest, who is touched with the feeling of all our wants and all our infirmities. I trust that your supports and consolations abound *above* all your afflictions; for our God giveth good measure, pressed down, and running over.

"I have seen with much satisfaction the review of Dr. Chalmers' Works. I have received a letter from himself this very day, and not having time to answer it, have conveyed to him an oral reply, carrying my whole heart along with it. Truly I consider

him as raised up by God for a great and peculiar work. His depth of thought, originality in illustrating, and strength in stating, are unrivalled in the present day: and I think he is somewhat less turgid, and intricate, and careless in his language than he was at first . . . . . .

"In another respect he is too sanguine. He does not sufficiently see, that a Chalmers is necessary to carry into effect the plans of Chalmers. But he has a noble aim; and I think will do great good. If we cannot all follow him closely, we may yet tread in his steps; and I trust that many will make the attempt.

"I think also he carries too far the complaint about Government making use of Ministers in secular matters. Dr. C. and half a score of others may find it a serious inconvenience. The great mass of Ministers, I fear, throughout the united kingdom would not engage one atom more in spiritual exercises, or in ministerial labours, if they were to be exempted from all temporal matters to-morrow. Still, if some things are overstrained, (and who ever rode a favourite hobby without going now and then a little too fast?) many things are nobly stated, and come with great power to the mind; and I rejoice exceedingly that you are calling the attention of the Public to them. Such a measure was wanted. Religious people are apt to overlook secular matters, instead of giving them a due measure of attention, forgetting that motto, '*Nihil humani a me alienum puto.*' . . . . .

"My province is just to attend to the little things that are before me. Were I to attempt to execute Dr. C.'s plans, my folly would soon appear unto all men. I have often thought that, as *sapientia prima*

est stultitiâ caruisse; so, *secunda est,* to know, *quid valeant humeri, quid ferre recusent;* and however defective in the first, I have studied carefully, and to pretty good purpose, the second. I make known my little pittance of knowledge, but carefully conceal my ignorance; which is, I conceive, laudably concealed, when you affect not talents or acquirements you do not possess. I intended only to drop you a few lines in answer to your kind note; and behold here is quite a letter; and after all it does not express a tenth part of what I tacitly comprehend, when I sign myself your truly sympathizing and most affectionate Friend, "C. SIMEON."

To the Rev. EDW. B. ELLIOTT, on the receipt of two beautiful Vases. "K. C., Nov. 5, 1821.

"Indeed, my dear friend, I know not what I shall say to you. You put me to shame, and oppress me, for I have not only never done, but never had it in my power to do, anything to merit such kindness at your hands. That I love every member of your family is certain; and that I should leap for joy if an opportunity offered to testify my love is certain. But I have always studiously (whether properly or not is another matter) traced the peculiar strength of my attachment to another *, whom I have viewed, and delighted to view, in all connected with him. I have defied him to get out of my reach, as long as there were any on earth that have his blood in their veins. I have exulted in this, and do exult in it, and will exult in it. He can do nothing for me now: but I can (at least in desire and

* The Rev. H. Venn, grandfather of Rev. E. B. Elliott.

purpose) for him: and though in the efforts of a thousand years I never can repay my obligations to him for all his labours of love, I am prepared to pay my peppercorn towards it: and I feel every personal regard to surviving individuals so refined, so heightened, so sweetened, by the consideration of him, that I never for a moment suffer the one to operate without the other.

"How far this may be connected with a principle, which for more than forty years I have laboured diligently to cultivate, I know not. It has been a favourite object with me, as far as human weakness would admit of it, to love all for my Saviour's sake; and in proportion as I have seen, or thought I saw, His image in them. And it may possibly be, that the fixedness of this principle in my mind, as it respects my Saviour, has led me into an error in respect to him, whom I have ever loved next to my Saviour. Be it so; and, if it be a fault, forgive it: but it will take some time, after all, to convince me, that the feelings of love and gratitude to a departed saint can be too ardent, or that a thought of exultation, when I find my arm long enough to reach him, is bad. One thing at least I can say, I love not any individual in your family less than I should have done, if your honoured Grandfather had never been known to me: and if there be a superabundance of feeling towards them, as arising from my knowledge of him, no injury is done to them. It was for my spiritual benefit that he watched over me and laboured; and if I might, in the remotest possible degree, contribute to the spiritual benefit of any connected with him, it would indeed be a matter of unbounded joy.

"In passing within view of the Yelling grounds, (for spire, alas! no longer exists) it is still my delightful employment to bring you all, not *en masse*, but in single file before our common Lord: and who can tell? though *I* can render no assistance to any of you, *He* can, and perhaps may send down a few drops of rain, in answer to the request of the most unworthy of his servants.

"The Vases have only one fault; they are too elegant; but they are just placed securely in the front of my large glass, (a securer place than my mantelpiece,) and will call forth the admiration of a bride and bridegroom, who are to dine with me this very day. Believe me, I shall value them most highly for the donor's sake; and that I am, with lively gratitude and affection, your brother in the Lord, "C. SIMEON."

To his Godson at Haileybury College.

"My beloved James, "Nov. 6, 1821.

"I have this moment received a letter which greatly afflicts me: it is the monthly Report, in which the word 'quite' is omitted; and even the word 'very' is omitted, and nothing is said but 'regular and correct.' In the last three this has been the gradation:

"1. Quite regular and correct.

"2. Very (not quite) regular (but not at all correct).

"3. Regular and correct (but not quite, or very).

"Is my beloved James degenerating? And as the time approaches for my losing sight of him for ever, am I to have less joy in him and less delight? Have

you not, my ever dear boy, been my joy, my boast, my glory; and shall a diminution of your excellencies put me to shame?

"I am the more grieved, because I fear that my late method of testifying my love was injudicious, and has led you into the course which has lowered you in the estimation of your Professors. If this have been the case, I pray you to forgive me. It is difficult to feel ardent love, and not shew it injudiciously. But for my sake, for your own sake, for your dear parents' sake, I pray you correct *instantly* whatever is amiss; and let no young companion tempt you to persevere in anything, which is contrary to the rules of the College, or contrary to the dictates of sound judgment.

"Beloved James, you have trod a distinguished path: get back to it without delay. Measure not out your good behaviour by drams and scruples, but let the measure be full, pressed down, and running over. My unvaried feeling respecting you has hitherto been that of joy and delight: let it not, I beseech you, become that of anxiety and fear. It is but a little time, my dear boy, that *your trials* here and *my anxieties* are to last: let me have the supreme delight of sending you off to your father confirmed in all that is good, and laden with the love and applause of all who have the oversight of you.

"As my last contained a draft, you should have acknowledged the receipt of it without delay. I construed your silence thus; 'The public Report shall answer him: QUITE, QUITE, QUITE, shall stand in telegraphic characters to rejoice his heart.'

"Tell me, my beloved James, by an early post, that you are determined, with God's help, that if

I *open* the next Report *with fear*, I shall *read* it *with joy*. This will be a great comfort to the mind of

"Your loving Father in man's stead, and

"Your anxious Father in God's stead, "C. SIMEON."

To the same:—

"My beloved James, "Nov. 8, 1821.

"I thank you for your openness, and hope you will redouble your caution in future. When you know how my happiness is wrapt up in you, I can have no doubt but that you will further it to the very utmost of your power. I take it as a good omen respecting you, that the Dean made rather light of the words 'quite' and 'very.' But you have misconstrued his meaning, I have no doubt*. Seeing you wounded and grieved at the dishonour incurred, he *kindly* and *tenderly*, as I myself should probably have done, endeavoured to heal your wound by that species of balm which was nearest at hand, upon the principle of *not breaking a bruised reed*. But to one who loves you as I do, there is an immense difference between 'quite' and 'very;' and the omission of them is a dagger to my heart. Being assured of this, I know you will cut off your hand rather than let me have anything but '*Quite, Quite, Quite*,' in future.

"Yours ever, "PHILOQUITE."

To the Rev. T. THOMASON.

"My beloved Brother, "Nov. 27, 1821.

"Sweet tidings your letters bring. The abundance of your own personal labours, and of those engaged in the School-book Society, amazes me; and

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* It was really a matter of no moment whatever which gave rise to the change in the terms of the Report. ED.

the success your labours meet with, in gaining the sanction and aid of Government, fills me with gratitude. In truth, I do not think lightly of those things: I well know the force of prejudice: I well know that God alone is able to subdue it; and that till He opens men's eyes, they cannot see even the sun at noon-day. Indeed, I feel it an unspeakable mercy that I have been made acquainted with these secrets of the Lord: by means of this knowledge I derive 'meat out of the eater,' and 'honey from the strong.' Yet though I rejoice and glory when I am accounted worthy to suffer shame for Christ, I rejoice no less when I see 'the earth helping the woman,' and God overruling even 'the wrath of man to praise him.' It does seem that God is at work all the world over: and that the time is hastening on apace for all, both Jews and Gentiles, to glorify His Name. That you too, my beloved Brother, should be kept in so hot a furnace as your last summer, and not have 'the smell of fire pass' upon you; and this too, when the young and stout were attacked:—my dear Sister too, that she also has been preserved! I tell you of a truth, that I believe these things to be of God; and that 'He is a rewarder of them that diligently seek Him.'

"Former letters will have shewn you that I am labouring for you, to provide the assistance which you so greatly need. I have a most lovely man to send you: all that is wanting is a vote of the Court. As for a person coming to you as a CURATE, it is thought that the Directors would not suffer such an anomaly to be introduced into their system; and I fear that there is another Director who would not suffer it, even if an Assistant were this moment landed on your shore. I wish that he were forced to bear your

burthen for one summer: he would soon feel the need of more consideration both for preachers and hearers. I love general rules; and I can excuse him for making and acting up to them. But if God Himself dispenses with His laws in behalf of mercy, who is that *man* that shall think to serve God by establishing and maintaining rules at *the expense of mercy?* I wish he knew what that meaneth, 'I will have mercy, and not sacrifice.' . . .

"I am truly glad that you have expressed so decided a desire that James should go out as early as possible after his Term. It had been my own purpose; but I was already blamed not a little by —— who does not sufficiently consider what is best for the youth. But I have learned not to speak, or say what I will do: I find it better to judge and act *in silence;* and not in relation to this only, but *in every thing.* However you have spread a broad shield over me, and I shall be as firm as King's Chapel. Before the expiration of his Term I shall have everything in readiness for him; and shall fix on the best ship, the best commander, the best company, *as for my own son:* and shall in all probability sail part of the way to India with him, as I did with you."

"Yours, &c. "C. S."

A Memorandum, on meeting with injurious Treatment. "K. C., Dec. 19, 1821.

"A circumstance has just occurred; and I record it merely to illustrate an idea long familiar to my mind, and brought home to my experience, if not every day, certainly every *week* of my life; viz., that the servant of God does not live under the same laws as others; and that if he were to act towards others

as they do towards him, the world, who are regardless of the treatment he meets with, would be full of indignation against him. [The incident is then narrated.]

"Perhaps I ought to take some notice of it; but my rule is—never to hear, or see, or know, what if heard, or seen, or known, would call for animadversion from me. Hence it is that I dwell in peace in the midst of lions. My blessed Lord, 'when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.' That seems the right thing for me to do; though some perhaps would think it better for me to stand up for my rights. But to all the accusations that were brought against Him, our Lord made no reply; '*insomuch that the governor marvelled greatly.*' I delight in that record: and God helping me, it is the labour of my life so to act, that on *my* account also the governor, or spectator, may marvel greatly.

"My experience all this day has been, and I hope will yet continue to be, a confirmation of that word, 'Thou wilt hide me in the secret of thy presence from the strife of tongues.' Insult an Angel before the throne; and what would he care about it? Just such will be my feeling, whilst I am *hid in the secret* of my Redeemer's presence."

CHAPTER XXIV.

LETTERS—TO REV. T. THOMASON ON THE RETURN OF HIS SON—JOURNEY TO IRELAND—SERMONS AND MEETINGS IN DUBLIN—ARCHBISHOP OF TUAM—REMARKS ON CALVINISM—STORM ON THE PASSAGE HOME—VISIT TO OXFORD—THE PROVOST OF ORIEL—TO DR. COPPLESTON ON THE CALVINISTIC CONTROVERSY—TO A MISSIONARY ON EXPERIMENTAL RELIGION—EXTRACTS FROM HIS DIARY—HIS CLIMACTERIC—VISIT TO EARLHAM—ON DELICACY IN MAKING REQUESTS—ON ACTING WITH JUDGEMENT—JEWS' MEETING AT BRISTOL—AND AT GLOUCESTER—DUCHESS OF BEAUFORT ON WALKING WITH WISDOM—A REBUKE OF HIS VANITY—ON GIVING A VOTE—CATHOLIC EMANCIPATION—MR. BANKES'S ELECTION.

1822.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "Oxford, April 26, 1822.

"I am now on my return from Ireland, whither I have been with my dear friend Mr. Marsh; he for the Gentiles, and I for the Jews. As you will soon hear from me at large respecting your beloved James, I shall pass him over, with only saying, that I have taken his berth in the David Scott; that on the 23d of May I intend to go and see him receive his last prizes; and that on the 1st of June I hope your Mother and I shall sail with him, as I did with you and my dear Sister, as far as the pilot goes. Mr. Harrington and Sergeant Blossett, and your colleague Mr. Craufurd,

will sail with him, and all on the same deck, in contiguous cabins. O that God may preserve him in safety, and bring him to your bosom as the most dear and acceptable of all earthly treasures.

"Now for Ireland.—You will wish to hear of my motions now in my Climacteric, more especially as my dial has been 'put back ten degrees.'

"There is amongst the Prelates of Ireland an augmented prejudice against the truth. The Primate and the Archbishop of Dublin have withdrawn, and others with them, from the Bible Society and all the Religious Societies. It appeared to me therefore that, through the Divine blessing, I might do good by going there. The bugbear in their minds is Calvinism; by which term they designate all vital religion. You well know that though strongly Calvinistic in some respects, I am as strongly Arminian in others. I am free from all the trammels of human systems; and can pronounce every part of God's blessed Word, *ore rotundo*, mincing nothing, and fearing nothing. Perhaps too I may say, that, from having published sixteen Volumes, and preached for forty years in Cambridge, I may be supposed to give a pretty just picture of the state of Evangelical Religion, such as it really is. On this account I hoped, that however insignificant in myself I might be an instrument of good: more especially, because in the last year I sent to every Prelate there my Sermons on the Conversion of the Jews. It happened too that they were anxious to have me come over thither; and that Mr. Marsh was actually engaged to go for the Church Missionary Society. With joy therefore I accepted the invitation, being myself most willing to go; and accordingly I proceeded with Mr. Marsh,

on Monday, April 8th, and got to Holyhead on Thursday; and we reached our destined home in good health and spirits on the Saturday afternoon.

"No sooner were we arrived than Irish hospitality evinced itself in an extraordinary degree. You, who know the precise line in which I walk at Cambridge, will be astonished, as I myself was, to find Earls and Viscounts, Deans and Dignitaries, Judges, &c. calling upon me, and Bishops desirous to see me. Invitations to dinner were numerous from different quarters; one had been sent even to London, and to Cambridge, to engage us to dinner on the Bible-day. But let me enter on what will appear yet more extraordinary on the other hand. The Archbishop, understanding that foreigners were invited to preach in Dublin, had said that he had no objection to Mr. Marsh or myself; but that he expected the minister to adhere to the Canon, which required the exhibition of our Letters of Orders previous to our admission to any pulpit in his province. Information respecting this had been sent us, and we came prepared: and the Churchwardens were summoned to the Vestry to record and attest the exhibition of them. In the morning of the next day I preached at St. George's Church, to a congregation of 1200, a kind of preparatory Sermon for the Jews; and God seemed to be manifestly present with us. In the evening I preached at another smaller Church in the outskirts of the City; and had reason to hope that the word did not go forth in vain.

"On the next day (Monday) I dined at the Countess of Westmeath's, and met Judge Daly and many other characters of the highest respectability. Tuesday was the Jews' Society-day. This Society in Ire-

land takes the lead, and is carried on with surprising spirit. Their Committee meets every Monday morning; and they give themselves to prayer as well as to the ministry of the various offices that are called for. The Archbishop of Tuam was in the Chair: we met in the Rotunda. It is however ill-adapted for speaking. The windows were open on both sides, so that the voice was carried out by the wind, and those in front could not hear: I did my best however; but not without suffering for it for two or three days. They looked to me as the representative of the Society, and therefore I felt bound to exert myself to the uttermost. It was altogether a very interesting meeting.

"The Bible Meeting was the next day. The Archbishop again was in the Chair: and his Address was the finest thing I ever heard. The Primate and the Archbishop of Dublin had withdrawn their names from the Society; the Archbishop of Tuam therefore stood on very delicate ground. This he stated; but observed that as they had not declared their reasons for withdrawing, and he could discover none himself, he must continue to uphold it. He spoke with a dignity suited to his rank, yet with the meekness of his Divine Master. Perhaps Paul before Festus will give you the best idea of his whole action, spirit, and deportment. I doubt not but that he will hear of that speech at the day of judgment. After the reading of the Report I left the assembly: for after the exertions of the preceding day I greatly needed rest. Thursday was the Meeting of the School Society: that was in a smaller room, and Earl Roden in the Chair. It was a most delightful Meeting: and my dear fellow-traveller, Mr. Marsh, produced a vast

sensation, as indeed he generally does; such a playful suavity as his I never heard. On the Friday, at the Church Mission Society, the Archbishop of Tuam again presided. If I could have accepted of all the invitations they would have lasted almost to this time.

"On Saturday I preached my Jewish Sermon to a good congregation, who collected £114, and my Sermon is printing there: and as I preached it three days ago before the University of Cambridge, it is printing here also at Cambridge, where I am finishing this letter. I shall send you a copy. In the Note * you will see perhaps a harder blow at Calvinism, *as an exclusive system*, than it has ever yet received. It has been assaulted severely by enemies, times without number; but here it is wounded by a friend: and

* The Note referred to by Mr. Simeon is the following:—

"It is worthy of remark, that whilst Calvinists complain of Arminians as unfair and unscriptural, in denying *personal*, though they admit *national*, election, they themselves are equally unfair and unscriptural in denying the danger of *personal* apostasy, whilst they admit it in reference to *churches* and *nations*. It is lamentable to see the plain statements of Scripture so unwarrantably set aside for the maintaining of human systems. Happy would it be for the Church, if these distinctions were buried by the consent of all parties, and the declarations of Holy Writ were adhered to by all, without prejudice or partiality!

"The Author's views of this subject are simply these. All good is from God, dispensed by Him in a way of sovereignty according to the counsels of His own will, and to the praise of the glory of His grace. All evil, whether moral or penal, is from man; the moral, as resulting from his own free choice; the penal, as the just and necessary consequence of his sins. The Author has no doubt but that there is in God's blessed Word a system; but it is a far broader system than either Calvinists or Arminians admit. His views of that system may be seen in the Preface to this Work."

Respecting this Note Mr. S. wrote not long before his death:—'This *I* regard as very important.'

I hope the blow will be felt, to the restraining of its friends and the reconciling of its enemies to my views. I believe in final perseverance as much as any of them; but not in *the way* that others do. God's purpose shall stand; but our liability to fall and perish is precisely the same as ever it was: our security, as far as it relates to Him, consists in *faith;* and, as far as it relates to ourselves, it consists in *fear.*

"But I see that if I go on, my paper will not hold half that I have to say. Let it suffice therefore to add, that as I was not expected in other parts of Ireland, I went no further, but returned on the following Monday to Holyhead..... On the morning of my return there was as violent a storm as had been known in that sea for twenty years: and already I have seen an account of ten ships lost in it; one King's ship of eighteen guns, three packets, (I myself was in a packet,) three large foreign ships, and three smaller, besides many fishing vessels; and I doubt not several other ships of which I have not heard. Through the tender mercy of God I was kept from any apprehensions, having my mind sweetly employed in travelling between heaven and earth, with all my friends successively in my head; you and yours were not forgotten. I trust that in your best seasons I am not forgotten by you; and I hope that my life is yet preserved for further usefulness in the Church of God.

"On my return, I stopped a few days at Oxford, accounting it a matter of importance to see, if I could, some of the Dons. I had two opportunities of seeing several, particularly the Provost of Oriel; with whom I dined and held most profitable conversation. He accords more with my views of Scrip-

ture than almost any other person I am acquainted with; and I hope our conversation was made useful."

To the Rev. Dr. COPPLESTON*, Provost of Oriel College, Oxford.

"My dear Sir, "May 10, 1822.

"After the great kindness which you have shewn me, I make no apology for addressing you in this manner, or for requesting you to honour me with accepting three copies of a Sermon, which I preached on Sunday last before the University of Cambridge. My object in printing it is, not so much to advocate the cause of the Jews and their claims upon us for our best exertions in their behalf, (*that* having been done in my two former Discourses, circulated through the Empire,) as to give to Calvinism, *as an exclusive system*, a blow, which I am not aware it has ever yet received.

"It has afforded me unspeakable pleasure to find a cause, which I conceive to be so essential to the peace and welfare of the Christian Church, and which throughout my whole life I have laboured with all my might to maintain, so ably supported by one in your high station; and by one whose statements will be weighed with the candour and consideration due to them. If, agreeably to your views, all would be content to meet on Scripture ground, and not attempt to be wise above what is written, how many controversies and contentions might be avoided! We may surely leave to Him, who has given us the Revelation, to explain in His own time anything which we cannot comprehend. I do conceive that, if taken abstractedly, nothing can be plainer, than

* The Bishop of Llandaff.

that all good is of God and all evil of man. It is only the attempt to reconcile these two positions, and to satisfy our own reason upon every difficulty which may be raised respecting them, that makes the ground of controversy; and I earnestly hope, that you will long continue to use the powerful influence of your pen to drive men from that ground, and to establish their minds on the broad basis of Scripture Truth. I am, my dear Sir, with most unfeigned respect and esteem, your most faithful Servant,

"C. SIMEON."

To a Missionary, on experimental religion.

"My very dear Friend, "K. C., Aug. 16, 1822.

"Never did I take up my pen to write to you with such pleasure as at this moment. Your letter is come to hand, dated Dec. 5, 1821. This does that, which I both desired and expected; and in that very particular which I was most desirous to see. It shews me, what I was most anxious to hear, that you are growing in self-knowledge; and it therefore opens to me a fit opportunity of declaring to you, what have been my fears respecting you from the beginning. You have always appeared to me to be sincere. But your views of Christianity seemed to be essentially defective. You have always appeared to admire Christianity *as a system;* but you never seemed to have just views of Christianity *as a remedy;* you never seemed to possess self-knowledge, or to know the evil of your own heart. I never saw in you any deep contrition, much less anything of a tender self-loathing and self-abhorrence. This always made me jealous over you with a godly jealousy; and never till this moment have

I had my fears for your ultimate state removed. I beheld in you somewhat of a childlike simplicity; and I well know *that if it be associated with contrition*, it is a virtue of the sublimest quality; but if contrition be wanting, the disposition which assumes that form differs but little from childishness. But you now begin to feel the burthen of sin: you now begin, though still in a very small degree, to have your mind open to the corruptions of the heart, and to your need of a *dying* Saviour to atone for you by His blood, and a *living* Saviour to renew you by the influences of His Spirit. Seek, my dear friend, to grow in this knowledge; for it is this that will endear the Saviour to you, and make you stedfast in your walk with God. This is the foundation which must be dug deep, if you would ever build high, and the ballast which alone will enable you to carry sail. You may conceive the brasen serpent, which Moses erected in the wilderness, to have been exquisitely formed, and you may suppose persons to have greatly admired the workmanship, and the contrivance of erecting it upon a pole for the benefit of all who should behold it; but the meanest person in the whole camp, who had but the most indistinct view of it, if he beheld it with a sense of his own dying condition, and with an experience of its efficacy to heal his wounds, would have an incomparably better view of it than the virtuoso, however much he might admire it. This hint will shew you what in my judgment you *were*, and what I hope you *will* be. Christianity is a *personal* matter, not to be commended merely to others, but to be experienced in your own soul: and though you may confound your opponents by your arguments, you will never do any

essential good, and much less will you reap any saving benefit to your own soul, till you can say, 'What mine eyes have seen, mine ears have heard, and mine hands have handled of the word of life, that same declare I unto you.'

"Your work, which I have read with much pleasure, gives me reason to hope that God is teaching you this lesson. In some respects your situation is favourable for advancing in this knowledge: in other respects it is unfavourable. It is favourable, because you will be made to feel the pride and vanity of the human heart; sometimes by undue complacency in your victories, and at other times by undue discouragement from your disappointments. On the other hand, it is unfavourable, because you will be told about your adroitness in wielding your weapons of assault and defence, and be flattered on account of your superiority. But you will remember that Herod, when he listened to flattery, was eaten up with worms. You will have no one with you to caution you on this head: and your letters from England are likely to be more injurious in this respect, than all the others that you may receive from every quarter of the world. Remember, that if we are 'lifted up with pride, we shall fall into the condemnation of the devil.' At present you are but a novice; this therefore will be your danger. Be watchful then over your own spirit, and live nigh to God in earnest and continual prayer; and then you may hope that God will be with you, and will 'preserve you blameless unto his Heavenly kingdom.'

"In your future letters open your mind fully to me; and expect always both fidelity and love from your very affectionate Friend, "C. SIMEON."

EXTRACTS from a DIARY written in 1822.

"Though I have often thought of keeping a Diary, I have as often relinquished it; because I should not deem it right to commit to paper a partial view of my experience, nor think it expedient to state all that myself am conscious of before God. But since a record of *facts* will serve as a memorial of passing events, and as my life, contrary to human expectation, becomes more replete with important incidents, I put down a few of them, beginning with my Climacteric.

"Sept. 24. Who would have thought, especially for the last sixteen years, that I should ever live to this day? I myself should almost as soon have expected to attain the age of Methuselah, as to see this day,—my Climacteric (63). I spent this day, as I have for these forty-three last years, as a day of humiliation; having increasing need of such seasons every year I live.

My strength and vigour both of mind and body seem to increase with years: and I bless my God, my work is as delightful to me as at any period of my life.

Sept. 30. Went to Norwich to attend the Meetings there. I had set my heart on administering comfort to my dear afflicted friend, J. J. Gurney of Earlham, who has lately lost the most lovely of wives; and it pleased God so to pour oil and wine into his wounds, that he rested far better than he had done for a very long period.

Oct. 1. I met the Collectors of the London Society at Miss Hancock's. Mr. Thelwall and Mr. Stewart of Percy Chapel were there; we all officiated, and it was an useful season.

Oct. 2. The Church Missionary Society met; and I spoke there. What a pity it is that people cannot seek the welfare of Jews and Gentiles without envy and jealousy! On the part of the London Society, I would utterly disclaim and abhor everything of rivalry. Love to God and man should be the only feeling of the soul.

Oct. 3. The Bible Society, where I attended. My aid was not wanted.

Oct. 4. The London (Jews') Society Meeting. My friends at Earlham were all cold, and rather prejudiced against the Society. —— acknowledged that he did not think well of the Society, on account of several persons who had formerly borne a conspicuous part in it; and he thought we ought not to have our Meeting at the time that the other Societies had theirs. With gentleness and love I answered his objections, and pretty well removed them. And dear Mr. Gurney, who is all love, prevailed on him to stay and speak at the Meeting, which he did with good effect. Mr. B. and F. C. spoke, as did Mr. Gurney also. Here I found the benefit of a principle which I invariably adopt, of never pressing upon any human being my sentiments or wishes, without an absolute necessity. If a friend be reduced to the necessity of refusing or complying, he will feel grieved: but if, though with pain to himself, he do anything without being importuned, he has a sweet feeling of love excited by that very act; or, if he refrain from doing what you wish, he feels a love to you for not pressing him against his will. God gave me the hearts of all, and I had every individual active in my cause. I should indeed have been better pleased, if they had sought to please God instead of me; because God would have been better pleased with them, and would have rewarded them better than I can ever do; but I am pleased to find my principle so sanctioned and honoured by Almighty God.

During the week I assisted the whole family at Earlham in reading. How rare it is to find a person who reads well! They all greatly improved. I feel this to be a very important vocation. I pretend not to read well; but God enables me to give instructions which are not to be obtained elsewhere; and I have on some occasions met with extraordinary success. The world, I hope, will have to thank me for the benefit that has already accrued to Mr. Gurney, and to Mr. ——, whose great talents are lost by means of his bad delivery.

Oct. 14. Went to Town, and next day to Sir Thos. Baring's, Stratton Park; I went to meet Mr. ——, who had informed me of his desire to return to the Church. They wished to consult me as to the means to be adopted,

and in my advice I went as opposite to my dear brother Marsh, as the East is from the West. He is all love; and lets affection sit as president in his counsels. I, on the contrary, turn affection out of the council-chamber, or at best, only let him have a single vote. If I advise, it is in order to produce the best ends by the fittest means: to do this, I must consider, not what I wish, but what others will think, and say, and do. Paul spoke privately to the chief persons at Jerusalem in the first instance, lest he should defeat his pious purposes: I wish to tread in his steps, endeavouring to unite the wisdom of the serpent with the harmlessness of the dove. Sir Thos. B. and Mr. —— were thoroughly convinced that my plans were good; and they will act upon them.

Oct. 18. The Meeting at Bristol—the Mayor in the chair. It was opened with a fine Report. Dr. Hamilton, a son of the Bishop of Dromore, moved the first resolution: he is a sweet-spirited man, with a ready flow of words. Mr. Thelwall's speech was very pious, eloquent, and sound; it produced a fine impression. Mr. Marsh brought forward the resolution of the Greek women to fight with, and die by the side of their husbands; and he urged on the females to stand by their husbands, brothers, and sons, in this good cause. Major Mackworth spoke admirably. He was present with Wolff at Joppa, at what is supposed to be the house of Simon the tanner. He spoke highly of the interest he excited among the Jews. *It was the most holy, heavenly Meeting that I ever attended.*

Oct. 21. In the Evening there was a large party of ladies and gentlemen at the Palace, met to prepare for forming a Jews' Society the next day. I read Mr. W.'s last letter: Mr. Marsh and Mr. Hawtrey spoke a little, and Rules were drawn up by Mr. Hodson. After the company were gone, I conversed much and deeply with our home party: a divine unction was upon us, and I believe all were edified and comforted.

Oct. 22. We went to the Meeting at Gloucester. The Bishop in the chair. The Meeting was very respectably attended. It was a good Meeting; but not so holy as that at Bristol. After dinner I had hours of conversation with

the Duchess of Beaufort and Mrs. Whitmore. About thirty persons had been invited to tea: but they chose to have me to themselves; and glad should I be if I could record the conversation. Ladies in their station have a very difficult path to move in; and to act wisely in it is of infinite importance. My object was to lead them into all those nice discriminations which the Apostolic writings contain, and which constitute true practical wisdom. The *easier* way would be to lay down broad principles without any qualifications, and to adhere to them without any regard to circumstances. But so did not the Apostle: he became 'all things to all men, that he might by all means save some.' This indeed, if injudiciously done, may be attended with bad effect both to themselves and others; but if wisely done, and *for God*, and in humble dependence on Him for the benefit of those connected with us,—it forms the line of distinction between a wise Christian, who by his 'well-doing puts to silence the ignorance of foolish men,' and the inconsiderate Christian, who casts only stumblingblocks in their way. These discriminations are exceedingly difficult to be reduced to system, because they depend on a variety of circumstances, which must of necessity affect every separate case. We sat till near twelve: and I hope that both the ladies, and Mrs. R. who was of the party, will have reason to be thankful for it."

After a statement of the rude treatment which he had just received from one of the Fellows of his College, Mr. Simeon observes:—

"Nov. 8. But such has been his conduct on former occasions, and such of many others at different times; and they all lead me to practise, what God has hitherto enabled me to practise, 'the turning of the right cheek to him who smites me on the left, and the giving my cloak to him who has taken away my coat.' The season of this is somewhat peculiar: Dr. Buchanan sent me this very morning Dr. Stewart's Life. I had opened it (perhaps improperly) to see if there were any mention made of my visit to him at Moulin in the year 1796: and my vanity was gratified with the large notice taken of it, and the unmerited expressions of respect

in a book which is circulating to a great extent through Scotland. I had not finished that part five minutes, before this check to vanity was administered. From hence then I learn to say, 'Let me be honoured of God, and trampled under foot of men.' I know the connexion between the two, nor do I ever wish it to be dissolved. But who would have believed, that a person who but lately gave £700 to the College towards the building of the bridge, should receive such treatment as this?

Nov. 9. I have said nothing to Mr. ——, or to the Vice-provost, or any in the College, about Mr. ——'s conduct. It is the second blow that makes the battle. And what harm does it do to me to be silent? To pass by a transgression is more becoming the Gospel than to resent it.

Nov. 19. Old Mr. Grant, with Professor Farish, called on me and dined with me. It was a great grief to me that I could not vote for his son on Tuesday next: but I told him, that I regard my vote for a Member of Parliament not as a *right* but a *trust*, to be used conscientiously for the good of the whole kingdom; and his son's being a friend to what is called Catholic Emancipation, is in my eyes an insurmountable objection to his appointment. Gladly would I give to Catholics every privilege that could conduce to their happiness: but to endanger the Protestant ascendancy and stability is a sacrifice which I am not prepared to make. Viewing this matter as I do, I could not vote for Mr. Robert Grant, if he were my own son. I think I shall not vote at all.

Nov. 26. Mr. Grant having withdrawn, I feel at liberty to vote for Mr. Bankes, who is a friend both to the existing Government and the Protestant ascendancy. The Poll lasted two days; and the numbers were, for Lord Hervey 280, Mr. Scarlett 219, Mr. Bankes 419. I am glad of the result, because it shews the sense of the University about the Catholic question. I had a good deal of conversation with Mr. Bankes's father, who fully approved of my letter to Lord Liverpool, and engaged to shew it to the Lord Chancellor, and Lord Stowell. O that it might open their eyes!"

CHAPTER XXV.

LETTERS—TO A FATHER ON RELIGIOUS SOCIETY FOR HIS SON—ON OUR LORD'S EXAMPLE—ON RELIGIOUS EXPERIENCE AND CHEERFULNESS—DIARY AT PARIS—DUCHESS DE BROGLIE—MARSHAL SOULT'S PICTURE-GALLERY—LETTER TO THE DUCHESS OF BEAUFORT ON CHRISTIAN LIBERTY AND CHRISTIAN DUTY—TO REV. T. THOMASON ON MR. GRANT'S DEATH—HIS RESTORED HEALTH—SERMONS AT ST. MARY'S ON 'THE LAW'—TO A FRIEND WHO REQUESTED A LOAN—ON THE RELIGIOUS DISPOSAL OF HIS PROPERTY—MEMORANDUM ON THE RECEIPT OF A LARGE SUM FOR RELIGIOUS OBJECTS.

1823.

CORRESPONDENCE, ETC.

To a Father, on religious society for his Son.

"K. C., March 4, 1823.

"If he were to have spent a fortnight or three weeks at ——, I should have dreaded it. Three or four days there will do good: more than that will do harm. This needs explanation. Mr. —— is of a very ardent mind; truly pious, but by no means judicious. His *bold, broad, animated* statements have been made without effect. But to contract from Mr. —— a wild discursive habit of mind or speech, would, in my judgment, be a calamity. My wish is, that your Son should see religion in a cheerful dress; but that he should never be led to conceive of it as separable, even for a moment, from wisdom and gravity, from modesty and sobriety. And I gave —— a portable and easy canon whereby to judge, and to assist your

Son in judging, namely *this*: Always consider whether you can conceive of our blessed Lord as speaking or acting in such a way; and if it appears quite incongruous for Him, be very cautious of adopting it yourself. Mr. M. mentioned the construction which your Son put upon the occupation of his mind with study. This was nothing more than what was to be expected. I told him to tell your Son from me, that I thought an hour in the morning, and the same in the evening, was sufficient for religious exercises, and better than a longer time. The Sabbath, of course, he would devote to its more appropriate studies. I am not anxious about combating this objection *very strongly* at the present moment. Let us have *the effect*. Let the mind be profitably engaged, and like the light the propriety of such an occupation will bring its own evidence along with it, and its own reward also in every way."

On religious experience and cheerfulness.

To the same. "K. C., July 17, 1823.

... "Your Son wants to *know* whether his heart is right with God; and through Mr. E. I should have led him insensibly to the knowledge of it, just as I should shew a mower whether he had a proper edge upon his scythe. When he put it in motion and saw the effects produced, he would have a demonstration which he could not withstand. So your Son, brought to interest himself in works of benevolence abroad, would have his morbid feelings dispelled, and his *experience would refute* his arguments. He would see that he *is* right, in spite of all that a distorted imagination can suggest. ... The things which I regret,

are the loss of regular study, which I conceive to be in *every view* of the utmost importance to him; and the loss of a friend, who with wisdom and piety possesses a good measure of *tact*, which is peculiarly necessary for one who has to deal with a mind like your Son's. Mr. —— is truly excellent as possessing real piety; but if he had a little more of vivacity, and an elasticity of mind capable of suiting itself more completely to the motions of your Son's mind, I should be glad. We must not however expect to find *every* thing in any man. Religion is calculated to make us happy; and I love to see religion in a cheerful dress. But the minds of men are differently constituted; and we must take them all as nature and grace have made them. Peter and John, though two of our Lord's most favoured disciples, were formed in different moulds; and if your Son should not set off the beauties of religion as we could wish, I feel no doubt, but that in the sight of the Omniscient Judge, he is in a state highly to be envied; his heart is upright; his conscience is tender; his spirit humble; his conduct uniform and holy."

EXTRACTS from a DIARY of a Journey to Paris.

"Friday, March 25. Reached Paris.

Sunday, 27. We went to Mr. Way's Chapel. There were nearly 500 present, many were in an ante-room. Mr. Way preached on John xiv. 1. He was eloquent and striking; but after somewhat of a desultory manner. I staid for the afternoon, when Mr. H. preached. If he had strength to give effect to his words, he would be a very fine preacher. His style is elegant, and his discussion sensible, 1 Pet. i. 7.

Good Friday, April 1. Mr. Way's Chapel very full; Prince Leopold and the Duchess of Somerset received the Sacrament. Above 200 persons received it. Mr. W. went

out of his way to introduce his favourite subject. I think it could hardly be a fair specimen of his ministrations; for General Macaulay told me he was doing extensive good; and from the numbers who attend, and the reverent way in which they attend, I cannot but think that he is more useful here than he would be in any other place on earth.

I am invited to prolong my stay,

1. To dine with the Duchess de Broglie, the daughter of Madame de Stael:

2. To attend the Jews' Meeting on Friday:

3. To preach for the Jews on Sunday.

For these ends I shall prolong my stay.

Sunday, April 3. Preached for Mr. Way on Rev. xv. 3, 4; the Congregation large, and the Communicants 200. Truly that blessed man has a most important sphere.

Dined with Lady William Bentinck.

Wednesday, 6th. Lady Wm. took me in her carriage to the Duke de Broglie's. The Duchess understands English well; and has both written a Preface to Mr. Erskine's book on the Evidences of Christianity, and translated his book on Faith. I had a great deal of conversation with her. She has a strong aversion to Calvinism, and a strong persuasion that the Heathen shall be saved; because it would be contrary to all that God has done for the salvation of the world, to punish those to whom that salvation has not been revealed. I opened to her my views of the Scripture system, as far broader than either Calvin or Arminius made it; and I shewed her that brokenness of heart was the key to the whole. She is a lovely woman and very sensible. Her mother, Madame de Stael, has no reason to be ashamed of such a daughter.

Friday, 8th. I then called on Lady Wm. B. and went with her to Marshal Soult's, to see his collection of pictures. Those which are most esteemed are the Pool of Bethesda, and the Return of the Prodigal Son. Of the former I should say, the paralytic is extremely good; but the compassion of our Lord *is human, not divine.* I think that as our Lord *spake* as God (John v.), so he should be represented as *acting* like God; and that the countenance should rather have expressed *majestic benignity* than human compassion. Respecting the latter I should say, Most persons would think that

the father expresses too little joy; but to me, he says to his son, 'Drop that subject; you pain me by your confessions;' and *this* I consider to be more suited to the occasion than an expression of great joy. *Joy alone* might have become a brother or a sister; but this mixed feeling became a father. The son's expression is exquisite; and the boy bringing the fatted calf, and the servants the best robe are all finely in character. I prefer this to the former. Then we went to a Jews' Meeting at Mr. Way's. There were several blessed men there; particularly M. Merle d'Aubigné, Protestant Minister at Brussels, and M. Bertalacci of Versailles. I had sweet union with both of them. We all dined at Mr. Way's; and my soul was much refreshed with the conversation of these two.

Sunday, April 10. I preached at Mr. Way's Chapel on John iv. 22, for the Jews. The Chapel was not quite so full as on Good Friday. I had a remarkably blessed season for a full hour. Most were in tears. The Duchess of Broglie was there.

Monday, April 11. Left Paris, to my great joy."

On the important and delicate topics in the following letter to the Duchess of Beaufort, Mr. Simeon observes in his Diary:—

"I had many repeated opportunities of opening what I considered as the Scriptural view of this subject, drawing as accurately as I could the line between *Christian liberty and Christian duty.* I have done this more fully in a letter, which at her request I sent her; and which she has since shewn to the Duke: and it seems, by her answer, to have satisfied in a measure all their minds. I pray God it may never prove a snare to her or her daughters. I wrote it as in the sight of God, and shewed it to Mr. Sargent and Mr. Hawtrey before I sent it; and if it prove a blessing to them, it will be some little recompence from the Lord for all the kindness which they shewed me."

To the DUCHESS of BEAUFORT.

"My dear Madam, "May 13, 1823.

"On the subject of your Grace's letter, I have always felt myself incompetent to advise those who move in the higher walks of life. I know in a measure what the blessed Word of God says in relation to our separation from the world, and I know in a measure the line of conduct that befits my own situation in life: but when I come to mark with precision the line that is to be observed in your high station, I feel, and have ever felt, myself unequal to the task. My own habits, instead of inspiring me with confidence in relation to others, only make me the more diffident. I am a man of some firmness and decision of character; and from the first moment that I set myself to seek the Lord, I gave up myself wholly to Him, and separated myself altogether from the world. I had no one to control me: my situation favoured it: the people about me had not (as far as I could see) one particle of what I judged to be the only true wisdom: and therefore I walked with Him only who had chosen and called me to be His servant. And to this hour I have ever persevered in this course: I feel, and have ever felt, that I have no talents for the world, no taste for the world, no time for the world; and therefore, except as an Ambassador from the Lord, I have had for forty-four years almost as little to do with the world, as if I had not been in the world.

"It were easy therefore for me to draw my line broad, and to make as little distinction for others, as I have made for myself. But it does not appear to me that this would comport either with wisdom, or with love. The difference between young and old Ministers, in general, consists in this; that the state-

ments of the former are crude and unqualified, whilst those of the latter have such limitations and distinctions, as the Scriptures authorize and the subjects require. The doctrines of salvation by faith alone and of predestination, &c. are often, it is well known, so stated, as to become a stumblingblock to thousands; whilst, when scripturally stated, they approve themselves to those who have been most prejudiced against them. And this, I think particularly distinguishes the statements of Ministers respecting overcoming the world. A person who views the subject broadly, and without reference to the different circumstances of men, finds it easy to adduce strong and sweeping expressions, and to require a full conformity to them, without any modification whatever. But one who takes into his account all the varieties of situation in which Christians move, and all the diversities of circumstances under which they may be placed, will feel it his duty to consider what those situations and circumstances call for, and what influence they ought to have on the conduct of those who are found in them. They will be led to distinguish between the spirit and the letter of a command, and to modify the latter, whilst in the strictest possible way they adhere to and require the former.

"Take this in relation to our baptismal vow. If a person in my situation were to affect the pomp and grandeur of a Duke, I should not hesitate to denounce him as violating his baptismal engagements. But does a person of your Grace's rank come under that anathema, because of the elegancies that are about you? or, if the King were to become truly alive to the best things, must he dismiss all that adorns his palaces? From those who are the most unqualified

in their statements, I differ not one atom in principle, but only in the application of that principle. What would be wrong in one person, would not be so in another; and what would be wrong under some circumstances, would not be so under other circumstances. What would be wrong if done from choice, might not be wrong if done for fear of offending others, or of casting a stumblingblock before them, or with a view to win them. The whole College of Apostles advised St. Paul to purify himself with those who had on them the vows of Nazarites. And, though I doubt not but that there are Christians of a high stamp, who would condemn them all, and call it a sinful conformity, I am not prepared to do so. I suspect my own judgment rather than that of the Apostles. Christians of this high cast will bend to no one either in sentiment or in conduct; but will inflexibly adhere to their own way: but I feel inclined rather to become (as far as God's word will admit) 'all things to all men,' not through *fear* of their destroying me; but from *love*, that I may save them. I would eat or not eat meat, according to circumstances; and act differently towards Timothy and Titus, according as I thought I should promote or obstruct the welfare of others. I know I should be called inconsistent, and unstable, and be represented as conceding too much to the opinions and prejudices of men. But I should account it a small matter to be judged of man's judgment, if only I approved myself to God and my own conscience.

"It is doubtless an easier path to disregard the sentiments and feelings of all others, and to act for myself independently of them: but I have not so learned Christ; nor can I so teach His blessed Gospel,

I think that in any compliances which I were urged to make for the sake of peace and love, I should be regulated by the quality of the act itself; if it were evil in itself, no power or persuasion on earth should induce me to do it: if it were evil only in its accidental circumstances, as circumcision was, I should consider, what was likely to arise out of that particular case; and should be regulated by the urgency of the occasion, and the probability of the result. In examining the particular act which I was required to perform, I should guard against blind superstition on the one hand, and unreasonable scrupulosity on the other. Superstition makes that to be duty which is no duty; and scrupulosity makes that to be sin, which is no sin. And I would endeavour to have my conscience well informed, so as to avoid both the one and the other.

"But here there is, and ever must be, room for much difference of opinion. Every one has a standard of his own, and is disposed to make that a rule for all other persons. From the latitudinarian to the hermit, all will be equally confident: but my rule should be, 'Let every one be fully persuaded in his own mind.' There is no precise line in Scripture drawn with respect to Church Government: yet the whole Christian Church is filled with dissensions and animosities, because all will dogmatize for others, instead of conceding to each other a liberty to judge for themselves, and being content with that Apostolic dogma, 'Let all things be done decently and in order.' So it is with respect to what may be called, a conformity to the world. Who shall draw a precise line in everything, and say, 'Thus far you may go, and no farther?' Who shall undertake to say to a poor man,

'You must not visit a poor neighbour;' or to a gentleman, 'You must not shew courtesy to a neighbouring gentleman;' or to a peer, 'You must not pay a customary respect to him whose peer (by creation at least) he is?' In my mind, it is a question of degrees, as far as acts are concerned; and a question of inclination, as far as the habits are concerned. In the habit of our mind we should be altogether dead to the world; but in our acts we are not so called to separate from all ungodly persons as to have no intercourse with them whatever; for then, as the Apostle says, 'we must needs go out of the world;' whereas our blessed Lord prayed 'not that we should be taken out of the world, but be kept from the evil of it.' If we think that by going out of the world we shall get rid of all difficulties, we shall find ourselves mistaken. We may change our difficulties; but we shall not divest ourselves of them altogether; nor is it unqualified good that we shall do by such conduct. We may make our own path easier: but, if we cast a stumblingblock in the way of multitudes, whom by more temperate measures we might have conciliated, we shall have no reason to glory in the choice that we have made. In my opinion, it is not by abandoning our situation in life that we are to honour God, but by being examples in it, and by filling it to His glory. And, if we desire to fill it to His glory, and pray earnestly to God for grace to do so, we may expect Him to direct us in all our ways, and to uphold us by His power that our footsteps slip not.

"And now, have I said this from love to the world? My whole life for forty-four years, after having to the age of nineteen enjoyed all that the world could give me, shall answer that question.

Or, do I say it from the fear of man? That also my whole life will answer. Or, do I say it from complaisance to a person in high life? My writings are full of this subject whenever the occasion called for it; and I have never varied in my judgment respecting it. I speak as I think St. Paul would speak, if he were in my place: and whilst I state my views without obtruding them, as if I were competent to judge for all the world, I leave others to think and act for themselves, commending them to God for His special grace and direction; for it is God alone that can direct us in such intricate paths; and, in whatever path He calls us to walk, His grace is sufficient to uphold us.

"As to personal advice I presume not to give it: but as to my opinion about the boundaries of Christian liberty and Christian duty, I should sin against God if I dissembled it. A brother or a sister has a right to demand it of me in the name of the Lord, and I am not at liberty to refuse it. I speak according to the light that I have, and in the integrity of my heart before God. I would not cast a snare upon any one, either by entangling his conscience with unnecessary restrictions, or by accommodating the path of duty to human infirmity. I look at the Apostle Paul in his own personal example, and in the directions he has given to the Church; and according to my view of them I have stated my judgment. I again say, to take a broad sweeping rule for ourselves is far easier. It is easier for monks or virgins to shut themselves up in cloisters, than to fill up their stations well in life: and they can find abundantly sufficient to justify their conduct to their own minds. But we Protestants have other views of Christian liberty and Chris-

tian duty; and I am not sure that this will not be found a case in point, as it respects the foregoing subject. To shut ourselves up entirely from the world, and put our light under a bushel, is the more easy: but to be 'blameless and harmless as sons of God, without rebuke, in the midst of a crooked and perverse nation, shining among them as lights in the world, and holding forth among them the word of life' (Phil. ii. 15, 16), is in my opinion more worthy of our profession, more honourable to our God, and more beneficial to those whose welfare we are bound to seek.

"Your Grace is at liberty to make what use you please of this: only *I will enter into no controversy with any one respecting it.*

"My prayer to God for your Grace, and for your daughters is, that God may pour out His Spirit upon you abundantly through Jesus Christ our Saviour; that He may guide you into all truth, and direct you to 'walk wisely before Him in a perfect way;' and that you may be enabled to 'stand perfect and complete in all the will of God.'

"I am, my dear Madam, your Grace's most truly affectionate and devoted Servant, "C. SIMEON."

To the Rev. T. THOMASON.

"My beloved Brother, "K. C., Nov. 22, 1823.

"Before you receive this you will probably have heard of the loss that India and Britain have sustained in the death of Mr. Grant. His illness was only of about two hour's continuance. But to a man like him, this I think was a blessing. But this loss will be severely felt in the Direction; I am happy however to inform you, that on my writing to Mr. ——, he has assured me that he will stand in the

place of Mr. G., and employ me to furnish him with Chaplains as Mr. G. did. . . . .

"In strength of mind and body I have reason for thankfulness; and I hope in ministerial usefulness also, if I may judge by the numbers of the University that attend my ministry. At this time I am preaching five Sermons upon the Law (Gal. iii. 19), at St. Mary's: and the numbers that flock thither are so great, that many of the University are forced to go away, not being able to get in. At my weekly tea-party, where *none are invited*, I had yesterday *forty* young men. For all this I have great reason for thankfulness. I have long looked for nothing but debility and death; and beyond all human expectation God has continued to me both life and strength; insomuch that I am thinking of putting to press my entire work of twenty volumes; and am on that account sweeping away the remainder of my '*Horæ*' at half price. No one will edit the work with half the care that I shall: and therefore I think it desirable to do it in my lifetime, if my life should be so long preserved. It will take two years to print it.

"I delight to hear such blessed tidings of my beloved James. Give my kindest love to him. We bear him in sweet remembrance, and most affectionately long for his welfare *in every possible view*.

"My ever dear Brother, most affectionately yours,

"C. SIMEON."

To a Friend who requested the loan of a large sum.

"My dear Sir, "Oct. 13, 1823.

"Your letter demands a frankness on my part which might otherwise appear to savour of ostentation. Having no family, and my Brother's family

being in good circumstances, and having suffered a legacy to be left me for the express purpose of doing that good, which was in a measure lost to the world by my late Brother's death; I have for these many years determined to devote a great part of the principal, and all the interest, to the service of our common Lord, who gave His own life a ransom for us. The object I have selected, and prosecuted for several years, has been the purchase of Livings, (which I commit immediately to Trustees in perpetuity,) that in them may be preached those doctrines which have produced so happy an effect on my own soul; (you remember me a very different person at Eton from what I have been these forty-five years since I came to College). I have bought several, and for above this month past I have expected a demand of £9000 for fresh purchases: and I am at this moment in treaty for two more Livings. I should not have been able to go on thus far, if I had not been helped*; but my

* Early in this year Mr. Simeon made the following Memorandum in his Diary:—

"What wonders does our gracious God work! Behold! but four days ago my friend Lord P. offers to aid me with £4000, and Dr. Kilvington this day has offered to put at my disposal £10,000 Stock, worth £7500. How evidently is God with me in this good work! And what an encouragement does this afford me to serve Him yet further! Shall I on account of these assistances spare myself? God forbid. No: I will with God's help proceed, and rather increase than diminish my own efforts; in proportion as God stirs up His people to help me. And I record this, not only as a Memorandum to prevent mistakes, but as a pledge to Thee, my God and Father, that, with Thy help, I will proceed to serve Thee with my own property, as well as with the property of others which may be entrusted to me. May God accept my poor services, and may His holy name be for ever adored for all the wonders which He has wrought for me in providence as well as grace!"

plan is first to leap into the mire, and then to say to my friends, 'If you choose to give me an helping hand, I will take a few more leaps;' but my efforts must of necessity be bounded by my means. I do not first ask, and then act; but first act, and then ask; and leave it to the Lord to send friends to my assistance, or not, as it shall please Him. With respect to the issue I have no uneasiness. King Henry finds me with a very adequate supply to my wants, though I should have nothing else, and beyond my means I shall on no account proceed. Nevertheless, I am not anxious to stop much short of them. To be my own Executor is a thing which I contemplate with pleasure rather than with pain, provided I do only what is wise in itself, and conducive to the object I have in view.

"This plain story will be the best answer I can give. It speaks for itself, and supersedes all the apologies, which, if I were not thus frank and open, I should be constrained to make; and it at the same time demonstrates the sincerity with which I am,

"My dear Sir, your most faithful friend and Servant, "C. SIMEON."

CHAPTER XXVI.

LETTERS—TO REV. T. THOMASON ON LORD POWERSCOURT'S BENEFACTION—MR. GOODE'S REMOVAL TO INDIA—PROGRESS OF RELIGION IN CAMBRIDGE—GENERAL IMPROVEMENT OF THE UNIVERSITY—SERMONS ON THE GOSPEL—MR. GOODE'S APPOINTMENT—THE VICE-CHANCELLOR AT THE JEWS' MEETING—TO J. J. GURNEY, ESQ. ON THE MOTTO TO HIS 'ESSAYS.'—TO A FRIEND ON FIDELITY TO GOD—TO THE SAME ON SUFFERING PERSECUTION—TO A MISSIONARY ON THE GOLDEN MEAN—ON HUMAN INFIRMITIES—TO REV. S. CARR ON THE CIRCULATION OF THE APOCRYPHA—MEMORANDA ON A BEQUEST FOR RELIGIOUS OBJECTS—ON THE NUMBERS AT HIS EVENING PARTIES—ON RECEIVING MARKS OF ATTENTION.

1824—1826.

CORRESPONDENCE, ETC.

To the Rev. T. THOMASON.

"My beloved Brother, "K.C., Camb., June 8, 1824.

... "I now come to that which is more particularly my own province.

"1st. To ask you whether you ever received my letter, desiring to know how I may, to the greatest profit, apply a sum of money left to me with two other trustees by Lord Viscount Powerscourt for the use of India. I wish you to learn, and to give me a choice of plans—not plans already carrying on by the Church Missionary Society; but others, to which their funds are not applied. I must not be limited to one, but must have different to choose out of. You will of course give me your opinion; but I shall submit all

to my co-trustees, and act *with them:* they are Mr. Justice Lefroy, and the Hon. Mr. Wingfield, Lord Powerscourt's brother.

"2nd. Let me give you my opinion about your appointment to the Presidency Church. I wish I could send you my advice by a carrier-pigeon. On an abstract view of the question I might agree with Mr. Corrie and Mr. Sherer: but I have entered fully into matters, and I think I have already informed you that I am to appoint your successor, and have for the place, I hope, another Martyn, *almost* in talent and *altogether* in piety—my own assistant, Mr. Goode, a son of him who was Minister of St. Anne's, Blackfriars.

"All your exertions in India perfectly surprise me: your Bible Committees, Book Societies, &c., &c.; I quite blush when I see what you are all doing. But we must all be content with doing what we can, and feel neither envy nor discouragement at being exceeded by others. In truth, the whole world seems to have received somewhat of a new impulse: and glorious times are fast approaching. The sun and the moon are scarcely more different from each other than Cambridge is from what it was when I was first Minister of Trinity Church; and the same change has taken place through almost the whole land.

"Dear Professor Farish has become an itinerant advocate for the Church Missionary Society. A few years ago I should have as soon expected that he would be historical painter to his Majesty, or Envoy Extraordinary to the court of China. His soul is surprisingly quickened, and his powers are increased. He looks very little older than when you were here.

"I believe I told you of the immense alterations that are taking place in the Colleges here. Corpus

(Bene't) has built an entire new College, which will be finished before Christmas. Trinity has added a Court that enables them to admit into College double the number they used. King's is building a most magnificent College at £100,000 expense. St. John's think of emulating Trinity. A wonderfully fine Observatory is built on the road to Madingley.... What think you of taking away Caius College, and of rebuilding it by the Hospital? It is probable *that* may be done. By the way, Addenbrooke's Hospital also is doubled in size. Where Caius College now is, if it be removed, we shall have a grand Museum. Yet wonderful as all this improvement is, it does not exceed the improvement in the studies of the University. All is going forward together: and I hope, when you come, you will find us all improved."

To the Rev. T. THOMASON.

"My beloved Brother, "Dec. 1, 1824.

"I can fully enter into the difference you experience in your ministrations at the Cathedral; and I fear that your valuable time is sadly broken in upon by mere official calls. I have myself but three days ago finished my Course before the University. I have some idea that I told you in my last what the subject was: if I did, forgive me for mentioning it now. It was 'the glorious Gospel of the blessed God' (1 Tim. i. 11): its nature and office—its riches and fulness—its suitableness and sufficiency—its excellency and glory....

"Glorious news have I to tell you. This very day does my friend and assistant, Mr. Goode, receive his final appointment to succeed to your Church. You will now have a co-adjutor second only to dear Martyn. In his ministry he will be far superior to Martyn:

it is only in research and powers of mind that he will be second. I thank God most unfeignedly for enabling me to make this sacrifice. Mr. Goode, I expect, will sail in January with Mr. Sherer: a blessed pair to send you at once!... I should tell you that the next vacancy for Bengal will be filled with one of my recommending: so that I stand in the same relation to India that I did before Mr. Grant's death. How justly is the memory of that blessed man honoured!

"I ought to tell you that the Master of Corpus, Mr. Lamb, took the chair at our Jews' Meeting, notwithstanding he was Vice-chancellor; and Dr. Godfrey, the President of Queens', was also there. In truth, things are wonderfully altered even since your time. What reason for thankfulness have we on account of these changes! As for me, I am precisely the same that ever I was; so that the change is in others, and not in me. But it is the Lord's work, and marvellous in our eyes."

To J. J. GURNEY, Esq., Earlham Hall.

"My beloved friend and Brother, "Jan. 4, 1825.

"I have received your most kind and acceptable present, and had hoped before this time to have read your Essays on Christianity, that when I acknowledged the receipt of them I might be able to speak of them from a knowledge of their contents. It was a real delight to me to see your motto, ΕΝ ΤΟΥΤΟΙΣ ΙΣΘΙ, 1 Tim. iv. 15, in the title-page. O that it were written on the hearts of all who make a profession of religion; and so written that their profiting might appear unto all men! This is to be 'men of God.' Nothing short of this will suffice. Ask those who have profited most in every profession,

in every art, and every science, what has led them to their attainments? They will all tell you that they owe their proficiency to this motto. Go on, my beloved brother, and may God make you more and more earnest in His blessed work, and give you to see the desire of your heart in the edification and salvation of many many souls!"

To the Rev. Mr. ——, on fidelity to God.

"My dear Friend, "K. C., July 26, 1825.

"Agreeably to your wish, I commit to paper the substance of what I mentioned to you in conversation.

"From the time that I set myself to seek the Lord, and more especially from the time that I began to minister in holy things, I found trials in my own family. My father especially was prejudiced against Methodism, as it is called; and required me to renounce the friendship of the Honourable Mr. Cadogan, who preached at Reading, where my father lived. I told my father, that if he could allege anything against the moral character of my friend, I would renounce him instantly; but that if I was called to renounce him on account of his fidelity to my Lord and Saviour, I should consider it as a denial of my Lord himself; and I dared not to do it. (2 Tim. i. 16). When he complained of my disobedience, (I did obey him so far as not to preach for Mr. Cadogan, because I had no particular call to *that*,) I desired him to find out some test whereby to try the obedience of all his sons; and if he found me second to any, I would give him leave to lay the blame on religion; but if he put his authority in competition with that of God himself, he rendered it impossible for me to obey him; nay, he

himself would be the first to condemn me as a hypocrite, when he found me loving and serving an earthly parent more than my Lord and Saviour.

"I sent him a Sermon written by old Mr. Venn upon Matt. x. 34—39. Whether he ever read it or not I cannot tell. I myself have written on that passage; but it is since my '*Horæ*' were published, and it will appear in my next four volumes; but if you should wish for a copy of it, it shall be at your service. I do not know one syllable that I have written; but I should have no hesitation in saying, that it is a clear exposition of my views, and of that passage so far as I understand it. The circumstance of my not knowing what I have written there is an advantage in this respect, that it cannot have been written for this particular occasion. Indeed instead of speaking more on this subject now, when I may be supposed to write under a bias, I should rather refer to that, as containing my deliberate and unbiassed sentiments.

"Unhappily my poor father retained his prejudices to the last; but I have never entertained a doubt, but that I did right in obeying God rather than man. Great care must be taken that we act in a right spirit, and that we 'let patience have its perfect work, that we may be perfect and entire, wanting nothing.' But if the Cross cannot be removed by mild and gentle means, we must consider it as lying fairly in our way, and must take it up and bear it after our blessed Lord. And if, in this mode of proceeding, we lose father or mother, or house or lands, for Christ's sake, we have His assurance that we shall receive *an hundred-fold more in this life*, (and in kind too,) with persecutions, and in the world to come *life everlasting*. (Mark x. 28—30).

"Hoping that God will be graciously pleased to afford both to you and to your friends all needful direction and support,

"I remain, my dear Friend, very affectionately yours, "C. SIMEON."

To the same, on suffering persecution.

"My very dear Friend,

"God is now calling you to serve Him and to honour Him in a more especial manner; and I trust you will approve yourself a good soldier of Jesus Christ. As for receding from the field of battle, I hope you will not entertain the thought for a single moment. The eyes of all the University will be fixed on you; and by your conduct many will either be intimidated, or emboldened, to maintain their holy profession with more firmness than ever. (Phil. i. 14.) God is putting great honour upon you, in that He is 'making you a partaker of Christ's sufferings.' 'The Spirit of glory and of God is now made more visibly to rest upon you.' It is as a Christian, and for the name of Christ, that you are reproached; and therefore, instead of being ashamed, you have reason to glorify God on this behalf. (1 Pet. iv. 12—16. You will *now* know what this passage means.) Your less enlightened friends will pity you, but those who are better instructed out of the Holy Scriptures will congratulate you. Moses possessed a higher situation than you did, and voluntarily renounced it all that he might 'suffer affliction with the people of God.' He balanced against each other *the best of this world*, all the riches of the greatest kingdom upon earth, and the *worst of religion*, reproach and the Cross; and he found that the Christian's portion was as a talent of gold against a feather. Seek from God the same

faith as he possessed, and you will soon both approve his choice, and follow his example. And who can tell what God has for you to do for the advancement of His kingdom? Matthew was called from his employment, Peter and John from theirs, and Paul from his, that they might be more at liberty to serve Him; and for this honour they counted all things but as dung and dross. But I would earnestly wish you not to be precipitate as to any measures which you shall adopt. God, who has called you to this trial, will make your way plain before your face, if only you wait upon Him in faith and patience. . . . .

"I did intend to have written you a long letter, but my pressing engagements have prevented me from executing my purpose. I only add, What would Paul have said to you in existing circumstances? Would he have used the language of consolation? Would he not of congratulation rather? Yes, assuredly of congratulation, and I have no doubt but that '*after you have suffered awhile*,' God will 'stablish, strengthen, settle you,' and turn all your troubles into occasions of praise and thanksgiving. Believe me, my dear Friend,

"Your truly sympathizing and most affectionate Friend, "C. SIMEON."

To the Rev. Mr. T——, on 'the golden mean.'

"My beloved Brother, "K. C., Camb., July 9, 1825.

"Perhaps you little thought that in what you have said about extremes, *and against the golden mean*, you would carry me along with you. But I not only go along with you, I even go far beyond you: for to *you* I can say in words, what for these thirty years I have proclaimed *in deeds*, (you will not

misunderstand me,) that the truth is *not in the middle*, and *not in one extreme; but in both extremes.* I see you filled with amazement, and doubting whether I am sober, (*i. e.*) in my sober senses.

"Here were two extremes; observing days, eating meats, &c.—'Paul, how do you move? In the mean way?' 'No.'—'To one extreme?' 'No.'—'How then?' 'To both extremes in their turn, as occasion requires.'

"Here are two other extremes, Calvinism and Arminianism, (for you need not be told how long Calvin and Arminius lived before St. Paul). 'How do you move in reference to these, Paul? In a golden mean?' 'No.' —'To one extreme?' 'No.'—'How then?' 'To both extremes: to-day I am a strong Calvinist; to-morrow a strong Arminian.'—'Well, well, Paul, I see thou art beside thyself: go to Aristotle, and learn the golden mean.'

"But, my brother, I am unfortunate: I formerly read Aristotle, and liked him much: I have since read Paul, and caught somewhat of his strange notions *oscillating* (not vacillating) from pole to pole. Sometimes I am a high Calvinist, at other times a low Arminian, so that if extremes will please you, I am your man; only remember, it is not *one* extreme that we are to go to, but *both* extremes.

"Now, my beloved brother, if I find you in the zenith on the one side, I shall hope to find you in the nadir on the other; and then we shall be ready (in the estimation of the world, and of *moderate* Christians, who love the golden mean) to go to Bedlam together.

"Now to your letter—'exalting Missionaries above Societies.' If you are wrong, I am ten times more wrong than you in this also: for in my address to the —— Society, delivered eight or ten years ago at Free-

masons' Hall, and published by them, I laboured this point with all my might. You know that I, when delivering my sentiments before the Lord, do not know much of the golden mean; so that I am still with you, my brother, and with my whole heart. Societies are like the Cabinet of Ministers, who send out armies, and *sit at home*, and *get some credit:* but it is the armies that strike the blow, and that are God's instruments to us for good. Yet the Cabinets are of use in their place, though they may sometimes be wrong in their judgment.

"In truth, my brother, I am ready to go with you much farther also in what you say of Committees. This is the case at this moment in the Committee of ——. And I think, in the instance you refer to, our own Committee did not judge well. And if all Committees were more earnest in prayer to God for direction, they would do better. Still, however, there must be Committees, as well as Cabinets; and where there are *men*, there will be mistakes, and errors, and infirmities; and if we expect only from *men* what savours strongly of human infirmity, we shall be less stumbled by their errors. You will remember that every Missionary has not your powers of thought; and that if all were left to themselves, there is no knowing what they would do. To say the least, there would be no unity in their plans; and the errors of the many would in the issue be found quite equal in numbers to the errors of the Committee.

"And now let me ask, Did you expect to find such an agreement between us? Did you not expect that there would be a considerable diversity in our opinions? Well, let there be the same unity in our *spirit*. Let us not expect too much from man; but look

simply to the Lord, to act *by* them, or *without* them, or *against* them, as He pleases. We will be thankful for all the good that He does, either by individuals or Societies: for whether Paul plant, or Apollos water, it is 'God alone who gives the increase.' And whilst in our *desires* we will be *enlarged* to the uttermost, we will be *moderate* in our *expectations;* (the golden mean may *here* be used;) and let neither our joys so prevail as to dispel our sorrows, nor our sorrows so prevail as to overwhelm our joys.

"'Rejoice with trembling,' and tremble with rejoicing, has always been my motto. I never pass a day without seeing occasion for both, in all around me; but most of all in

"Your most affectionate Brother, "C. SIMEON."

To the Rev. S. CARR, on aiding the Bible Society.

"My dear Friend, "May 12, 1826.

"I went last week to Town, though very unfit to be out of my room on account of gout, from which I am not yet quite recovered, very much for the purpose of shewing my face at the Bible Society. Persons unacquainted with my state of health would have put a wrong construction on my absence, and have imputed it to pique. I felt it due therefore to my divine Master to shew that he did not suffer me to be under the influence of any such feeling as that*.

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* During the previous year Mr. Simeon had published a letter to Lord Teignmouth, in vindication of the proceedings of the Bible Society relative to the circulation of the Apocrypha. After much warm controversy, the Society at length resolved, that 'the fundamental law, which limits their operations to the circulation of the Holy Scriptures, be fully and distinctly recognized as excluding the circulation of the Apocrypha.'

"I consider the Bible Society as forced into the measures they have adopted; though I think there is among them a lamentable want of what *I* consider as right feeling in relation to the whole matter. However, I presume not to judge them. Those who ate, and those who abstained from eating, meats offered to idols, were equally accepted of their God, and were only warned not to judge or to despise one another. I do not think that any either judge or despise me; and sorry should I be to manifest less candour than my adversaries.

"The Bible Society will yet do good, and still needs support. But I do think that the field which they abandon should be occupied, and most thankful shall I be to see it occupied, and to take my post there. To do this with effect, we must shew that we are not influenced by any bad spirit. I think we should still aid the old Society; but I do not see that we are necessitated to leave all Apocryphists in darkness, because they have done so. I will see some friends, and endeavour to set on foot something. But I am a poor insignificant creature to lead, I would infinitely rather follow.

"I wish Mr. B. may not run too fast. But it is difficult to embark in a good cause, and to proceed with all the moderation that is requisite for its ultimate success. I *would* run as fast as he: but I want to win the race; and therefore proceed *at this part of the course* somewhat slower than he. A warm advocate will call this lukewarmness; to me it appears, *in existing circumstances*, wisdom and prudence."

Memoranda on various Occasions.

On a Bequest for religious Objects.

"Feb. 23, 1826.

"About four years ago, when I was in my blessed work of purchasing Livings, to secure in perpetuity pious and laborious Ministers in them, by the advice of a gentleman I wrote to Dr. Kilvington, whom I had never seen, to ask some assistance towards it, thinking he might possibly give me £500; and behold he gave me nearly £8000! And now that I am again engaged to the amount of above £10,000, a gentleman, whom I never saw but once, and then only for half-an-hour, has died and left me, as my informant says, £9000. My poor dear honoured and lamented Father thought that I should ruin myself by giving my money to the poor, and therefore left my little fortune in the hands of trustees, to keep me from this apprehended mischief. Behold, this is the way in which God leaves me to be ruined! Oh, what a Master He is! I wonder who ever lost by serving Him? It is sufficient for me to know, that 'what we give for His glory, we lend to Him; and He will repay us again.' But He will not even take the loan: for on both these occasions He has just interposed (as indeed He has on several other occasions) to forestall and prevent the payment out of my own pocket; so that I am still as strong as ever to prosecute the same good work. Who needs prove to *me* the providence of God?"

On receiving Marks of Attention.

"May 26, 1826.

"I have thought that I would not make any memorandum of two events, lest it should appear to savour of vanity: but they do in a very striking

way evince the goodness of God to me, and may serve to shew how He rewards a simple and faithful adherence to Him. I remember the time that I was quite surprised that a Fellow of my own College ventured to walk with me for a quarter of an hour on the grass-plot before Clare Hall: and for many years after I began my Ministry, I was a man wondered at, by reason of the paucity of those who shewed any regard for true religion. But now on my open days (Fridays), when I receive visitors at tea, frequently more than forty (all without invitation) come. What an honour is this! How impossible would it have been for me ever to have obtained it, if I had sought it! But God gives it me unsought."

"Again.—In the month of April I was proposed as a member of the Society for Promoting Christian Knowledge*; and as it was apprehended that I might

* In his 'Answer' to Dr. Marsh in 1812, Mr. Simeon observes in a note:—

"As it is possible that a circumstance relating to myself may give you occasion to represent me as no friend to the Society for Promoting Christian Knowledge, I will here mention it.... I once had the honour of being a member of that Society myself; but afterwards, for reasons which appeared to me satisfactory at the time, I withdrew my name. Altering however my opinion sometime after, *above twenty years ago* I wished to renew my subscription; and the late Dean of Ely, Dr. Cooke, then Provost of King's College, had undertaken to propose me. But on mentioning it to the Rev. Secretary of that Society, he found a doubt suggested whether my name would be re-admitted. Of course, I did not choose to be proposed, if there was the smallest chance of a repulse; and have been deterred from offering myself by that consideration ever since. But though I have not offered myself, I nearly two years ago recommended my Brother to become a member; and if you, Sir, will do me the honour to propose me (for with *your* recommendation I can be in no danger of a repulse), I shall be happy in being again united to that Society, and in co-operating in all their benevolent designs."

be black-balled (for some have been who were far less notorious than myself), there went a host of Bishops and other Dignitaries of the Church, with their friends (about 90 or 100 in all), to beat down opposition, and to vote me in with a high hand. I understand there were but three opponents; and that Mr. —— was peculiarly zealous in my support. Is not this of the Lord?

"Again.—Last week three Bishops did me the honour of visiting me; Dr. Burgess, Bishop of Salisbury—Dr. Law, Bishop of Bath and Wells—Dr. Jebb, Bishop of Limerick: and I accompanied them to King's Chapel, and to Trinity Library, and spent above an hour with them. This shews how much Christian liberality has increased, and is increasing. I am not conscious that I am one atom less faithful to my God than in former days, or more desirous of human favour; yet God is pleased thus graciously to honour me. In former years I should as soon have expected a visit from three crowned heads, as from three persons wearing a mitre; not because there was any want of condescension in them, but because my religious character affixed a stigma to my name. I thank God that I receive this honour as from Him, and am pleased with it no further than as it indicates an increasing regard for religion amongst my superiors in the Church, and may tend to lessen prejudice amongst those to whom the report of it may come."

CHAPTER XXVII.

LETTERS—TO THE SECRETARY OF A RELIGIOUS SOCIETY—TO A CLERGYMAN ON AVOIDING THE APPEARANCE OF EVIL—TO THE PROVOST OF ETON—DR. GOODALL'S REPLY—TO MRS. CUNNINGHAM ON THE MEMOIR OF HER SISTER—TO A FRIEND ON CHERISHING A SPIRIT OF LOVE—TO REV. W. H. MICHELL ON THE DEATH OF MR. LLOYD—MEMORANDUM ON BEING DEFRAUDED BY HIS SERVANT.

1827—1828.

CORRESPONDENCE, ETC.

To the Secretary of a religious Society.

"My dear Sir, "K. C., March 20, 1827.

"It is unnecessary for me to come up, because I can express my sentiments on paper better than *vivâ voce;* and if I express them with Christian fidelity I hope the Committe will forgive me. I expressed them fully to Mr. —— after our last Meeting, and with much anguish of mind, I perceived in the Committee a spirit which deeply grieved and humbled me. But I dare not proceed to state my sentiments, lest I should wound and grieve others. I therefore leave my crimination altogether out of the question, and give only my advice.

"My advice is, tread back your steps—cultivate a spirit of Christian love and liberality—if wronged, why do you not rather take wrong, and cover it even from your own eyes? yea, do more than they say. Verily the want of this spirit put me to shame and deeply humbled me. When shall we rise to the true standard of Christian morals? Matt. v. 40, 41.

"Your afflicted Friend, "C. SIMEON.

"P. S. I think I made my sentiments known to Mr. M. also. I beg pardon of the Committee for not *protesting against* their measures. But who am I that I should dictate?

"The fault of this whole matter is in the unyielding pertinacity of our own Committee. The Committee do not stand at a sufficient distance from the object of contention to judge of it aright. You may lay this letter before them. It is the only way in which I can atone for my want of fidelity before. Indeed, indeed, even Peter and Barnabas are all wrong in this matter."

To the Rev. Mr. ——, on avoiding all appearance of evil.

"My dear Sir, "K. C., Camb., June 10, 1827.

"'He that believeth shall not make haste.' There is a straightforward mode of proceeding that will alone satisfy my mind. It is the Lord alone whom I am serving; I have no more *personal* interest in it than the Emperor of China; and I have no wish to serve God in a *dubious* way: He does not require it. If it be His will that I should effect for Him the construction of this Temple—well; the silver and the gold are His, and He will enable me. If not—well; it was well that it was in my heart: and He will accept the will for the deed.

"There are oaths too; and who can tell what rumours might grow out of a dubious, or even innocent transaction?

"The Paschal lamb was set apart four days in order that it might undergo the strictest examination; and our blessed Lord for four days underwent

this examination, and was pronounced *fit* by His bitterest enemies, who could find no fault in Him. Such I wish my sacrifices to be. 'We must be wise as serpents, and harmless as doves.' I am, my dear Sir,

"Your very affectionate Friend, "C. SIMEON.

"This is the Lord's work, and fit for a Sabbath-day. I always love to answer by return of post."

To the Rev. Dr. GOODALL, Provost of Eton.

"My dear Friend, "Sept. 4, 1827.

"I will not be so ungracious again as to send to my 'loving friends,' without a single line to shew that the expression when used by me towards yourself, is not a mere official courtesy, but a reality. Never have I had in all my life but one feeling towards you; and notwithstanding our pursuits and habits of life have been so different, I verily believe that your regards towards me have also been unchanged; and were I nearer to you, I should feel much pleasure in keeping up a more friendly intercourse than our present distance admits of. I think you would receive with kindness any hint which I might suggest respecting our prospects in the eternal world.

"It is often with me a matter of regret, that the atmosphere of Eton is so unfavourable for the health of the soul; and that amidst all the attention that is paid to the Poets and Philosophers of Greece and Rome, scarcely ever by any chance is the name of our blessed Saviour heard, especially in a way of admiration and love; and that whilst earthly honours are

held up as proper objects of our ambition, so little is spoken of heaven as worthy of our pursuit. But our College-records of this very year speak loudly to us on this subject. The very occasion on which I send you this letter admonishes us, that in a little time nothing will remain to us of this world, except our responsibility to God for all that we have done in it, and all that we have neglected to do. This is the fourth death that has taken place in our small Society in about twice as many months, besides two or three others of quondam fellows; and five of them much younger than ourselves. Through mercy, it is my chief labour here to prevent regret in the eternal world; and I earnestly hope that you also, my dear Friend, will, after labouring so honourably and so successfully for the meat that perisheth, 'labour also for the meat which endureth unto eternal life.' Will you do me the favour to accept, as a small pledge of my regard, a book* which I had intended as a present to my Nephew? The preface to it I consider as of very singular value. As for the book itself, the world has already stamped its value so legibly, that I need say nothing respecting it. If either the preface or the book shall prove a source of benefit and comfort to your mind, I beg leave to assure you, that it will greatly rejoice

"Your officially 'loving friend,'

"And your truly most affectionate friend,

"C. SIMEON.

"P. S. My very kind and respectful compliments to Mrs. Goodall."

* Wilberforce's *Practical View*, with a Preface by the Rev. Daniel Wilson.

[Not having received any answer from Dr. Goodall after the interval of a month, Mr. Simeon wrote to him again.]

"My dear Friend, "Oct. 4, 1827.

"If any person in the world, or all the people in the world confederate, had told me that you would take offence at the letter which I wrote you, I should have said, You do not know Dr. Goodall as I do. I have known him almost sixty years: and if ever there was a person that never gave, or took offence, it is he. Instead of being offended at a friendly communication, which bore upon the very face of it nothing but respect and love, he is precisely the man of whom that might be said which was said of Cranmer, 'Do my Lord of Canterbury an ill turn, and he will be your friend for ever.' In fact, I cannot conceive what there could be in it to give offence. It was in my apprehension, and certainly in my purpose, as pure an ebullition of perfect friendship as ever proceeded from a warm and affectionate heart. It must be taken in connexion with the apology which I had recently made you, when you were here, for having, not long before, sent you a special messenger in the usual form without a single line expressive of personal regard.

"A similar occasion now again offered itself. The letter announcing a vacancy at King's I received between eight and nine o'clock; I sent off the special messenger by ten: and whilst the official form was preparing, it occurred to me that I ought on no account to omit sending you a few lines. And, as Jesse, when sending David to 'look how his brethren fared and to take their pledge,' sent a present of a few loaves and cheeses to the 'Captain of their thousand,' with-

out ever dreaming that by such a liberty he should give offence, so I, in the innocency of my heart, sent you one of the copies of a most valuable publication which I had ordered from Glasgow, (as presents to my own Nephews,) as a small token of my regard. The preface I consider as one of the finest compositions in our language; and therefore, though it might not convey to you anything you did not know before, it might put the subject in a view which would well repay the perusal. Even if it had been a treatise on the beauties of the Greek language, I should not have expected it to give offence; though there might *then* have been some reason for offence, because it might be construed as an attempt to convey to you some information on a subject, with which you have been all your life pre-eminently conversant. But on matters of eternal moment, however conversant you were with the subject, I could have no conception of giving you offence, because you would of necessity recollect, that the great parent and progenitor of all infallibility (St. Peter), when writing '*to those who had obtained like precious faith with him*,' says, 'I will not be negligent to put you always in remembrance of these things, *though ye know them, and be established in the present truth**.' In fact, I should have expected you would rather have been gratified with an opportunity of expressing your concurrence with me, in the great object which both the preface and the book propose to our consideration. At all events, if it were only for Ovid's sake, I was assured you would forgive me: for you well remember, that when addressing his wife, (whom certainly he did not intend to offend,) he says,

* 2 Peter i. 1, 12.

'Qui monet ut facias quod jam facis, ille monendo
Laudat, et hortatu comprobat acta suo.'

If however I have given you offence, do me the justice to believe it was quite unintentionally; and believe me to be,

"With truly respectful and very affectionate regard, ever yours, "C. SIMEON."

Dr. GOODALL'S Reply.

"Cloisters, Windsor Castle, Oct. 8, 1827.

"My dear Friend,

"Most sincerely do I entreat your pardon for my protracted silence, which has caused you to entertain a suspicion that I could possibly be offended at so very kind a proof of your regard. That I did not acknowledge your obliging present and most flattering letter immediately, was entirely owing to an accidental press of business, which would not allow me to return as full an answer as I wished to do. That I should since have suffered day after day, and week after week, to pass by without expressing how much I was gratified by the very kind interest you took in my welfare, and by your solicitude that I should not disregard the pearl of inestimable price, would be surprising even to myself, had I not, oftener than ought to be the case, had occasion to apologize for the effects of a procrastinating spirit. I could with truth plead much unexpected business, much distress of mind, and an almost uninterrupted demand on my time; but were I to attempt by such pleas to extenuate my apparent inattention and want of a proper sense of your kindness, I should be angry with myself; I have been much to blame: *Habes confitentem.*

"After this confession it will be needless to assure you, that I did not take offence at what had I taken offence I should have ill deserved the opinion you have hitherto entertained of me. I acknowledge, with I trust the most proper feeling, my conviction that your address to me was in truth as 'pure an ebullition of perfect friendship as ever proceeded from a warm and affectionate heart;' nor was it necessary that the historiette of the circumstances connected with the cause of your truly friendly letter should have been detailed. Mrs. Goodall is however parcel-guilty (in the first instance) of my silence, though certainly without intention. She begged me so earnestly to let her reperuse your letter, which I read to her, that I consigned the MS. to her care. This she had so very carefully put up, that on my asking her for it, my request was urged in vain, as she could not recollect where she had contrived to place it so as to elude her search.

"A most violent head-ache, to which, thanks be to the Almighty, I am little subject, distracts me so at this moment, that it is no hyperbole to say that I scarcely know what I have written; but to let another post depart, without endeavouring to do away the ill impression which my silence has left, would be worse than inconsiderate.

"In better spirits, in a more idle moment, I shall hope to say much which I meant to say when I began this No-Apology.

"Believe me to be, with the most perfect regard and esteem, and with a just value of your friendship,

"My dear Sir,

"Your obliged and faithful friend,

"J. GOODALL."

To Mrs. CUNNINGHAM.

"K. C., Monday Evening, Nov. 12, 1827.

"My very dear Friend,

"Your most kind favour came to hand on Saturday evening last; but I would not read it till I should have leisure to consider its contents, and to give myself up to the feelings which it is calculated to excite. Often do I intend to peruse this blessed Memoir. When your dear sister Catharine read portions of it to me, it almost transported me to heaven; and made me most truly thankful for the lumbago which detained me at home, and gave me an opportunity of hearing it read to me. This is the religion which I love. I love simplicity: I love contrition: I love affiance: I love the tender breathings of affection. Talkativeness and boasting are not at all to my mind: I am jealous of everything that even in appearance savours of self. Even religion itself I do not love, if it be not cast in a mould of humility and contrition. I love the religion of heaven; to fall on our faces, whilst we adore the Lamb, is the kind of religion which my soul affects; and it was this spirit which I so admired in your beloved sister. How would it have delighted me to hear from her lips some of those blessed expressions which your Memoir records! If they bore me to heaven by the recital of them, how would they have transported me, if I had heard them from her own lips! Yet perhaps they would not have affected me so much: for then I should have heard them as from one on earth; whereas I hear them now as from one in heaven.

"I am in the habit of accounting religion as the simplest of all concerns,—'To Him that loved us, and

washed us from our sins in His own blood, and hath made us kings and priests unto our God, to Him be glory and dominion for ever and ever,' expresses the very frame of mind in which I wish both to live and die. In that dear departed saint I saw it all. It seemed to be the very spirit of her mind: it was her meat and drink: and soon, I trust, *we* shall join her in this blessed song. I greatly rejoice that so many of her family are like-minded with her, having their views of the Saviour alike clear, and their feelings towards Him alike elevated. May you, my dear Madam, and I also, drink more and more into her spirit: and may your dear husband also testify of Christ with more devout energy than ever, knowing that His riches are unsearchable, and the joy that He imparts is 'unspeakable and glorified.'

"Tuesday.—Intending to send this, not by the post but by coach, in a parcel with a little token of my love and gratitude, I deferred the remainder of my letter till this morning, after I should have again read this Memoir, which I have been perusing with tears of joy. I have indeed been just interrupted in the midst of it by a Clergyman, a Fellow of —— College, who has begun to seek after the Lord, and who came to introduce himself to me. I know not what he must think of me with my eyes suffused with tears; but I trust he found my spirit sweetly softened and affectionately solicitous for his welfare. In truth, what is there worth living for, but to prepare for such an end as your dear sister found, and to help forward all around us to the attainment of it? Indeed, I am greatly edified and comforted: and I pray God that a double portion of dear Rachel's spirit may rest on you, and on Mr. C., and on every member of your

much-loved family, and on your much indebted friend and brother, "C. SIMEON."

To a Friend, on cherishing a spirit of love.

"March 1, 1828.

"You did not shew dear Mrs. —— your letter before you sent it. It would never have received her *imprimatur*. She has a wisely-tempered and well-regulated mind; and love has a dominant possession of her heart.

"Why did I not answer your letter about paying my subscription, except by obeying instantly its contents? It was because I felt I ought to say *something*, but knew not how to say it, lest I should grieve you. My last I was compelled to write: but read it again, and say whether Paul would have returned to it such an answer as you have sent? I forbear to make any reply, because the slightest reply would be construed as the dictate of a partisan. My dear brother, you do not suspect your own feelings as arising out of your own situation. You saw and mourned over them as existing in poor Mr. ——; but you are unconscious of any as existing in your own bosom. My dear brother, I could say much if I were sitting by your side, and you could see the delicate hesitation, the affectionate look, the starting tear, that were the evidences of my spirit. But pen and ink cannot hesitate, or look, or weep, or do anything but convey *dry* sentiments to a pained, and perhaps a prejudiced and offended mind. Hence I utter nothing. I live in a region in which I would have you also move. Shall I grieve you if I say, that your want of union and kindness and love to Mr. —— *compels* him to act

without consulting you? And did not the same cause *compel* you also to act in a similar way towards Mr. ——? Cherish, my dear brother, a spirit of *love*, and all your mountains will soon become mole-hills, or rather a perfect plain. Ask your beloved wife this question, 'Do you not think that if I had more of a spirit of love towards that man of God, I might move most easily and sweetly with him? Do you not see in me somewhat of a disposition unlike to what the Apostle Paul would exercise towards him?'

"Yes; put this question to your beloved wife, and let her not return an answer till she has passed a night in committing it to God in prayer: and I have no doubt what answer her candid and discerning mind will give.

"Then put to her another question; 'Do you see anything in Mr. Simeon's last letter, or in this, that should alienate our affections from him, or make us turn a deaf ear to him as a blind and partial judge?' I will not believe that she will answer that in the affirmative, unless I see it in her own hand-writing. If however, contrary to my expectation, this letter grieve you, do me one favour:—write for me a letter, such as a man of God ought to write you under these circumstances, *that I may see what I ought to have written*, and let your beloved wife annex to it her initials with her own hand. I shall be glad to sit at your feet and learn. With kind love to Mrs. ——, I remain, my dear friend,

"Most affectionately yours, "C. SIMEON."

To the Rev. W. H. MICHELL.

"My dear Brother, "Cambridge, July 28, 1828.

"Two days ago did I receive official notice from the Provost for the information of the Fellows, respecting the painful event to which your letter refers. And yesterday I read a letter of our dear friend's to Mr. Hickman (written but a few days before his death), wherein he spoke of his own state of mind in most sweet and delightful terms. Respecting his transition to glory I have no more doubt than of the Apostle Paul's. If I were to write an Epitaph for him, it would be this:—

In Memory of
The REV. THOMAS LLOYD, M.A.,
who was
in the tenor of his life,
'A Servant of Christ;'
and
in the habit of his mind,
'The Meekness of Wisdom.'

A more perfect character I knew not upon earth. He was pre-eminently dear to me, as being my own son in the faith, the very firstfruits of Achaia. He is gone a little, a very little, before us. Through mercy I possess at present very peculiar vigour both of body and mind; both of which I need for the completing of my Appendix of six volumes, or 700 Discourses, now in the press. I print and revise a volume of about 600 pages—of my close pages—every month. Three volumes are now finished, and I hope to be out in October; after which time I have a kind of presentiment (which I delight to indulge), that I shall speedily be called home. But I am willing to wait, and delighted to work while it is day. Never at any

period was my work more delightful to me than at this present moment. My energy in it even astonishes myself. But I seem to be so near the goal, that I cannot but run with all my might. You, my beloved brother, by your infirmities are precluded from such exertions. But you have the portion which a wise and gracious Father sees best for you. Soon, very soon, shall we meet our beloved brother again, and join with him in everlasting Hallelujahs to God and to the Lamb.

"I have written to the dear afflicted widow, whom I greatly love and honour. Believe me,

"Most affectionately yours, "C. SIMEON."

MEMORANDUM.

"August 8, 1828.

"A curious fact occurred last night, which with gratitude to God I will record, because it strongly illustrates, what I know by experience to be the manner in which the Lord often deals with his people, and at the same time confirms what I had been preaching upon not an hour before, 'All things shall work together for good to them that love God.' (Rom. viii. 28.)

"My coachman, to whom I had shewn as much kindness as could well be conceived, has behaved most basely towards me. To encourage him, I had not only given him very good wages, but promised him an increase of £4 every year for five years to come, if he should behave well. I had already increased it twice out of the five times. In a word, it is both my principle and my habit to win, if possible, the hearts of those that serve me, and to be

rather a father to them than a master. But he adopted a way of getting money to a great extent, and with that money gave himself over to the most licentious habits. I kept with him, as with my other servants, a weekly account, that I might not have a bill any where. Brooms, brushes, pails, &c. he got for me from time to time; but pocketed the money, and ran me up bills without my knowledge. He even went to merchants whom I had never seen in my life, and took hay and corn which he sold immediately for ready money; and that ran me up bills to the amount of altogether about £100. In this way he would have proceeded still, and have involved me to a far greater amount, had he not wickedly . . . . . This was immediately complained of to me; and he, foreseeing that it must produce a separation between us, set off to London. This was instantly known; and that very same day there poured in bills from every quarter; one of above £40, and another of £20, from persons whose very face I never saw, and who were never authorized to put me down in their books for one penny. These therefore I refused to pay, unless it were decided by a jury that I must: and I felt my mind irritated, so as more than once to designate the conduct of these tradesmen by a harsher name than perhaps, after all, it deserved. This was the second time in which I had been treated in the same way.

"All this was painful; but it led me to consider, that this was not man but God; even as it was, when the Chaldeans and Sabeans robbed Job: and it was, in fact, the Lord saying to me, 'You have given me thousands in a way agreeable to yourself; now give me an hundred in a way that I please; and

do it with cheerfulness as unto me. You have a lesson to learn, which this is designed to teach you. Your spirit is by no means such as it should be. You sadly want the patience of Job. You by no means resemble Him who was led as a lamb to the slaughter, and as a sheep under the hand of the shearer was dumb.'—Convinced of my very low proficiency in the meekness and gentleness of Christ, I looked up to God for grace sufficient for me; and I hope I obtained both mercy and grace to help me in the time of need. The Assizes ended only on Saturday last: and by acquiescing in the Divine appointment, I avoided all the disquietude of mind which a trial would have occasioned, and which would have been far worse than the loss of many hundreds of pounds, and felt a sweet peace of mind arising from an entire acquiescence in the Divine will. During the last four days I have enjoyed much comfort in the exercise of submission to God, and have contrasted the state of my mind with what it would have been even in the event of a successful trial, and much more in the event of a defeat. I had been just preaching on Rom. viii. 28; and on coming home, I found a letter from my lawyer in London, saying, that a person who had defrauded me of many hundreds of pounds, and was a bankrupt and might have been sent to prison, but whom I had commissioned him to spare, if he would only pay £100 towards the expenses to which he had put me in recovering my right, that that person *had offered* to pay me £200 towards my expenses, if I would release him from his obligations. Thus has God in His tender mercy, first taught me to check and mortify my unsubdued spirit; and then had no sooner accom-

plished His gracious will in that particular, than He paid for me, as it were, the very sum of which I had been robbed; so that by this dispensation He has instructed my mind, humbled my spirit, disposed and enabled me to see His hand in everything, given me sweet peace in the stead of trouble, and, at last, restored to me what He had taken away; and preached over again to me, what I had that moment been preaching to my people, 'that *all* things, of whatever kind (except sin), shall work together for our good.'

"Bless the Lord, O my soul; and remember the lessons which thou hast been so mercifully taught."

CHAPTER XXVIII.

LETTERS—FROM MR. WILBERFORCE ON THE FIFTIETH YEAR OF MR. SIMEON'S RESIDENCE IN THE UNIVERSITY—MEMORANDUM ON THE OCCASION—TO A FRIEND ON MAINTAINING CHARITY, AND PREACHING 'CHRIST CRUCIFIED'—REMARKS ON THE PASSING OF THE ROMAN CATHOLIC RELIEF BILL—TO A FRIEND ON DECLINING CONTROVERSY—TO THE BISHOP OF WINCHESTER ON RECEIVING A COPY OF HIS CHARGE—TO SIR R. H. INGLIS ON GUARDING AGAINST MISREPRESENTATION—TO REV. R. W. S. ON THE MODE OF CONDUCTING HIS WEEKLY PARTIES OF UNDERGRADUATES—SPECIMEN OF THE ARRANGEMENT OF A SERMON—DESCRIPTION OF THE WEEKLY TEA-PARTY.

1829.

CORRESPONDENCE, ETC.

WE are now come to a period in Mr. Simeon's history, which is memorable as bringing to a completion the fiftieth year of his residence in the University. In order to commemorate this event in a devout and becoming manner, he requested a select party of his friends to assemble for two days in his rooms for exercises of a social and religious character.

The following letter from one of the most endeared and distinguished of the party invited, expressing as it does so admirably the sentiments which were shared in general on this occasion, will doubtless be read with no ordinary interest.

W. WILBERFORCE, Esq. to Mr. SIMEON.

"Highwood Hill, Middlesex, 22d January, 1829.

"My dear Friend,

"Ought I to be ashamed to confess, or rather shall I not rejoice and with thankfulness avow

it, that at my time of life, in my seventieth year, I preserve such a warmth of feeling, that on the perusal of your very interesting letter, and more especially on reading your kind invitation to join the party that will celebrate with you your Jubilee; I was at first kindled into such a blaze as to be quite dazzled by the splendour of my own conceptions, and heated into a hope that I might become a sharer in your Christian festivities. But a little cool reflection sufficed for enforcing on me a more sober view of things, and compelled me to admit that having been commanded by medical authority to *shut up* during the winter months, I should be taking a liberty with my constitution that would be utterly unwarrantable, if I were to sally forth in such a season as this; though to indulge in the exercise of some of the most generous and even sacred pleasures of which our nature is capable in this imperfect state. I must be content then to join your party in spirit, if not in person: and in offering up my petitions for the various blessings you have enumerated (I thank you for the specification), I shall not forget to return my humble thanksgivings to the Giver of all good, for having enabled you '*to continue unto this day*,' (how much is contained in that brief though compendious expression!) But you are blessed with so much bodily health and vigour, that we may humbly indulge the hope that the Almighty will still grant you a long course of usefulness and comfort. The degree in which, without any sacrifice of principle, you have been enabled to overcome, and if I may so term it, *to live down* the prejudices of many of our higher Ecclesiastical authorities, is certainly a phenomenon I never expected to witness.

"But I must spare my weak eyes, which are sorely remonstrating against my using my pen so freely, as I have just now a good deal of writing that requires my own hand:—and ardently wishing, and humbly praying, that you may be blessed in your endeavour to have that most important station worthily filled, and that our Heavenly Father may grant you an abundant measure of His best blessings in this life, to be followed by an abundant entrance into His everlasting kingdom, is the cordial wish, and shall on the 29th be the prayer of, my dear friend, ever yours sincerely and affectionately, "W. WILBERFORCE."

EXTRACT from Mr. Simeon's DIARY on the occasion.

"Jan. 26, 1829.

"A most remarkable and even wonderful time is this. Who would ever have conceived that one, such as I know and feel myself to be, should be permitted to exert such influence as I have done this year, in getting Mr. Thomason (after his residence in England) restored to his place in India; and in sending forth Mr. Dealtry to fill up the vacancy at the old Church; and above all, for the part I am enabled to take in relation to India at this time. . . . But no one needs to tell me who it is that has done these things. I thank my God I see *His* hand as clearly as at the Red Sea, and in the wilderness, and in the land of Canaan.

But that which I principally take up my pen to record is, the astonishing coincidence of circumstances which will take place on Thurday 29th instant. On that day I shall have been here *fifty* years. On that day I determined sometime since (D.V.) to keep a Jubilee; of which I will add some short account after it has passed. On that day the Provost has summoned the whole College to attend, in compliance with the Visitor's directions, to complete the election of Officers, which was left incomplete in November last. (See my account of it as given to the Visitor, the Bishop of Lincoln, by his particular desire.) . . . .

The election of Deans having been suspended, I, of course as Senior Dean, was not elected: and now on the *very day* of my Jubilee, and *at the very hour on which I was first admitted*, will *the whole College* of above forty members meet to elect me and the Junior Dean. That *I*, who labour as for my life to live peaceably with all men, and against whom not an atom of unkind feeling (so far as I know) exists, should be called to sustain so prominent a part in this matter, is truly wonderful; but that it should occur on that very day and hour, when not much less than thirty friends will be assembled in my rooms for reading the Scriptures and prayer, I really consider as peculiarly calculated to impress my mind, that God is watching over me for good; and to give me a humble confidence, that He will be with me to the end, and finally perfect that which concerneth me.

Jan. 29th.—Curious enough! This day, the day of *my Jubilee* and of my investiture with the office, was ushered in by the ringing of bells all over Cambridge. It is the day of the King's Accession.

Now then let me in a few words give an account of my Jubilee. Several were kept away by illness; so that my party was not very large at dinner the first day. The first evening was very sweet. I opened *my* views of a Jubilee—(not like the joy of the man healed in Solomon's porch, but like the prodigal, whose joy would be not only tempered by, but almost wholly consisting in, a retrospective shame, and prospective determination through grace to avoid in future the evils, from which God's free mercy, founded on the atonement, has delivered us)—*it was proclaimed on the day of Atonement.* (See Lev. xxv. 9.)

The second day we met at 11 o'clock. I read some portions of Scripture, and prayed generally for the Divine presence. Then Mr. Sargent read, and gave a prayer of humiliation:—Mr. Daniel Wilson followed for the Universities;—then Dr. Steinkopff for the religious Societies and the Church. We then separated for an hour.—Mr. Hawtrey ended with Thanksgiving. Mr. D. Wilson preached the Lecture (at Trinity Church). On the whole it was a season of refreshing to us all; . . . . Blessed be God for this mercy."

On maintaining charity, and preaching 'Christ crucified.'

"My dear Friend, "March 8, 1829.

"I hope it has pleased God to restore you to health, and I hope so the rather, because from your letters I perceive that you do not altogether know what spirit you are of. I have seen some of your letters to ——, and am grieved to behold with what acrimonious feelings you speak of a variety of persons, whose praise is in all the Churches. Do you not remember what St. James says, 'Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy. Who art thou that judgest another?' St. Paul, when he was constrained to condemn what was notoriously evil, said, 'I now tell you even *weeping*.' But you, my dear friend, speak with a degree of malignity that involves your own soul in a greater degree of guilt than that which you condemn in others. Against the Methodists you have taken up a very unwarrantable prejudice. Need you be reminded at this day, that if we have not charity, whatever we may do or suffer for the Lord, we are only 'as sounding brass or a tinkling cymbal?'

"In order to form a correct judgment of your spirit, ask yourself what you should think of a person who should speak in the same acrimonious way of you? You would doubtless condemn him for his uncharitableness. You would tell him, that even if there were some just fault to be found, *love* would

rather cover it, and would hope that the conduct was not so bad as it appeared. Then let this be your own spirit towards others. I do indeed make great allowances for you; for it is not easy for a person, noticed and caressed as you are, to preserve an humble spirit. But humility and love are the chief ornaments of a Christian; and if you decline in these, God will leave you to fall into some dreadful sin, and constrain you to learn by bitter experience what you do not learn in a season of prosperity.

"You speak of your having now got views of prophecy relating to the second Advent; and you tell us that you are unfolding *them* to your hearers. But I wish you to remember what was the exclusive subject of St. Paul's ministry, 'He determined to know nothing amongst his hearers but Jesus Christ, and him *crucified*.' N. B. Not Jesus Christ, and him *reigning* on earth, but Jesus Christ, and him *crucified*. *This* is the subject in which as sinners we are most deeply interested, and in which as saints we find all our hope and peace and joy; and if you relinquish this for anything else, I shall not wonder that God leaves you to betray a want of those sublimer virtues which constitute the beauty of the Christian character.

"Write me word that you take these suggestions kindly and thankfully at my hands. Write me word that you have spread the matter before the Lord in prayer, and that He has discovered to you your error in indulging so uncharitable a spirit. And then I shall bless God that I have taken up my pen to speak, at the risk of being accounted 'an enemy for telling you the truth.'

"Your very affectionate Friend,

"C. SIMEON.

On the 25th of March, being 'Founder's Day' at King's College, a Sermon is annually preached by one of the Society before the University, who assemble in the College Chapel. The Sermon this year was preached by Mr. Simeon, who took occasion to deliver his sentiments on the momentous subjects, then in debate, connected with the passing of the Bill for removing the Roman Catholic Disabilities.

The following is the conclusion of the Discourse.

"PROV. IV. 7. '*Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.*'

"Under any circumstances the pursuit of true religion is beyond all comparison the principal thing; but at the present awful crisis its claims upon our attention are very greatly increased. As to the measures which our Government is now pursuing, I condemn them not. I believe from my heart they are necessary, not only for the averting of the immediately impending evils of civil war, but for the forming of a permanent bond of union amongst the widely differing subjects of our distracted empire. But I cannot hide from myself the dangers to which, even by this very remedy, the whole nation will be speedily exposed. That a more familiar intercourse between Catholics and ourselves will be the immediate and necessary result of their introduction to all places of honour and profit in our land, is certain: and we may well expect in a very short time to see almost the whole of Britain inundated with Papists. Their priests, of course, will labour by all possible means to diffuse their tenets, and to proselyte our people to their Church. And I think it highly probable that their success for a time will be both wide and rapid; not because of the real force of their arguments, but because of the unprepared state both of our Clergy and Laity to withstand them. Nor do I think that their success will be confined to the lower ranks. I shall not wonder if many who are well instructed in other things, should fall into the snare, and be drawn away by their specious arguments; because as soon as the mind of any

man is impressed with a sense of the value of his soul, he naturally inquires, 'What shall I do to obtain eternal life?' And if there be no one at hand well versed in the truth and excellence of the Gospel salvation, no one to say, '*Believe* in the Lord Jesus Christ, and thou shalt be saved;' he will readily lend himself to those who will flatter his pride, and point out to him a number of rites and services whereby he may conciliate the Divine favour. This is the very essence of Popery; and this is caught at with avidity by the natural man, who, like the Pharisees of old, will rather undertake the most laborious duties, than submit to be saved by grace alone. *This* then renders it necessary for us all to acquire true wisdom without delay. For without *that* we ourselves shall have no security against the specious arguments of Popish emissaries: much less shall we be able to protect others against their insinuating addresses. But let a person once attain the knowledge of Christ crucified, and come habitually to God through Him, and he will be in no danger of being drawn away by all their subtleties. A Mussulman or an Hindoo may as well hope to draw *him* over to their creed, as a Papist. The man endued with heavenly wisdom has within his own bosom a compass, by means of which he is able to steer his course aright; whilst the superstitious Papist has little beside the dogmas of his priest and the traditions of his church to guide him. This is what the beloved Apostle John has affirmed, 'He that believeth in the Son of God *hath the witness in himself*.' Here then, I say, is a strong additional call for true wisdom, a call immediately arising out of the circumstances of the present time.

But there is another ground on which I would urge the immediate and diligent pursuit of wisdom. The Papists, no longer kept at a distance from us, but mixing in society with us, and filling situations which demand our respect, will of necessity look with an envious eye on the Institutions which are at present engrossed by us. And they will ask themselves, 'What use do these persons make of the distinguished privileges which they enjoy? We (we Papists) once were dismissed from those posts of honour and emolument on account of our supposed or real abuse of them. And do these who have succeeded to our inheritance improve it to its proper

ends any more than did our ancestors who were ejected from it? Are not worldliness and sensuality the characteristics of the present possessors, as much as ever they were of those who have been cast out? Why then are we still to labour under the ban of proscription? Why is our inheritance, once violently wrested from us and transferred to them, to be engrossed by them to our prejudice, when they make no better use of it than our ancestors did, nor by any means so good an use of it as we should, if it were now restored to us? Why, if we are admitted to a participation of all the other rights and privileges of Britons, are we not to enjoy also our share of these?' This argument would soon pass current with them, and would find multitudes of advocates all around us; for it is unhappily but too well known, and every ingenuous person in the midst of us must confess, that to vital piety these Institutions do not administer by any means in the degree they should; nor are they productive of that entire devotedness to God which was a very principal end of their formation. If then we do not speedily cut off this occasion for complaint, we may, ere many years are passed over our heads, be compelled to fight with other weapons than mere argument for the privileges we have so unworthily enjoyed.

But if the Papists, coming in contact with us, could see that with our attainments in science, we blended a due proportion of that wisdom of which my text speaks, they would be constrained to acknowledge the excellence of our principles, and perhaps too the superiority of them to those which they themselves profess. In truth, the very events which we are now dreading as a source of evil, might thus be made an occasion of the greatest good: for at present we can have no access to our Catholic brethren in any way, and there is no hope but that the mutual alienation which has continued for so many ages, and has now attained to such an height, will, if the measures of our Government be thwarted, continue for ages yet to come. But let the barrier between us be removed, as is now proposed, and there will be an opportunity to convince them of their errors, and to convert multitudes of them to the Protestant faith. This will bring good out of evil: and I cannot but earnestly exhort you all

to rise to the occasion. Get secular learning to the utmost of your power. But be not content with that; No: Get *that:* but with all your getting, get *spiritual* understanding: get the knowledge of Christ and him crucified; in comparison of which all other things are but as dung and dross. Get this *for yourselves,* as the only sure preservative from error; get it *for others,* that you may be able to prevent the inroads of Popish superstition. Get it for the *benefit of those who are hoping to make a prey of you;* that those who are now elated with the hope of converting you, may themselves be converted to the true faith of Christ, and attain through you the knowledge that shall make them wise unto salvation.

If I say the truth, I consider the present crisis as a judgment from God upon us Protestants, for having most grievously abused our own advantages, and shamefully neglected the eternal interests of our Catholic fellow-subjects.

What the ultimate designs of Providence may be I presume not to judge. It may be to chastise the Protestants through the instrumentality of the Papists; or it may be to convert the Papists through the instrumentality of the Protestants. But, if I may so speak, our fate is in our own hands. We may even yet avert God's displeasure, and bring down His blessing on our souls. One way to avert His displeasure is, to turn unto Him that smiteth us, even unto that God from whom we have so deeply revolted. Then shall we also bring down His blessing upon ourselves and on our Catholic brethren; and turn that, which so many thousands of our countrymen are now deprecating as a curse, into a blessing of no common order; a blessing that shall be a prelude to that day, when all shall know the Lord from the least to the greatest, and when there shall be but one Lord and His name One, over the face of the whole earth."

Mr. Simeon has made the following note on the blank leaf.

"The concluding part of it is important, as shewing how I viewed the Catholic Question, while it was yet (in a measure) pending, and how I stated my views to the University in our Chapel. It was heard with astonishing kindness and acceptance by ALL WITHOUT EXCEPTION."

To a Friend, who had requested Mr. Simeon 'to attack the work of a Clergyman, who denied the restoration of the Jews to their own land;' hoping that he would 'answer him, and knock him down.'

"My dear Sir, "K.C., Nov. 14, 1829.

"I have neither taste nor talent for controversy; nor do I, on the whole, envy those by whom such taste and such talent are possessed. I know you will forgive me, if I say that the very account you give of yourself in relation to controversy, is a dissuasive from embarking in it. Let a man once engage in it, and it is surprising how the love of it will grow upon him; and he will both find a hare in every bush, and follow it with something of a huntsman's feelings. I am not certain, my dear friend, that your preserves, though they have provided many dishes for your table, have administered any sound health to your soul. As for me, I have been a dying creature these fifty years, and have as on the borders of eternity sought for truth only, and that from the fountain of truth itself. I have never had time or inclination to run after error in all its windings: in fact, there are so many errors, that one can never successfully search them out. I have been glad that others had the ability to occupy that line of investigation, and I have been happy to avail myself of their labours. But having the office of a nursing-mother committed to me, I have sought nothing but nutritious food for myself, and have found no pleasure but in administering the unadulterated milk of the Word to my babes. Hence, if at the close of life I could find pleasure in controversy, I have no real ability for it, none of that acumen which the investigation requires,

none of those treasures of research which are necessary for overwhelming an adversary by an appeal to authority.

"And if I should begin, where should I end? One tells us, that the Jews shall never return to Palestine; another, that the Mosaic ritual is still in full force as it respects the Jews. One tells us, I know not what about the humanity of Christ; another tells us, he himself knows not what about the Old and New Covenants. In fact, this is a day of trifling. But I am a dying man, and view these things as I shall view them from the bar of judgment. All these things are *about* religion: but they have very little to do with religion itself. One drachm of contrition, and of simple affiance in the Saviour, and of an admiring and adoring sense of redeeming love, is worth all the knowledge that has been of late conveyed to us on these subjects, and all the feelings that have been generated by the prosecution of them.

"Thus you see, my dear friend, I have written to you, as to one who understands me. You may not go along with me in all that I have said: but you will neither be angry with me, nor contemptuously pity me, for what I have thus plainly written. I must not be understood to say that I think all these points are unworthy of attention; for, doubtless, error ought to be refuted, and truth to be placed on high ground: and I shall be extremely glad to see that absurd position relating to the non-restoration of the Jews firmly assaulted, and triumphantly carried by *your hand*. Yet I would say, if you are 'gentle toward all men, and instruct in meekness them that oppose themselves,' your arguments will appear stronger, than they will, if maintained in language of severity and triumph.

If you answer it, pray let me have a copy from the author, as an evidence that you are not disgusted with all this rigmarole from

"Your very affectionate Friend, "C. SIMEON.

"N. B. The Post-office is too keen for your M. P. friend, who dated *thirteenth*, and the P. O. says, 'Put twelve,' and charges it double. But you never need trouble yourself about franks; I shall gladly welcome *your* letters."

To the Bishop of WINCHESTER, on receiving a copy of his Charge.

"My Lord, "K.C., Dec. 11, 1829.

"Were your Lordship's Charge of an ordinary kind, I should feel, that in presenting to your Lordship my humble and grateful acknowledgements for the honour conferred upon me by the gift of it, I should properly discharge the duty incumbent on me. But it is not of an ordinary kind. It has humbled me in the dust, and filled me with contrition. My own judgment goes along with it; and if my life were to come over again, I would endeavour more than I have done to conform to it. My only comfort is, that there is a fountain opened for sin and uncleanness, and that I am yet at liberty to wash in it.

"But the whole tenor of the Charge emboldens me to speak to your Lordship somewhat of the inward experience of my soul. On the verge of eternity I am, as may well be expected, led to view my whole Ministerial life with shame and sorrow; and yet to form somewhat of an estimate of what, with our very limited powers, a Minister like myself may reasonably expect *to be* and *do*. And if I take the liberty of communi-

cating to your Lordship my sentiments, which a sense of my own innumerable defects have forced upon me, I shall do it with fear and trembling, and without any confidence in the rectitude of my views. I am forced by my own consciousness of evil to look for somewhat of a palliation of it, in reference to my whole Ministerial life. And in this view I am ready to say, There are divers gifts; and God has bestowed them on every man in the measure that He himself has ordained: and He himself has authorized me to say, 'Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? but covet earnestly the best gifts.' Now if every man has not all these gifts, I hope he may take to himself some measure of comfort, if he have improved the gifts which he possessed. (Of course, I speak not in a way of pride and self-complacency, but only in answer to an accusing conscience.) We cannot do *everything*, though we *ought*, and *would*, if we were equal to the task. We are therefore constrained to exercise the powers given us, in the way which in our judgment will be most conducive to the good of our own peculiar people, and of the Church of which we are members and Ministers. This is the refuge of a poor, self-condemning Minister to allay the sense of his guilt, whilst the precious blood once shed on Calvary can alone prevail for the pacifying of the guilty conscience.

"I have seen, my Lord, of very recent date a little pamphlet, wherein a Minister is set forth in Herbert's way as the Father, the Physician, &c., &c., of his Parish; but my judgment did not go along with it. In a very small parish these duties may be combined: but it appears to me that, *comparatively*, this is serving

tables. A Pastor has other and higher duties to attend to. His wife (if he have one) should be the *Mother* of the Parish: but he must not, so to speak, be the *Father*; he must be the *Pastor*. The giving himself to the word of God and prayer, seems to me to be his peculiar duty; and the paternal part—of administering relief, &c.—should, I think, be delegated to others *under his superintendence*, as Moses delegated many of his duties to the seventy employed by him. This is what I have done myself for nearly fifty years: I have thirty (male and female) in their different districts, and I preach an annual Sermon in aid of their efforts.... By these, I hope, great good has been done; whilst by their supplying my lack of service, I have been left at liberty to follow that line of duty which was more appropriate to my own powers, and which I could not have prosecuted, if I had not thus contrived to save my time....

"But after all, I must confess that all this is a kind of refuge to which I am driven, and to which I flee under a sense of my own shortcomings and defects, which have been brought deeply to my mind by the perusal of your Lordship's Charge. And now, my Lord, what shall I say to justify or extenuate all this egotism? I must cast the blame upon your Lordship and your Charge,—upon your Lordship, for condescending to send me your Charge—and upon your Charge, for harrowing up my conscience and compelling me to unburden my mind.

"With most respectful and unfeigned gratitude to your Lordship both for the gift and for the wounds inflicted by it, I remain, my Lord,

"Your Lordship's most devoted Servant,

"C. SIMEON."

To Sir R. H. INGLIS, on guarding against misrepresentations.

My very dear Friend, "K. C., Dec. 18, 1829.

.... "Did you never hear the Spanish proverb, 'It is hard to make an empty purse stand upright?' (their bags are all filled with silver :) so if people are got on the wrong side of an hedge, they see their way very imperfectly, and often wander very far from it. In my intercourse even with good people, I have found much occasion to lament this: and this very consideration it is, which makes me on all occasions where there is a liability to err, first to have a wise and upright adviser, and secondly to have a candid and unimpeachable witness. You may remember that once I besought you, *for the Lord's sake,* to be present upon some occasion (I forget what the occasion was, but I judged it to be one where the presence of a candid and undaunted witness was necessary); and I most exceedingly rejoice that God has given me a wise and firm friend on this occasion. I have *personally* nothing to do with the matter; but being made a referee, I am compelled to act, so far as my agency shall be necessary, for a just settlement of the matters between the parties concerned. Yet I am sensible that this is at my own great peril.... In a word, we are in a fallen world: and it is with exceeding care and watchfulness that I labour to get through it as unblameably as I can. With this view, I have for nearly fifty years taken copies of all important letters (I have at least 7000 letters at this moment on my sideboard), that if at any subsequent period my conduct be misrepresented, I may be able to put the matter in its true light. From the station in which I am placed, I have felt, that however insig-

nificant I am, the honour of religion is to a considerable degree bound up in my conduct; and I am anxious, if the Lord will, that it may not suffer through me. I should find no great difficulty in proving the Apostle Paul a very inconsistent man, if men would take my statements alone, and not compare them with his. And so many people do, yea, and infinitely more, with respect to me: but I have taken care from the beginning that there shall be ample grounds to shew *how* I *have* acted.

"It may be that in many things I have acted unwisely, but I hope no man shall ever have it in his power to say that I have acted wickedly. Thus I have given you a clue to my general line of acting. And more especially do I think this caution necessary in reference to ——, who have gratuitously entered a vote of censure against me for a line of conduct, which, if they had full information before them, and understood it right, would have drawn forth their most affectionate and grateful approbation.

"Not that this is of the slightest moment. I told them in my reply, that it was not *them* whom I had served, but the Lord; and that instead of resenting their conduct by a withdrawment from them, I should still continue to serve them as I had ever done, *the Lord in them*, and *them for the Lord's sake*. This spirit is *totus, teres, atque rotundus:* and they may kick it about as a football if they will, and they shall injure neither *it* nor *me*. Forgive all this prolixity, and act entirely in accordance with your own judgment, both with respect to the public and private documents: you are infallibly sure to please and oblige

"Your most affectionate and faithful Friend,

"C. SIMEON."

To the Rev. R. W. S——, Oxford.

"My dear Sir, "K. C., Dec. 9, 1829.

"Days are materially altered in two respects: much good is in existence and in progress now, so that the same irregular exertions that were formerly necessary do not appear to be called for in the present day; and our ecclesiastical authorities are more on the alert now, to repress anything which may be deemed irregular. I should be disposed therefore to carry my cup more even than I did in former days: not that I would relax my zeal in the least degree, but I would cut off occasion from those who might be glad to find occasion against me. On this account I would not do anything which might subject me to the Conventicle Act. My own habit is this: I have an open day, when all who choose it come to take their tea with me. Every one is at liberty to ask what questions he will, and I give to them the best answer I can. Hence a great variety of subjects come under review—subjects which we could not discuss in the pulpit,—and the young men find it a very edifying season. We have neither exposition, as such, nor prayer; but I have opportunity of saying all that my heart can wish, without the formality of a set ordinance.... You need not expound: but if there be any passage of Scripture, which you think of peculiar importance for their consideration, you may easily, without being a conjuror, contrive to have their attention turned to it; and you can easily recommend the young men to pray over it in secret. All this is unexceptionable; and if you fear your numbers will be too great, you may easily divide the Colleges into two or three parts, as you judge expedient, taking

those on the one side the High Street at one time, and those on the opposite at another.

"I have one evening for the study of Composition, making Claude my groundwork. I give the text for the elucidation of each distinct topic. They treat the text; and I make my remarks on their compositions, pointing out what I conceive to be the more perfect way. My method formerly (nearly forty years ago) was to form a system of natural and revealed religion, and having condensed it, as my method ever has been, into a nutshell, to read it to them, and let them write it from my lips; but when I found in Claude *my own plans, which I had many years before struck out for myself*, reduced to a system, I took *that*, and have lectured upon it ever since; *i. e.* since 1792. I would do all the good I could; but in such a place as Oxford, I would do it in the most prudent and unexceptionable way. At all events, I would recommend you *to feel your way*, not timidly, but wisely. In the regular discharge of my duty, I would cast away the veil of Moses (not as Moses), but in the less regular way, I would imitate his condescension to the infirmities of others; and not his only, but Paul's also (Gal. ii. 2). Hoping that God in His mercy will direct your path, and bless your endeavours to the glory of His own Name, I remain, my dear Sir,

"Your most affectionate friend and brother in the Lord, "C. SIMEON.

"P. S. The French have conversation parties; something of that kind perhaps you would find profitable."

It was the intention of the Editor to have devoted an entire Chapter to the description of Mr. Simeon's method of instructing his Sermon-class in all the details connected with the composition and delivery of their discourses; but this Memoir has increased so much beyond the extent proposed, that he is compelled to omit the subject altogether*. A single example however may here be introduced, to illustrate Mr. Simeon's method of lucid distribution.

As a last lesson for good proficients, he used to take the long discussion in the *Christian Observer*, under sixteen different heads, on 'Separation from the world.'

His directions then were:—

"1. Comprehend them all in one discourse.
2. Let that discourse be so luminous and simple, that a very child may understand it, or form it from his own mind.
3. Let it contain all the proper parts of a discourse: Exordium — Arrangement — Discussion — Application.
4. Let every one of these sixteen heads find its place.
5. Let not one be omitted, nor one be added.
6. Let it be *totus, teres, atque rotundus;* and turn out of your hand as a filbert from its shell."

"This," he observes, "has been done from time to time: and the following arrangement by Mr. T——— shews how effectual my instructions have been; and also what a perusal of *Claude's Essay*, with occasional reference to my Discourses, will bring young Ministers to, even though they have no instruction of this kind given them in their academic studies."

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* The whole of these details may perhaps be published hereafter as a separate work.

"TOPICS GIVEN FOR DISTRIBUTION.

1. A broad distinction subsists between the Church and the world.
2. We should cultivate perpetually the life and energy of religion in our souls.
3. The nature of earthly things is mean and degrading; and it is highly important to have a distinct conviction of this.
4. The world seduces us in a gradual and imperceptible manner.
5. This seduction is perhaps aided by the peculiar character of the present times.
6. A further difficulty springs from the arduous and apparently conflicting duties we have to perform to those around us.
7. Again, a difficulty arises from the very acquisition and use of human learning.
8. Our own dispositions and cirumstances form frequently a barrier to our spiritual progress.
9. The importance of knowing the marks of a heart declining into a worldly spirit.
10. Consider frequently both the failure and success of others.
11. Peculiar obligations lie on us, both as Christians and Ministers, to be separate from the world.
12. We should be engaged in frequent meditations on the Cross of Christ.
13. All our endeavours should be accompanied with fervent persevering prayer.
14. We should keep death and eternity continually in view.
15. The absolute necessity of perpetual effort.
16. All our trust should be humbly reposed in the grace and power of God."

"THE SAME TOPICS ARRANGED.

I. *The duty of spiritual separation from the world.*

1. A broad distinction subsists between the Church and the world.
2. Peculiar obligations lie on Christians and Ministers to be separate from the same.

II. *The difficulty of attaining this separation.*

This difficulty is two-fold, arising,

1. *From the world.*

1. The nature of earthly things is mean and degrading; and it is highly important to have a distinct conviction of this.
2. It is no less important to consider that the world seduces us in a gradual and imperceptible manner.
3. This seduction is aided by the peculiar character of the present times.

2. *From ourselves.*

1. Our own dispositions and circumstances form a barrier.
2. The very acquisition and use of human learning creates another difficulty.
3. A further difficulty springs from other arduous and apparently conflicting duties.

III. *The means by which it is to be accomplished.*

In general.

1. Consider frequently both the failure and success of others.
2. Cultivate perpetually the life and energy of religion in the soul.

More particularly

3. Keep death and eternity continually in view.
4. Be engaged in frequent meditations on the Cross of Christ.

Improvement.

Learn,

1. The importance of knowing the marks of a heart declining into a worldly spirit.
2. The absolute necessity of perpetual effort.

But remember,

3. All our endeavours should be accompanied with fervent persevering prayer.
4. All our trust should be humbly reposed in the grace and power of God."

In the Essay on the Composition of a Sermon, annexed to the complete edition of his works, Mr. Simeon writes:—

"This is *the great secret,* (so to speak,) of all composition for the pulpit. Every text, whether long or short, must be reduced to a categorical proposition; 1st, In order to preserve a perfect unity in the subject: and, 2dly, in order to take it up, and prosecute it in an orderly manner.

"If the passage contain a great diversity of matter, the simple proposition should declare *its main scope only;* and the other points which are contained in the text, should be no further noticed, than as they elucidate the one great point which is intended to be considered.

THE RULES WHICH THE EDITOR WOULD GIVE FOR THE COMPOSITION OF A SERMON, ARE THESE.

"1. Take for your subject that which you believe to be the mind of God in the passage before you.

"(Be careful to understand the passage thoroughly: and regard nothing but the mind of God in it.)

"2. Mark *the character* of the passage.

"It may be more simple, as a declaration, a precept, a promise, a threatening, an invitation, an appeal; or more complex, as a cause, and effect; a principle, and a consequence; an action, and a motive to that action, and, whatever be *the character of the text,* (especially if it be clearly marked) *let that direct you in the arrangement of your discourse upon it.*

"For instance. 1 John iv. 18, 'There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love.'

"This passage should not be treated in a common-place way of shewing, 1st. What this love is; 2d. What is the fear which it casts out; and 3d. How it casts out this fear. The passage is intended to shew *the influence* of the love of God upon the soul, and to set it forth as *a test* of our attainments in true piety; and therefore the scope and intent of it should be seized as the groundwork of the division. Thus—Consider the love of God: 1. Its influence as a principle (casting out all slavish fear;) and, 2. Its importance as a test; (enabling us, by means of its influence in this respect, to estimate the precise measure of our attainments.)

"3. Mark *the spirit* of the passage.

"(It may be tender and compassionate, or indignant, or menacing: but whatever it be, let *that be the spirit of your discourse.* To be tender on an indignant passage, or indignant on one that is tender, would destroy half the force and beauty of the discourse. The soul should be filled with the subject, and breathe out the very spirit of it before the people. As God's ambassadors, we should speak all that he speaks, and *as he speaks it.* God himself should be heard in us and through us.)

"The true *meaning* of the text should *be the warp*, which pervades the whole piece: and the *words* should *be the woof* that is to be interwoven, so as to form one connected and continued whole.

"The spirit of the words should pervade the discourse upon them. Whatever peculiarity there be either in the matter or manner of the text, that should be transfused into the discourse, and bear the same measure of prominence in the sermon, as it bears in the text itself.

"Take for instance, Ps. CXLVII.11, 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy;' you would give *the sense* of the text, if you were to set forth, 1st. The characters described, and, 2d. God's favour towards them: but if you were to shew from that text, 1st. *How low God descends for the objects of his favour;* and, 2d. *How high he soars in his regards towards them;* you would mark, and every one of your audience would feel, *the spirit* of them. If the reader consult the discourse on John i. 45, he will find that the spirit of the text, that is, *the joy expressed in it*, serves as a foundation for one half of the discourse. So also if he will consult the discourse on Jer. v. 23, 24, he will find that *the spirit* of that text gives the entire tone to the subject. The common way of treating that text would be to consider, 1. The mercies which God has vouchsafed to us, and, 2. The effect which they ought to produce upon us. But with such a division of the subject the *vituperative spirit* of it would be comparatively lost.

"If these few hints be thoroughly understood and duly attended to, the composition of a sermon, which is supposed to be so difficult, will become extremely easy. And the Editor cannot render the student a greater service, than by entreating him to fix these short rules deeply in his mind, and when studying for the pulpit, carefully to seize the *sense*, the *character*, and the *spirit* of his text."

As it may be interesting to those who never were present at Mr. Simeon's weekly tea-parties, to know in what manner they were conducted, the following graphic and accurate description is here introduced from a letter, addressed to the late lamented 'Charlotte Elizabeth*.'

"The report may have reached you, that Mr. Simeon was in the habit of receiving at his rooms, on Friday evenings, those Members of the University who might be desirous of profiting by his valuable instructions. Such practical or critical difficulties as had been met with during the preceding week, in the course of private study, or in social intercourse with Christian brethren, were brought by us gownsmen to the Friday evening tea-party to be propounded to Mr. Simeon: and although I fear that, in some instances, those who were present abused the privilege afforded us, and asked 'foolish and vain questions,' for the purpose of displaying their own wit and cleverness of parts, and, perhaps, with the mean hope of being able to say, 'I have puzzled Mr. Simeon;' yet much do I err in judgment, if many will not have occasion to praise God with eternal praises for benefits received at those important and instructive meetings.

I must bring you, then, into Mr. Simeon's audience-chamber, where my mind's eye sees him seated on a high chair at the right-hand side of the fire-place. Before him are the benches, arranged for the occasion, occupied by his visitors. Even the window-recesses are furnished with seats, which, however, are usually filled the last, notwithstanding the repeated assurances of our venerated friend, somewhat humourously expressed, that he has taken special pains to make the windows air-tight, and has even put the artist's skill to the test with a lighted candle. "I shall be very glad," he would say, "to catch from you every cold that you catch from the draught of my windows."

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* Extracted by kind permission from the *Christian Lady's Magazine.*

At the entry of each gownsman he would advance towards the opening door, with all that suavity and politeness which you know he possessed in a remarkable degree, and would cordially tender his hand, smiling and bowing with the accomplished manners of a courtier; and I assure you we deemed it no small honour to have had a hearty shake of the hand, and a kind expression of the looks, from that good old man.

If any stranger was introduced to him at these meetings, he would forthwith produce his little pocket memorandum-book, and enter, with due ceremony, the name of his new acquaintance, taking care to inquire his College, and such other matters as he deemed worthy of being registered. Sometimes, too, he would comment, in his own way, upon the name he was writing, or make some passing quaint remark, which would put us all into a good humour.

As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his accustomed elevated seat, and would commence the business of the evening. I see him even now, with his hands folded upon his knees, his head turned a little to one side, his visage solemn and composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in slow, and soft, and measured accents:—"Now,—if you have any question to ask,—I shall be happy to hear it,—and to give what assistance I can." Presently one, and then another, would venture with his interrogatories, each being emboldened by the preceding inquirer, till our backwardness and reserve were entirely removed. In the meantime, two waiters would be handing the tea to the company; a part of the entertainment which the most of us could have well dispensed with, as it somewhat interrupted the evening's proceedings; but it was most kindly provided by our dear friend, who was always very considerate of our comfort and ease.

It is my purpose, if you will so far indulge me, to give your readers the substance of some conversations which took place in Mr. Simeon's rooms, on May 3, 1833. This

was the most interesting and solemn Friday-evening meeting that I ever attended. I never saw the holy man of God more full of the spirit of his Master. His words were distilled as honey from his lips; at least they were very sweet to *my* taste; and their savour, I trust, I have still retained. On that memorable evening, such a deep sense of his own unworthiness rested upon his soul, that he was low in self-abasement before God. All his language seemed to be, "Lord, I am vile;" and his very looks spake the same.

While the impression was fresh and vivid upon my mind, I wrote down his observations, on leaving the room, as correctly as my memory would allow. In order to be concise, I shall give them as proceeding directly from his mouth; together with the questions with which they originated. By this plan, you will be able to see in what way these meetings were conducted.

One asked, "Pray, Sir, how do you understand Romans xi. 32?" The passage was turned to, and, after a moment's consideration, the reply was given, to the following effect:—

"All men have sinned; and there is but one way of salvation for all. Both Jews and Gentiles must look for mercy only in the free grace of God by Jesus Christ. Deep humiliation is what most becomes guilty rebels. Having no hope but in the mercy of God, we should approach Him as Benhadad approached king Ahab, with sackcloth on our loins, and ropes upon our heads: and our language should be that of his servants, 'Behold now, we have heard that the kings of the house of Israel are merciful kings.'" . . . . .

Again: when he suspected that any of his hearers were desirous to draw him upon controverted ground, he would soon put an end to their design by a short and pithy reply. Of this the following is an instance, which occurred on the same evening:—

"What does the Apostle mean, Sir, when he says, in Tim. iv. 10, 'that God is the Saviour of all men, specially of those that believe?'"

Mr. Simeon replied; "Of all, potentially; of them that believe, effectually. Does that make it clear to you?" Then, to render the subject practical, he added, "Faith is

a simple apprehension of Christ. It is not merely believing that He is the Saviour of the world; but it is believing in Him as peculiarly suited to our own individual cases. It is not the saying, Oh, now I see I am to be saved in this way, or in that way; this, so far as it goes, is very well; but the Gospel simply declares, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"What, Sir, do you consider the principal mark of regeneration?"

"The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire, 'Do you hate what you once loved, and love what you once hated?' But even this mark cannot be so surely relied upon as the other. I have constantly pressed this subject upon my Congregation, and it has been the characteristic of my Ministry. I want to see more of this humble, contrite, broken spirit amongst us. It is the very spirit that belongs to self-condemned sinners. Permit me to lay this matter near your hearts. Take home with you this passage, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations;' (Ezek. xxxvi. 31,) and to-night on your beds, or in the morning, meditate thus within yourselves; Loathe?—why if I loathe and abhor anything, I cannot look upon it without disgust. The very sight of it gives me great pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations? This sitting in the dust is most pleasing to God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels casting their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been in the company of religious professors, and have heard many *words* about religion: but give me to be with a broken-hearted Christian, and I prefer his society to that of all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this sub-

ject, I remember having read a passage in the life of a pious man, who observed on his death-bed, 'I have met with many who can talk about religion—with few whose experience keeps pace with their talking.' Permit me again to lay this important subject before your consideration. And that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement—I now look around me, and behold this apartment. I see all is comfort and peace about me. I find myself with my God, instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should have thought of eternity,—eternity! without hope of escape or release. From all this I am delivered by the grace of God, though I might have been cut off in my sins, fifty-four years ago. While engaged in these thoughts they sometimes overpower me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct."

"Sir, will you be so kind as to explain Matthew xi. 25?"

"The revelation which God has given to man is precisely such as he required; it is not intended to be a subject of speculation; nor does it admit any scope for the exercise of an ungoverned imagination. Faith apprehends what reason cannot comprehend. The distinguishing mark of the religion of Christ is its simplicity, and its suitableness to the condition of all men, whether rich or poor, wise or unlearned. At the same time, its humbling truths are offensive to the wise in their own conceits. These may be able to talk about it, and write about it, and lay down an exact system of religion; but still their conceptions of it are confused and indistinct. It is just like giving a person a fine and laboured description of some beautiful scenery, or of some magnificent building,—King's College, for instance,—and filling his imagination with crude ideas. Such a person, be he ever so

learned and clever, cannot comprehend the object so clearly as the poor ignorant man who has it placed immediately before his eyes. Were an angel from heaven to describe the properties of honey to an individual who had never seen or tasted anything like it, this individual would not conceive of it so justly as the little child who has tasted it: although the child might be quite unable to communicate to others what it tasted like. Bring a wise man and an ignorant man into this room, and tell them both that the house is on fire; I trow the ignorant man would know how to make his escape quite as well as the wise man. It is just the same in matters of religion. We must all forsake our own wisdom and conceit, and stoop to enter in at the strait gate; we must become as little babes, if we would be saved. Many are the ways in which men endeavour to avoid this humility of heart, by substituting in its place some outward act of voluntary humility. The poor Hindoo thinks that the idol whom he serves is appeased by his walking over fifty miles, and counting the number of his paces. The Papist imagines that God is well pleased with his works of supererogation and his penances. Others, with the same notion of gaining the favour of the Deity, have undertaken long and dangerous pilgrimages. But there is nothing in all this to gain for guilty sinners acceptance and reconciliation with God. The plain and simple way is unfolded in the Gospel. Our salvation is procured with the blood of Christ; and by coming to God through Him, with lowliness of mind and deep self-abasement, we receive the benefit of His death and resurrection."

"What is the way to maintain a close walk with God?"

"By constantly meditating on the goodness of God and on our great deliverance from that punishment which our sins have deserved, we are brought to feel our vileness and utter unworthiness; and while we continue in this spirit of self-degradation, everything else will go on easily. We shall find ourselves advancing in one course; we shall feel the presence of God; we shall experience His love; we shall live in the enjoyment of His favour, and in the hope of His glory. Meditation is the grand means of our growth in grace: without it, prayer itself is an empty service. You

often feel that your prayers scarcely reach the ceiling: but oh, get into this humble spirit by considering how good the Lord is, and how evil you all are, and then prayer will mount on wings of faith to heaven. The sigh, the groan of a broken heart, will soon go through the ceiling up to heaven, aye, into the very bosom of God. Without this habitual experience of our sinfulness and natural depravity, even an active religion is a vain thing. I insist upon this point so earnestly, because I feel it to be so exactly in accordance with the will of God. I have found it to be a good state for my own soul, when I have known what it is to loathe and abhor myself. I was once brought very low before God, when mine eyes were first opened to see my real state. A passage which I found in a book was the means of giving me deliverance from my bondage: I read that the Israelites believed that their iniquities were forgiven and taken away, by being placed upon the head of the victim that was sacrificed according to the ceremonial law. I thought of this, compared their state with my own, saw that Christ was sacrificed for me, took Him as my Saviour, and was determined that the burden should not remain upon my conscience another hour: and I am confident it did not remain another hour. . . . .

"I cannot help trusting that I shall see a kind of revival amongst us before I am taken away. I have been prevented from going to London to attend the Jews' Society by indisposition. Who knows whether good may not come even of this? Who can tell but what God may have so ordered it, that something I have said this evening may fix in some of your hearts, to bring forth fruit to His glory? For this I would willingly be laid up with ten gouts, yea, suffer death itself."

CHAPTER XXIX.

LETTERS—ON THE TREATMENT OF JEWISH CONVERTS—TO MISS E. ELLIOTT ON THE STUDY OF PROPHECY—THE ARCHBISHOP OF TUAM TO MR. SIMEON RESPECTING ANTINOMIAN MINISTERS—MR. SIMEON'S REMARKS—THE ARCHBISHOP'S REPLY—TO THE REV. DANIEL WILSON ON THE STATE OF HIS HEALTH—TO THE SAME ON WRITING WITH CLEARNESS AND FORCE—TO A CLERGYMAN ON PROMISING HIM PECUNIARY AID—TO A LAWYER ABOUT AN EXORBITANT BILL—MR. SIMEON'S CARE IN KEEPING HIS ACCOUNTS—MEMORANDA BY J. J. GURNEY, ESQ. OF AN EVENING'S CONVERSATION AT MR. SIMEON'S ROOMS—HINTS ON THE MANAGEMENT OF THE VOICE IN READING.

1830—1831.

CORRESPONDENCE, ETC.

To a Friend, on the treatment of Jewish Converts.

"Jan. 28, 1830.

"I beg leave to return you my best thanks for your report respecting the state and progress of your Institution. In reference to the work of God there, I would exercise the charity, 'which hopeth all things, and believeth all things;' yet I cannot but think, that the utmost possible care should be taken to prevent imposition. We all know what advantage the opposers of religion have formerly derived from the dishonesty of some pretended converts to Christianity, and from the instability of others; and on this account I think we shall do well to be cautious. Our caution, it is true, may for a season keep back some who are sincere, but this

will eventually be no disadvantage to *them*, and it will tend to sift the whole mass of converts, and to distinguish the hypocritical from the true Israelites. It was the want of caution in the Jewish Society at first, which brought such odium upon all its plans, and upon all its promoters: and I would very earnestly recommend, that as little as possible be said of our early converts. Let them be tried; let them have time to shew themselves, before they be reported to the world: and, above all, let them not be brought forward out of their own proper and original line of social converse.

"Pharaoh was not more cruel to infant Hebrews than we are to adults. He drowned his victims, and we hug ours to death. Why are *they* to be introduced into higher company, when converts from the ungodly world are not? the truth is, we want to glory in their flesh; and God, to punish our pride, makes use of them to expose us to shame. It is a grievous mistake to imagine that the baptizing any *by a Bishop* is at all likely to advance their spiritual welfare. The employing a Bishop will only destroy the simplicity of their minds, and endanger their stability, in proportion as it fosters their pride. As for ——, I would recommend that a considerable time elapse between his liberation from prison, and his *full* admission into Christian society. Let there be time to shew that he was not imprisoned for crimes committed by him, but for misfortunes which he could not avert; or, if this be not the case, let him have time to shew his penitence. In the first establishment of Christianity these precautions were not so necessary, because men had no temptation to profess a religion which would expose them to per-

secution and death; but when Jews by embracing Christianity are elevated above the rank in which they have been born and bred, such caution is necessary; and I the rather inculcate it, because I know how deeply your benevolent mind would feel the dishonour which a hypocrite or an apostate would bring upon the whole Institution. Yet whilst I say this, I am ready to welcome every sincere convert, and to glorify God on his behalf. Hoping and praying that God will prosper all your labours of love, I remain your very affectionate Friend, "C. S."

To Miss E. ELLIOTT, on the Study of Prophecy.

"My dear Ellen, "K. C., Feb. 19, 1830.

"A thousand thanks to you for your kind letter. There is a passage in it which speaks volumes; I will copy it: 'I can perfectly understand that there is a great tendency in many minds to dwell too exclusively on prophetical subjects, and to be led away in consequence from the practical and heart-searching doctrines of the Bible.' My dear Ellen, if your honoured grandfather were at your side, he would rise from his chair, and with his wonted ardour would say, My dear Ellen, it is not from *the more practical and heart-searching doctrines*, &c., but from the more *mysterious and fundamental doctrines of the Cross* that they are led aside; from Christ crucified to Christ glorified personally upon earth: from the doctrine which is both 'the wisdom of God, and the power of God,' to a doctrine which is neither the one nor the other; from that which will to all eternity form, as it does already form, the great subject of praise and adora-

tion in heaven, to a doctrine, in which no two of its advocates agree, and which, as adding to the honour of God, or the happiness of the redeemed, does not weigh so much as the mere dust upon the balance: from a doctrine which humbles, elevates, refines the soul, and brings 'every thought into captivity to the obedience of Christ,' to a doctrine which fills only with vain conceits, intoxicates the imagination, alienates the brethren from each other, and, *by being unduly urged upon the minds of humble Christians*, is doing the devil's work by wholesale.

"Yes, my dear Ellen, it was by the cross that our adorable Lord triumphed over principalities and powers, and by the doctrines of the cross will He subdue the world unto Himself: and if instead of looking to find, in some detached passages, what may appear to establish the idea of the personal reign of Christ, you will read the Scriptures to see what is *their great scope*, what the great subject of the Apostolic preaching, and what the means of effecting the moral revolution wrought upon mankind, you and I shall soon agree. I have no objection to your believing the personal reign of Christ and his saints: I object to the prominency given it, and to its *thrusting into the back-ground* all the wonders of *redeeming love*. And if God make use of this little communication to shew you, that unwittingly you have hit the very nail, you will have reason to bless God for it, as I also shall as long as I live. But it is almost too much for me to hope for. The devil can easily suggest, 'Ah! this is only an undue advantage taken of my mode of expression: Mr. S. says nothing but what I meant, though I did not so fully express myself.' To say the truth, my dear Ellen, this is what

I fear, I think your visual power is not sufficiently clear to discern the truth and force of my observations. But if you will shew them to dear Mary, and much more to your Mama, they will be clearly, fully, and justly appreciated. Your Mama knew one Henry Venn, the author of a short hymn on the excellency of Christ; and she knows that said personage would have uttered, only in ten-fold more forcible language, every sentiment I have conveyed. Only get your soul deeply and abidingly impressed with the doctrine of *the Cross*, and labour from day to day 'to comprehend the height, and depth, and length, and breadth, of the love of Christ' displayed in it, and everything else will soon find its proper place in your system. *That* is all I want: whether the personal reign of Christ be a part of your system or not, I have not the slightest concern.

"I think it highly probable that there will be some personal manifestations of the Saviour, perhaps many; and perhaps like that on Tabor, or more glorious still: and I have no objection to persons publishing their sentiments upon it: but as a sentiment affecting the spiritual advancement of religion in the soul, I account it little more than any other question that a curious and inquisitive mind may raise. Treat it as such, and I have no controversy with you.

"At the same hour that I was reading your letter, dear Mary was reading mine upon the same subject. But I will not let mine to her pass for an answer from me to you. Your letter deserves at my hands the speediest and most affectionate acknowledgement; and if I could send my answer quicker than by return of post, you should have it. But, in spite of me,

the post will not set off earlier than this evening, or proceed quicker with it than one day and a half. I shall be anxious to know whether you are able to enter with truly Christian feeling into my distinctions: but none but God can give that discernment so as to produce that feeling. But without any more than common friendship to advocate my cause, I have no doubt of a favourable reception of my suggestions at your hand. Believe me, my dear Ellen, most affectionately yours, "C. SIMEON."

The Archbishop of TUAM to Mr. SIMEON.

"My dear Sir, "Seamount, Galway, June 25, 1830.

"I am sure you will freely forgive me in venturing to seek your kind and most valuable assistance, upon a subject of much importance to me, to my Dioceses, and to the cause of vital religion, upon which I have been for some short time, and still am, sorely tried and afflicted.

"In my ardent desire to receive none into my Dioceses except such as I have a good hope, and moral certainty will prove spiritual, and faithful, and sound Ministers of Christ, I have unhappily and unwittingly introduced into them some very able and gifted young men, who have stumbled upon the question, whether or not the Moral Law is a rule of life to believers; who reject the law, and all things practical in the Bible *in toto:* they will not have spiritual liberty, if *carnal* liberty be not added to it also, and they talk of the illumination of the Spirit upon their minds, without and independent of the written Word, in some such way as the Quakers; except that the Spirit which moves them, leads them in quite the

opposite direction, from exceedingly fearing and quaking. The tendency of their opinions is strongly Antinomian, such as, that the Decalogue, and together with it every written rule of conduct for believers, and all preceptive religion was to be considered as abolished in Christ, in whom all was in every sense fulfilled; that Christians had no duties to do, were under no manner of responsibility, and were never to be reproved, or judged by any man, do what they may, because it is written, 'Let no man judge you any more,' &c.; and 'judge nothing before the time.' The Spirit alone is to direct their consciences, without the Word, as to how they are to act under all circumstances, and they are to keep a good conscience, not by walking *outwardly* in all the commandments and ordinances of the Lord blameless, and *inwardly* by faith in Christ through whom is preached unto us the forgiveness of sins; but they are to know *no rule* in any sense, and therefore *they have no sin!*

"They have not learned to distinguish between the outward and visible, and the inward and spiritual kingdom; and to apply the Law to the one, and the Gospel to the other: neither in the latter kingdom do they distinguish between the experience of the flesh, which requires continually to be shut up under the Law as a schoolmaster unto Christ, and the experience of the Spirit, or of faith, which is indeed 'liberty.' Thus their system is partly true and partly false, which makes it a matter of much nicety and some difficulty to oppose them; and they endeavour, very unfairly, to represent those who are only resisting them when they are turning the grace of God into lasciviousness, as denying and resisting the precious truth of the Gospel itself. These poor

men think they can preach the Gospel without preaching the Law. I say, they must preach the Law, unless they do not mean to preach the Gospel. The Law entered that the offence might abound: proclaim it, I say, for this purpose among your ungodly congregations; lift up your voices like trumpets, and tell the people their transgressions, that you may glorify the more your honoured Master, in proclaiming the infinite riches and fulness of His great salvation. Preach the Law to those who believe, as finished, cancelled, dead for their salvation: point them to Immanuel, as holding it in His bleeding hand, and saying to them, 'If ye love me, keep my Commandments.' All this they endeavour to gainsay, and will never listen to the principle of preaching the Law *at all*, in any way, or under any circumstances.

"I most *heartily* and *sincerely* pity these men, believing, as I truly do, that they are in earnest; my bowels yearn over them, and I feel that I ought by all gentle, persuasive means to endeavour to convince and correct them, before I take any more decisive steps with them. Thus I may save them from utter ruin, and keep in my Dioceses some most gifted men, who would then be (under God) useful and valuable Ministers of Christ Jesus.

"Hitherto all *my* poor arguments have been vain and ineffectual. I would now pray you to assist me, and at your leisure, (if you ever have any,) furnish me with such arguments as your experience and spiritual judgment will no doubt powerfully suggest. Besides all I could and did adduce from the holy Scriptures in opposition to them, I met them as Churchmen, and clearly (I think) proved, that our

Liturgy, Articles, Homilies, and Formularies, are manifestly against them.

"I entreat your forgiveness for the very great liberty I am taking with you. I remain, my dear Sir, your very faithful "POWER TUAM."

Mr. SIMEON to the Archbishop of TUAM.

"My Lord, "July 2, 1830.

"In answer to the communication with which your Grace has been pleased to honour me, I beg leave to say that I feel most deeply the painful circumstances to which by reason of your high station in the Church you are reduced. That persons making a profession of godliness, and admitted as the authorized instructors of their brethren, should adopt and circulate the pernicious sentiments, which your Grace has specified, is truly lamentable; yet it does not surprise me; because I find the Apostle Paul himself warning the very Elders of Ephesus, who came to meet him at Miletus, and to receive his valedictory address, that '*even of their ownselves* would some arise speaking perverse things, to draw away disciples after them.' Nor when I see how awfully Peter and Barnabas were turned aside, do I wonder that even good men should, through the devices of Satan, become his instruments for the diffusing of the most grievous errors. In fact, we are taught to expect, especially in seasons when the Gospel is propagated with more than ordinary effect, that, if good seed be sown by the servants of the Most High, the enemy will not fail to sow tares amongst it: and I am not sure, but that the zeal which your Grace exercises for the enlargement of the Redeemer's kingdom, is the very occasion of Satan's more strenuous efforts to counteract you.

"As to the particular system which your erring Clergy embrace, if system it may be called, it is precisely that which may be expected to prevail amongst young men blinded by conceit and vanity. It agrees very much with what was a few years ago adopted by some amongst us, who called themselves seceders; who, under an idea of exalting Christ and His Gospel, maintained doctrines altogether subversive of the Gospel. In their own conduct indeed they were generally pretty correct, as I suppose yours are also; but the scope of their tenets was to lull men asleep in sin: and such persons, if they possess a good measure of fluency and confidence, are sure to gain admirers and followers in every place. If they would listen to reason or Scripture, they might be easily made to see the erroneousness of their views: but they are deaf to counsel of any kind; nor will they regard authority: they even make the efforts of others to reclaim them an occasion of augmented zeal in propagating their errors. What to add to the arguments which your Grace has adduced for their conviction, I know not; and more especially when they set at nought their own subscription to the formularies of our Church. The only thought that occurs to me is, to put into their hands some little treatise which may correct their views. I have myself printed in my Appendix to my *Horæ Homileticæ* some Sermons, which, as one of the Select Preachers, I delivered before the University upon the Law and the Gospel. Those on the Law go over the ground which these Ministers have so grievously forsaken. They contain an answer to that question, 'Wherefore then serveth the Law?' .... Hoping that they might be useful, as containing in a short space what must elsewhere be

looked for in many volumes, I printed off some for presents: and I humbly intreat your Grace's acceptance of a few copies, to lend or give to any who may be willing to read them. Your Grace will judge whether they are at all likely to counteract the evil which you are so justly desirous to arrest in its course: and if you should wish for more of them, I shall account it an honour and a happiness to forward to your Grace a dozen copies for distribution amongst your Clergy.

"I send this as a hasty line in answer to your Grace's letter; but if anything further should occur to me, I shall take the liberty to address your Grace again. Perhaps a statement of truth, in a didactic rather than in a controversial form, might find a readier access to the minds of these deluded men: or perhaps, as not meeting their views or obviating their objections, they would only pour contempt upon it. If your Grace should see occasion to honour me with any further communication, I shall be glad to know your Grace's views and wishes on this subject."

The ARCHBISHOP'S reply.

"My dear Sir, "Seamount, July 19, 1830.

"Your valuable Sermons upon the Law and the Gospel, which you were so good as to send me, I have frequently had recourse to in my gentle controversy with my poor erring Clergy, and I feel and trust, not without a salutary result.

"I have not more than four or five persons in my Diocese of this description; and in truth, they are unexceptionable in their conduct, and I should humbly hope that the Lord will direct them in the true way of exalting Him and His Gospel, and teach them to propagate its sacred truths to the glory of His holy Name, and the souls' health of their hearers.

"I have satisfaction in saying to you that the plague is stayed; it is not advancing nor spreading beyond those few who were originally infected by it, and I have cheering report of the modesty, the humility, and patience (under the efforts and instruction of pious brethren to reclaim them and restore them to their senses), that they have manifested.

"I am grateful for the kind manner in which you have permitted me to impose so much trouble upon you. The Lord be with you. Amen. Your very much obliged and faithful "POWER TUAM."

To the Rev. DANIEL WILSON*.

"King's College, Dec. 22, 1830.

"My beloved friend and Brother,

"There is a spring in my heart, which at the slightest touch of your finger is ready to fly up, and strike a note equivalent to—Yes. But there is a consciousness in my frame which holds it down in despite of all my most elastic volitions. I have a consciousness that company and bustle are no longer suited to me; and that public exercises must be confined to my own little sphere. I am reduced to preach only once in the day, and twice in the week; and if I have preached with energy, which through the goodness of God I am yet enabled to do, I am scarcely able to walk to the vestry, but totter and stagger like a drunken man. The two last times that I administered the Lord's Supper after preaching, I was constrained to sit during a part of the Service, and the last two Sacraments I judged it best to devolve the duty wholly on my Assistant. Not but that I have

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* The Bishop of Calcutta.

still such energy, that if necessity arose, I could without a miracle rise up as vigorously as Miss Fancourt, and still shew myself a man. And if there be a voice in the universe that would inspire me with that vigour, it is yours: for my whole soul is with you. Yet the question is—Does such a necessity exist at this moment, that, in the month of January, I should leave my home, and go into a party for which I am so unfit, and engage in a service for which I am so ill qualified? And that cold, hateful thing called judgement answers, No. Were such an answer capable of calling my brotherly regards into question, this paper would not suffice to hold the Yes, yes, yesses, that would be written. But I am not afraid of any such construction as that; and therefore I force my pen to write the hateful word, No; but with many many thanks for your kind invitation....

"Your most affectionate "C. S."

To the same.

"My beloved Brother, "K.C., May 18, 1831.

"I was only half-disposed to forgive —— for preaching so long a sermon, which I have understood occupied an hour and a-half, or three-quarters. When I heard it I sighed deeply, fearing lest the Church should be deprived of his labours for months, or probably for years to come. I hope that God in His mercy has averted that. But observe, I only half-forgive him. I think some one has survived the descent of the Falls of Niagara: but I think the survivor should have been well punished. I do not mean to compare —— with him in anything except the surviving of a dangerous experiment. I admit fully all the difference between the cases: but I should think that one Sermon (the protracted part of it I

mean) would not compensate for the utter ruin of his Ministry for months, or perhaps years, or perhaps for ever. And now would you believe that I, after giving such a lecture, am going to attempt twice a-day for three or four months after Sunday next? But Mr. C. is about to leave me for that time, in order to plead the cause of the Church Missionary Society, and therefore I seem called to it. To me, as to you, health and life are of no value but for the Lord: and both of us are alike ready to sacrifice one or both for the Lord. But still I shall be as cautious as I can be, and will endeavour to stop in time, if I find that I am sinking.

But now, after this lecture, let me thank you for your present. Let me say also that both in the Sermons on ——, and in this on ——, he has shewn an improvement in his style of writing. He used to be grievously loaded in almost every part of his writings. He was not content to say what should elucidate the subject, but accumulated in every part what tended only to load and to obscure it. I have been delighted to find that he is correcting this fault. The perfection of writing is, to communicate our ideas clearly, forcibly, impressively. Paley in his latter writings exceedingly surpassed Paley in his earlier works. We should be content to express ourselves clearly and forcibly, without loading our statements with ten members of a sentence, when four will suffice to convey all that a hearer or reader can receive.

"I am an impudent fellow, as you have long known; but I think you know my deliberate and habitual plan, which is, not to condemn anything strongly, till I can have an opportunity of putting in contrast with it what must of necessity be commended and admired. And then I am not afraid of appearing to indulge

a vain, proud, conceited, censorious disposition. Love breaks through the veil, and shews itself to be the dominant principle in every word I say.

"Long, my beloved Brother, may your health be spared to advocate the cause which is so dear to both our hearts, and may God pour out more and more His blessing upon your own soul, and the souls of all around you. Believe me, in despite of all my impudence,

"Your most truly affectionate brother in the Lord,

"C. SIMEON."

To a Friend who solicited aid for the enlargement of his Church.

"My dear Sir, "K. C., Camb., Dec. 1, 1831.

"'You are fond of parables, and shall have one. A. B. was once well clothed himself, and could give away clothing to others. At last his means were reduced (*how*, it is needless to say); but still he was comfortably clad himself, and hoped to keep himself warm all the winter. But in October C. D., a friend of his, comes to him with a piteous tale, and prevails on him to give him his coat; another person having only a week before obtained from him his waistcoat and his stockings. In December the aforesaid C. D. comes with another piteous tale about his sad state of destitution and incapacity to obtain relief; and, to make his story good, says he hopes others will provide him with a pair of small clothes and possibly too a pair of shoes, and all he wants is *only a shirt;* and he hopes that his friend A. B. will not refuse him so small a boon. Now what is A. B. to do? Winter is coming, and he is at this moment sitting by a fire scarcely large enough to roast a sparrow. He is averse to refuse his friend anything, and therefore he says

that provided £700 be actually expended on the proposed alterations, and £600 be actually subscribed from other quarters, he will give £100, though he go shirtless all the year. But *bonâ fide* £700 must be expended in the way proposed, and £600 must be already provided towards that expenditure; and *on these conditions only*, and *faithfully fulfilled*, will so much as a wristband of his shirt be given.

"My work at St. Mary's is finished; and my Sermons* will be out by the time you receive this letter. A petition signed by almost 300 has brought them forth. "Most affectionately yours, "C. S."

To a Lawyer about an exorbitant Bill.

"My dear Sir, "K. C., Camb., Aug. 23, 1831.

"Friendship alone dictates what I am about to write. It is much to be lamented that you should entrust your reputation to a clerk, who has sought, without any regard to honour, to ingratiate himself with you at my expense. Dream what he will, and conjure up what he will, he can never put on paper what on examination shall exceed my highest estimate. Were I to feel other than the dictates of friendship, I should await still longer his attempt, and then expose its futility. But you personally had nothing to do with it; and therefore to you personally I discharge the debt of friendship, and tell you beforehand what will be my statement either to Arbitrators, or in a Court of Law.

"1. From the first moment that I transacted business with you, I never ceased to importune and press

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* On the Offices of the Holy Spirit; from Rom. viii. 9. Preached in November, 1831. This was his last course before the University.

a settlement of our account. This has been my habit with *everybody* for above fifty years.

"2. If on my first demand of a settlement, you had made the first charge in your account, I should have made my bow, and you would have seen my face no more. In you as a man of honour I sought refuge from ——, and I never dreamed of realizing the proverb, of leaping out of the fryingpan into the fire.

"3. I have all the bills of ——, and they would exhibit a fearful contrast to the charges of your clerk.

"My own journal and ledger (kept in a way of double-entry *so accurately*, that, when but *one penny* difference was once found between them, and after long search by a very accurate man the penny was found out, I rewarded him instantly with *twenty pounds**,) will, with my banker's book, prove the sums that I have paid you, and I have in one instance

* The details of this incident were on more than one occasion mentioned to the Editor both by Mr. Simeon and the person employed as his Accountant. The whole circumstance is truly characteristic of Mr. Simeon. It was observed in the early part of the Memoir that he was remarkably careful and exact in the mode of keeping his accounts; and to ensure all possible accuracy, as well as to prevent or detect errors, he not only kept his Journal and Ledger in a way of double entry, but had them regularly balanced by an experienced person at three different periods of the year. On one of these occasions an error was observed, to the amount however of but *one penny*. This exceedingly annoyed Mr. Simeon, and after some days of fruitless search to discover the mistake, he insisted on the Accountant taking away with him the books, and never remitting his efforts till he had detected the error.—'There! make it out for me, cost what it will;—I'll not have *my* books wrong even by *a penny*—make it out for me you shall—and I'll give you twenty pounds!' After much laborious investigation the error was discovered. Great was Mr. Simeon's delight when the balance was at length brought out correctly; and he instantly gave a check for the twenty pounds.

your own receipt for £50 that is charged again. These are some of the documents which I should produce in refutation and condemnation of the charges sent me by your clerk. And I inform you of them, that you may not be led to do anything injurious to your own honour, by a vain attempt to establish the grossly-erroneous charges of your clerk.

"You may see by my offer to meet you half-way I am not pressing things as I well might. I wish to settle the business honourably and liberally, and therefore I once more renew my offer contained in my last: and if that be not accepted, I desire to have your account without delay.

"With any one but you, who knew my views and always expressed a desire to aid them, I would not, if I could possibly have helped it, have gone a second step, till I had settled fully and finally for the first. But I felt that I was dealing with a man of honour; and therefore, though anxious to be out of debt, I had no more apprehension of being so treated, than I had of being thrown into jail. It is your clerk, and not you, that I blame; except indeed I think it unwise to expose yourself in such a way to the gross (I hope not wilful) errors of one, for whom in strictness you are responsible. From the time that I determined not to purchase —— I have returned to my former habit (as far as my reduced means would allow me) of relieving my brethren; and I have actually made engagements to a considerable extent. And now till I have settled with you, I am quite embarrassed, and forced to refuse every one that applies to me. An immediate answer will oblige

"Your very affectionate, but I must still say,

"Your oppressed Friend, "C. SIMEON."

As we have already had a view of Mr. Simeon in one of his weekly tea-parties of Undergraduates*; it may not be uninteresting to observe him on an ordinary occasion, familiarly conversing with a select party of endeared friends. Those who were best acquainted with him will at once recognize the fidelity of the following lively sketch, which has been drawn by one who was especially beloved and honoured by Mr. Simeon, the late lamented J. J. Gurney, Esq., of Earlham.

MEMORANDA OF AN AFTERNOON SPENT AT CAMBRIDGE, April, 1831.

"After ordering dinner we sallied forth for a walk; but first sent a note to our dear friend Charles Simeon, to propose spending part of the evening with him. While we were absent from the inn, there arrived a small characteristic note, hastily written by him in pencil,—'Yes, yes, yes,—Come immediately and dine with me.' Simeon has the warm and eager manners of a foreigner, with an English heart beneath them. He is full of love towards all who love his Master, and a faithful sympathizing friend to those who have the privilege of sharing in his more intimate affections. To all around him, whether religious or worldly, he is kind and courteous; and by this means, as well as by the weight of his character, he has gradually won a popularity at Cambridge, which now seems to triumph over all prejudice and persecution. He is upwards of seventy years of age—but his eye is not dim—his joints not stiffened—his intellect not obscured. His mind, lips, eyes, and hands move along together in unison. And singularly pliable and rapid is he both in his mental and bodily movements—quick to utter what he feels, and to act what he utters. His conversation abounds in illustrations, and while all his thoughts and words run in the channel of religion, he clothes them with brightness, and entertainment; and men, women, and even children, are constrained to listen. It is not however the ear alone which he

* See pp. 648—654.

engages; while his conversation penetrates that organ even when uttered in its lowest key—so distinct are his whispers—the eye is immoveably fixed on his countenance, which presents an object of vision peculiarly grotesque and versatile, and at the same time affecting. Nor are his hands unwatched by the observer, while they beat time to the ever-varying emotions of his mind.

Simeon. 'I preach to the people with my tongue, my eyes, and my hands; and the people receive what I say with their ears, their eyes, and their mouths.'

We declined his invitation to dinner, and had no intention of intruding upon him before the evening; but as we were walking near King's College, we heard a loud halloo behind us, and presently saw our aged friend, forgetful of the gout, dancing over the lawn to meet us. Although the said lawn is forbidden ground, except to the Fellows of the College, we could not do otherwise than transgress the law on such an occasion; and our hands were soon clasped in his with all the warmth of mutual friendship. He then became our guide and led us through several of the Colleges. . . . .

We were soon afterwards talking of the crude zeal of many persons in the present day, who lose their balance in religion, and seem to drive up the Church of Christ into a narrow corner. This led us to think of the wisdom which is without partiality.

Simeon. 'I have long pursued the study of Scripture with a desire to be impartial. I call myself neither a predestinarian nor an anti-predestinarian, but I commit myself to the teaching of the inspired writing, whatever complexion it may assume. In the beginning of my inquiries I said to myself, I am a fool; of that I am quite certain. One thing I know assuredly, that in religion, of myself, I know nothing. I do not therefore sit down to the perusal of Scripture in order to impose a sense on the inspired writers; but to receive one, as they give it me. I pretend not to teach them, I wish like a child to be taught by them. When I come to a text which speaks of election, I delight myself in the doctrine of election. When the Apostles exhort me to repentance and obedience, and indicate my freedom of choice and action, I give myself up to that side of the question.

Don't you know, my dear brother, that the wheels of your watch move in opposite directions? Yet they are all tending to one result?' . . . .

If Christians universally adopted this principle of our friend's, this 'new discovery' as I ventured to call it, how quickly would it terminate controversy, and put an end to polemical bitterness. We should all be brought into harmony of faith and doctrine! In the mean time, however, it is much to be lamented that Christians should judge one another. . . . .

We now reached the new Hall of King's, just as the dinner was awaiting him, 'You see I have taken leave of the gout,' said he merrily, as he leaped up the steps. . . . .

As we were enjoying our cup of tea, our dear friend continued to converse in his own peculiar manner. We were speaking of the importance of universal kindness.

Simeon. 'I am sorry when I hear a religious person say, The world insults me—therefore I will insult the world. They speak evil of me, and deride me, and mock me: it is with better reason that I do the same towards them. My dear brother, I should say, to such a man, You are quite in error; should you see a poor maniac knocking his head against a wall, and beating out his brains, you would not be angry with him, however he might taunt you. You would pity him from your very soul: you would direct all your energies to save him from destruction! A serious Christian comes to me and says, 'I want an evidence that all is right with me.' 'Well, my brother what kind of evidence will please you? Do you require a voice from heaven?' 'Why no—I must not expect such a thing.' 'Do you look for an internal revelation communicated by special favour?' 'I hardly dare expect it.' 'Well, you shall soon have an evidence. When the early disciples were persecuted, and brought before kings and governors for Christ's sake, it was to turn to a testimony for them. So it will be with you: the world will mock and trample on you: a man shall come and (as it were) slap you on the face. You rub your face, and say, This is strange work; I like it not, Sir. Never mind, I say, This is your evidence; it turns to you for a testimony. If you were of the world, the world would love its own; but

now you are not of the world, therefore the world hateth you.

'Many years ago, when I was an object of much contempt and derision in this University, I strolled forth one day buffeted and afflicted with my little Testament in my hand. I prayed earnestly to my God, that He would comfort me with some cordial from his word, and that on opening the book I might find some text which should sustain me. It was not for direction that I was looking, for I am no friend to such superstitions as the *sortes Virgilianæ*, but only for support. I thought I would turn to the Epistles, where I should most easily find some precious promise; but my book was upside down, so without intending it I opened on the Gospels. The first text which caught my eye was this, 'They found a man of Cyrene, Simon by name; him they compelled to bear his Cross.' You know Simon is the same name as Simeon. What a word of instruction was here—what a blessed hint for my encouragement! To have the Cross laid upon me, that I might bear it after Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honouring with a participation in His sufferings*.'

We spoke of his having gradually surmounted persecution, and of his being now so popular, that nearly 120 Freshmen were lately introduced to him. He ascribed the abatement of prejudice to his twenty volumes of Sermons, in which no one could find anything heretical. I attributed it (I believe with greater justice) to his kindness and courtesy, and to the force of truth.

Simeon. 'In the interpretation of Scripture, especially in the Christian ministry, we must always consider what the words *imply*, as well as what they *express*. Suppose a worldly man in conversation to call Christ our Saviour. My dear Sir, I should say to him, do you know what that term implies? Are you aware, that by using it you virtually

* Relating this on another occasion, Mr. Simeon added:—'And when I read *that*, I said, Lord, lay it on me, lay it on me; I will gladly bear the Cross for Thy sake. And I henceforth bound persecution as a wreath of glory round my brow!' Ed.

declare that you are yourself a miserable sinner, and that without Christ you are eternally lost?' When we reverted to the subject of suffering for Christ's sake, he said, 'My dear brother, we must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His sufferings and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory*.'

On looking at a pamphlet which he gave me, and which he had just rendered more valuable by an affectionate inscription, I happened to make a remark on the strength and clearness of his handwriting.

Simeon. 'The Bishop of —— sometimes writes to me, but vain are my attempts to decipher his letters. I said to him one day, Your Lordship affords me a new light on a very singular passage of Scripture. 'Grudge not one against another brethren.' (James v. 9. μὴ στενάζετε.) What can be meant by grudging one against another? I believe the word ought to be rendered grumbling, or that it may even mean *grunting*. I take your Lordship's letter in my hand, I try to read a sentence. I am foiled, I try again, I grunt—I throw the letter down and my feelings are a mixture of disappointment, vexation, and despair.' It was impossible

* Mr. Simeon writes on a kindred subject in his Diary:—

"The occurrences of almost every day shew me what cause I have to bless and adore God for enabling me to adopt and carry into effect a very simple principle which brings the sweetest peace into my soul. It is this: A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am shewing it to every body; and, after it has been bound up, I am taking off the bandage continually and examining the depth of the wound and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again."

not to laugh heartily at the story, and even a little girl was greatly tickled by the doleful visage and expressive grunts of the narrator. But the train of serious thought and conversation was not long interrupted.

Simeon. 'I could say to a Christian friend—I can tell you what is perfect religion. Can you indeed? Surely it can be no easy matter to define it. I will do it my brother, in a few simple words; perfect religion is to the soul, what the soul is to the body. The soul animates the whole person; it sees through the eye—hears through the ear—tastes through the mouth—handles through the hands—talks through the tongue—reflects through the brain. The whole body is moved and regulated by an impulse from within. Let religion take full possession of the soul, and it will be found to actuate all its movements, and direct all its powers. There will be no violent efforts, no stiffness, no awkwardness. All will be natural and easy; an unseen and gentle influence will pervade the whole mind and regulate the whole conduct; and thus the creature will gradually become conformed to the image of his Creator. This, my brother, is perfect religion.' We had afterwards some interesting conversation on the right method to be aimed at, in the exercise of the Christian Ministry. Although he and I have been accustomed to such different views in relation to this subject, I was glad to listen to him, and felt that there was much in the hints he gave me, which it would be well for Friends as well as others to observe.

Simeon. 'When I compose a sermon, I take a single text, and consider the main subject to which it relates as the warp. The peculiar language in which it is couched supplies me with the woof. The series of cross-threads with which I weave the subject may be handled in various ways. You may take it up by the right-hand corner, or by the left-hand corner, or by a projection in the middle*. But you must never wander beyond its true limits, you must not patch up your text by borrowing any extraneous ideas from other passages of Scripture. The ancients used to say, 'There is a man in

* While he said this he was handling a little parcel on the table, by way of illustration.

every stone.' Choose your stone—chisel away its outer covering—and keep to the man which you find in it. Canova would have regarded it as a disgrace to his profession had he patched into a statue even a little finger from a second block! Ministers differ very much from one another in their administration of religion. Some are for ever playing tenor—lifting up their hands with exultation—gingling their shrill bells. Others play nothing but bass—always grumbling and growling. Don't you hear that Eolian harp, my brother, its strings swept by the breeze—its melody gentle yet strong—varied yet harmonious? This is what the Christian Ministry ought to be—the genuine impartial Scripture played upon and applied under a Divine influence—under the breath of heaven.'

We talked of spiritual discernment. I mentioned the declaration of St. Paul, that 'the spiritual man judgeth all things, (1 Cor. ii. 15, ἀνακρίνει μὲν πάντα,) and is judged himself of no man.'

Simeon. 'Yes, my brother, the spiritual man has a sense of his own; or rather, his natural vision is corrected and rendered applicable to Divine things by an influence from above. I am told to look at the planets; I can see Jupiter and Venus; but there is the Georgium Sidus. I look again,—I strain my eyes—I cannot see it. Here, take the telescope. Oh! yes, now I see it—how beautiful the star! how perspicuous the vision! You tell me to read that almanac: I am young and short-sighted—the ball of my eye is too convex—the rays meet before they arrive at the retina: my brother, it is all confusion. (Again) I am old, and my lens is flattened—the rays meet even behind my head—the retina is left untouched by them. Give the young man those spectacles with a concave glass. Now he sees! now he can read the book! now the rays meet precisely on his retina. Here, my old friend, take these convex glasses; they will rectify your fading vision. He sees! he reads again—the retina is touched and pencilled with nice precision. So it is with the Spirit; in whatever manner or degree the vision of the soul is disordered, the Spirit is always applicable—always a rectifier. The worldling is like the mariner of ancient times, who had nothing to guide him through the trackless deep,

but the sun, the moon and the stars. When these were veiled, all was obscurity, guess-work, and peril. But the religious man, however simple, is like the modern mariner, who has a compass on board, which will always guide him aright, however cloudy the atmosphere, however dark the night. The Christian has a compass within him—a faithful monitor, a clear director. If he consult his compass diligently, he will be sure to form a right decision on every moral question; while the proud philosopher, who knows no such teacher, is tossed on the waves of doubt and confusion. And how is this? Why, my dear brother, 'he is renewed in the spirit of his mind.' It is because his dispositions are rectified that his vision is restored.'

The hour of the evening was advancing, and these beautiful remarks formed a happy conclusion to familiar conversation. His elderly servants were now called in, and I was requested to read the Scriptures. I chose the first half of the 3rd of Lamentations, and the passage, as I read it, seemed to me to be full of marrow. A very precious solemnity ensued, during which the language of prayer and praise arose, I humbly hope with acceptance. I believe both my dear wife and myself were ready to acknowledge, that we had seldom felt with any one more of 'the unity of the Spirit in the bond of peace.' Under this feeling we took our leave, and after the deep interests of the day were glad to retire to rest."

Additional Memoranda, by J. J. G.

"I shall always look back on my intimacy with the late Charles Simeon as one of the leading privileges of my life. His faithful love and affection, and his warm bright cheering views of religion, have often been a source of comfort to me in times of trouble and sorrow. So long as he continued the practice of travelling in support of his favourite Institution, the London Society for converting the Jews, he was annually, or more frequently, our inmate at Earlham, and plentiful were both the pleasure and instruction we were wont to derive from his company and conversations. I remember asking him one day, what he thought of that anxiety and depression of mind with respect to religion, to which sincere

Christians are often liable, an experience of which he did not himself appear to be much of a partaker. As far as I can recollect his reply, it was to the following effect—'When such a state is excessive, there is probably physical disease, or there may be some secret fault, or some difficult duty still unperformed, disturbing the conscience, which then acts upon us as a tormentor; or there may be a mixing up of our own works with the plan, and only a partial and inadequate reliance upon Christ.' . . . .

Yet this experienced Christian well knew what it was to mourn and be in bitterness*. It was one of his grand principles of action, to endeavour at all times to honour his Master by maintaining a cheerful happy demeanour in the presence of his friends. No man could compare him to the spies who brought an evil report from the land of promise, and spoke only of the giants who dwelt in it. Rather was he like one coming forth from Canaan well laden with grapes for his own refreshment, and for that of all his brethren. Many a good feast has he afforded us after this sort. It was on the principle now mentioned, that he was accustomed to exercise at his own house a cheerful, liberal, and sometimes almost splendid hospitality. He considered that for such liberality a warrant might be found in the conduct of our blessed Lord Himself, who turned the water at the marriage feast into the very best wine, and who was accustomed to bless and sanctify by His presence the bounties of many a hospitable board. But the same Jesus set us an example of retirement into the desert for fasting and humiliation before God his Father. Thus also as a humble follower of the Saviour, Simeon in his private hours, as I have strong reason for believing, was peculiarly broken and prostrate before the Lord.

It was I am sure with undissembled feelings of humility, that he sometimes spoke of his own salvation, as of that which would be the very masterpiece of Divine grace, and of the probability of his being the last and least in the kingdom of heaven.

Simeon knew the value of truly spiritual worship, and

* See pp. 518—524.

dwelt under a strong feeling of our need of Divine influence, in order to the right performance of every religious duty. His prayers were fervent and lively, poured forth under apparently intense feelings of devotion. When I have heard them they have been mostly uttered spontaneously, when some other person had been reading the Scriptures aloud, and when no one was expecting him to be so engaged. He dearly loved to unite with his friends in gathering into silence 'before the Lord;' and he has told me, that when assembled with his clerical brethren for the purpose of mutual edification, he often invited them thus reverently to wait on their holy Head. At such times of silence (and I have passed many such in his company) his countenance, full as it was of strong lines, was marked by such an appearance of devotional feeling as I have seldom seen equalled.

Like many other good and devout men, he was not without his superficial imperfections. Slight symptoms of irritability were now and then apparent; and great was his particularity about a variety of little matters*.

His manners also, though invariably refined and courteous, were sometimes so ardent and grotesque, as to excite in those whom he was addressing an almost irresistible propensity to laugh; and yet one always felt at such moments, that he was the last person in the world whose nice and delicate feelings one would dare to wound.

I can recal various instances in which the conflict occasioned by these opposite sensations was more than a little painful.

For my own part, I quite love the recollection of his singularities: they give to the picture of him which I bear upon my memory, a vivacity and point which I now feel to be valuable. He was impressed with a notion that he was possessed of a most scientific mastery over smoking chimneys; and I shall not soon forget his deliberate, vigorous, but alas, ineffectual dealing with an offender of this description among the chimneys at Earlham.

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* He used to say, he thought it not beneath his notice to attend to the dotting of an *i*, or the crossing of a *t*, or the turning the tail of a *y*, if it only made his work more perfect.

Though often so hoarse as to be scarcely capable of uttering anything but whispers, he was the best master of elocution I ever met with; and most obliging were his attempts to teach my guests, my children, and myself, how to manage the voice in reading and speaking. He used to advise us to address some near object in a whisper, then to speak by degrees more and more loudly, as the object was imagined to recede—afterwards to reverse the process, until we came back to a whisper. His rule was, that when a person begins and ends such an exercise in a natural whisper, it affords an evidence that the voice has been kept throughout in the right key. He strongly objected to all unnecessary heightening of the voice, or exertion of the lungs, commanding us with paternal authority not to expend a shilling on that which we could procure for a farthing! He considered that a little pains bestowed in this way on his brethren in the Ministry was of no trifling consequence, even to the cause of religion: and on this ground, polite and tender as he was, and full of the most loving apologies to those whom he was instructing, he did not hesitate to mimic his friends in order to their cure. 'How did I speak this evening?' said a clerical friend to him, shortly after leaving his pulpit? 'Why, my dear brother,' said he—'I am sure you will pardon me—you know it is all love, my brother—but indeed it was just as if you were knocking on a warming-pan—tin, tin, tin, tin, without any intermission.'

Before I conclude these memoranda, I must just advert to his noble and well-principled support of the British and Foreign Bible Society; it was equally manly and undeviating. His opinions on the subject were broad, liberal, and enlightened. He was indeed remarkable for the stedfast maintenance of sound and sober views on every subject connected with religion. He had no liking for any new-fangled notions or strange flights in the things of God; but steadily pursued the old beaten path of Gospel-faith and Gospel-practice. The language of his whole conduct and demeanour was, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls.'"

Upon the subject of instructing young Ministers respecting the management of their voice, and proper mode of delivering their Sermons, Mr. Simeon has left the following among other memoranda.

"It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young Ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of instruction which no man gives, and no man desires: but it is greatly needed, and of vast importance, as well to the health of the Ministers, as to the edification of their flocks. How often are the prayers of our Church spoiled, and good Sermons rendered uninteresting, by bad delivery in Ministers! I thank God, I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. ——, who once read extremely well, and delivered his Sermons well, both read and preached in my Church; and to my utter astonishment acquitted himself extremely ill in both. He had contracted very bad habits, reading with great rapidity, and with his teeth closed, and with very bad cadences, and no pauses. And in his sermon there was a flippancy and indistinctness that almost entirely destroyed, except to those immediately close to him, its usefulness. After the Service I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:

1. In Composition—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his text his subject, which he was to *explain—confirm—enforce.*
2. In Enunciation—Not to form his voice but with the lips and teeth; and to open his teeth as well as his lips: and at the same time to throw out his words, instead of mumbling.
3. In Delivery—Not to have any appearance of levity and flippancy, but to shew sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the Service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be *felt;* and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because I think it much to be regretted that Ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say,

1. Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth. But who could understand me?
2. Deliver your Sermons, not pompously, but as a professor *ex cathedrâ*, and as a father in his family. To get ease, read parts of your Sermon to an ideal person (any object, as your inkstand, or candlestick), and then repeat *the same words* in a way of common oral instruction; and repeat this, till you perceive (as it were) that your ideal person clearly understands you.
3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

But who can understand this? How shall I point out the place where the pause is to be made, and when, and how great the emphasis, and what kind of intonation different words must have?

I am afraid that rules on paper would never be sufficient to perfect a soldier in his exercise, or a courtier in his motions at the levee.

But I earnestly wish that Ministers, who have attained any measure of propriety in speaking, would endeavour to render themselves useful to their brethren and to the Church, in imparting instruction to others. It is the want of a good and impressive delivery that *destroys the usefulness of a great proportion of pious* Ministers."

The following brief notes by Mr. Simeon furnish some further hints of importance on the foregoing subject.

"I. *What is to be guarded against?*

Monotony and Isochrony:

A continuous solemnity. It should be as *music;* and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse:* mark their intonations, their *measure* (sometimes slow, and sometimes rapid, *even in the same sentence*), their *pauses.* But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

II. *What is to be done?*

1. *In the forming the voice:*

Not in the throat, or roof of the mouth; but with the lips and teeth. Try this in these different ways consecutively.

Seek particularly to speak always in your *natural* voice. If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up; I* say rather, Speak *down.* The only difference you are to make is, from the *piano* to the *forte* of the same note. It is by the strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself, and weary your audience.

2. *In the utterance:*

Read first; then address the same without reading. Let every periphrasis, which stands in the place of an adjective, be read as a single word; *e.g.* 'God, that comforteth all them that are cast down:' read it not, God, who comforteth—all them—that are cast down: but as though it were,—God, who is merciful.

Further, be not content to express the *sense*, but convey the *spirit* of the passage. Be the thing that you speak—tender or impassioned—be cast as it were into the mould of your sentiment, so as to express in your intonation and action what you mean to convey by your words.

3. *In the delivery:*

As to the mode of delivering your Sermons, speak exactly as you would if you were conversing with an *aged and pious superior*. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

And then as to the proper mode of conducting the devotional part of the Service, do not *read* the prayers, but *pray* them; utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber; only, of course, you must *strengthen* your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach or read to others, you will officiate to very little purpose."

CHAPTER XXX.

LETTERS—TO J. J. GURNEY ON MR. IRVING AND HIS DOCTRINES—NARRATIVE BY CHARLOTTE ELIZABETH—TO MISS MARY ELLIOTT ON THE OBSERVANCE OF THE LORD'S DAY—TO THE BISHOP OF CALCUTTA ON HIS RELIGIOUS VIEWS—TO REV. J. SARGENT ON THE CHARACTER OF MR. THOMASON—TO REV. J. H. MICHELL ON PRINTING HIS ENTIRE WORKS—KIND REMARKS OF DR. GOODALL—TO REV. J. WRIGHT ABOUT THE PROGRESS OF HIS WORK—MEMORANDUM ABOUT HIS JUBILEE—LETTER FROM MR. WILBERFORCE ON HIS COMPLETING THE FIFTIETH YEAR OF HIS MINISTRY—EXTRACTS FROM HIS DIARY ON THE OCCASION—TO REV. J. H. MICHELL DESCRIBING THE EVENT—AND HIS RELIGIOUS VIEWS.

1832.

CORRESPONDENCE, ETC.

To J. J. GURNEY, Esq. "K. C., Jan. 26, 1832.

"My beloved friend and Brother,

"I thank you for your kind letter, and am glad that my Sermons on the Holy Spirit's Offices meet upon the whole with your approbation. And I think it due to you to explain why I have acted in a way so different from what I so highly admired and so cordially applauded in you.

"You, my beloved Friend, have treated those, whose sentiments you controvert, with admirable tenderness and lenity. I, on the contrary, have treated some with severity as you justly observe: 'To be sure thou dost not use the pseudo-gifted ones of the present day very ceremoniously.' This is true: and it becomes me to assign to you my reasons.

"1. I am not controverting their sentiments—I do not hold them worthy of controversy.

"2. It was necessary to shew my abhorrence both of their principles and proceedings, *that my sentiments might gain the freer access to the minds of my audience*, and that it might be known, that whilst I maintain and advocate the deepest truths of our holy religion, I do not countenance the one or the other. (I have received letters inquiring whether Daniel Wilson and myself are not, as has been reported, converts to their opinions.)

"3. They are doing great harm in the Church; and it was desirable that I should do what I could to stem the torrent, at least as far as *by a few words* I might do so.

"4. The Apostle Paul was ruder far, and rougher than I, towards persons meaning well perhaps, but doing great injury to the Church of God. 'Beware of dogs, beware of evil-workers, beware of the concision.' Many are the passages where he guards us against 'doting about questions and strifes of words, and profane and vain babblings, and oppositions of science falsely so called;' yea, and even against 'strivings about the law,' because 'their word will eat as doth a canker:' but that which appears to me most 'unceremonious' is in Col. ii. 18, where, speaking of persons who in *profession inculcated only humility and devotion*, he speaks of their motives and principles, and says they were '*vainly puffed up by their fleshly mind*.' THEIR mode of promoting humility and devotion originated in vanity, pride, and carnality. Now if you will go to Mr. Irving's chapel, perhaps you may have a practical comment on these words. I touch not on their *motives*, but only on their *habits*; which

I trace to a want of true Christian *sobriety*;—'brain-sick enthusiasts*.' If I say the truth, I think it *charity* to account for Mr. Irving's sentiments and conduct by tracing them to an aberration of mind.

"I should not have thought it needful to trouble you with this, but from the admiration I have both felt and expressed of your sweet delicacy towards those whom you oppose. Those whom you deal with prefer *arguments*; and arguments should be duly and candidly weighed. The persons whom I push aside (*not encounter*) are known by their actions, which savour more of St. Luke's Hospital than St. Luke's Gospel. What God *may* do, I presume not to say; but I think that whatever He does will be in accordance with what He has done both in its *manner* and *end*; and that to a humble spectator, desirous of knowing and doing His will, it will commend itself as *His* work; and I think it will rather be a turning of a Gadarene dæmoniac into a meek follower of Jesus, clothed and in his right mind, than *an inversion of this order*. I long greatly to visit you once more. You must not wonder if such a desire be once more carried into effect by

"Your most truly affectionate friend and Brother,

"C. S."

Mr. Simeon's strong feelings respecting Mr. Irving and his fearful doctrines are characteristically exhibited in the following narrative by 'Charlotte Elizabeth.'

"Once more I saw and spoke to Mr. Simeon. He recognized me in a Meeting, not very large, held in a room

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* The expression used by Mr. Simeon respecting them in his Sermons before the University.

in Regent Street, for one of our dear Irish Educational Societies. He ran to me, and sorrowfully told me that our dear friend H. was ill, very ill. He then seated himself near me; and I shall not soon forget the sequel. At that time Mr. Irving had not long been led to propound his fearful heresy respecting the human nature of our spotless Immanuel, but he had said and done enough to startle all thinking Christians; and I suppose the various errors and delusions set forth by him and his followers never had a more determined, uncompromising enemy than in Simeon. Contrary to all expectation, Mr. Irving chose to address the Meeting; and in the midst of a speech, unexceptionable enough, he called on the assembly to pray with him: then turning to the noble Chairman, requested him to second the proposal. Lord B., quite taken by surprise, rose, not with a very well satisfied air, and silently bowing round, intimated in that way that we should also rise. I confess that I was one who felt exceedingly disinclined to obey; not knowing what that gifted, but most erring individual, might think proper to utter, as the mouthpiece of the party. But the expression of Simeon's countenance, who can pourtray! he rested his elbows on his knees, firmly clasped his hands together, placed his chin against his knuckles; and every line in his face, where the lines were neither few nor faintly marked, bespoke a fixed resolve to say Amen to nothing that he had not well sifted, and deliberately approved. It was an extraordinary scene altogether, and I made my exit as soon as this episode came to an end. I never more beheld Mr. Simeon; but I shall hope never to forget his look that day. There was in it as much of sober reproof, exhortation, and caution as a look could convey."

To Miss MARY ELLIOTT, on the observance of the Lord's Day.

"K. C., Cambridge, March 24, 1832.

"My beloved Mary,

"The question you put to me is most important: more especially as your brother Henry

has given somewhat of a decided opinion upon it, and may conceive that I agree with him in it. He stated that, according to the judgment of the Puritans, the sanctification of the Sabbath would consist with works of piety, of charity, and of necessity: but that he would add a fourth, viz., works of *refreshment;* because it was said, 'that thy servant, &c. may be refreshed.' I told him I thought he went too far in this; for that '*God* rested on that day, and was *refreshed.*' I thought that he might have given some latitude in a way of *concession*, but not as an abstract *rule.* The other three works might be defined: this could not. The others were for *God* and *man;* but this was for *self* only. He agreed with me, and thought he had gone beyond the mark.

"My views are these:—that the *spiritual* observance of the Sabbath is to be as strict as ever: but that the *ritual* observance is not. John came neither eating nor drinking: Christ came both eating and drinking; yea, and wrought His first miracle at a marriage-feast: and why?—I answer, To shew the *character* of *His* dispensation, as contrasted with that which it was to supersede. (Of course you will understand me as referring to the *liberal spirit* of it, in opposition to the *servile spirit* of the other.) His dining on a Sabbath with a large party on one occasion marked the same.

"Now to give you somewhat of a definite view of my judgment on the question. In my own personal habit I am as strict as most: but in my judgment, as before God, I think that many religious characters —Ministers as well as others—are in error. I think that many Judaize too much, and that *they would have joined the Pharisees in condemning our Lord* on many occasions.

"N. B. *I do not think that they err in acting up to their own principles* (*there* they are right); but that they err in *making their own standard a standard for all others.* This is a prevailing evil among religious persons. They will in effect argue thus: '*I* do not walk out on a Sabbath-day; *therefore* an artisan may not walk out into the fields for an hour on that day.' They forget that the poor man is confined all the rest of the week, which they are not: and that they themselves will walk in their own garden, when the poor have no garden to walk in. Now in this I do not think that they act towards others, as they, in a change of circumstances, would think it right for others to act towards them: and if your brother will limit his refreshment to such a relaxation as is necessary for health, or materially conducive to it, I shall agree with him, and shall rank this amongst works of necessity or of charity. Again, I am not prepared to utter either anathemas or lamentations, if Ministers of State *occasionally*, in a time of *great pressure of public business*, and *in a quiet way*, avail themselves of an hour or two for conference with each other on that day. I do not commend it; but I do not condemn it. They cannot command their own times. Public affairs may be full as pressing, and may call for immediate conference as much as an ox or an ass for deliverance from a pit into which it may have fallen; and I think that love to one's country may justify a deviation from a ritual observance of the Sabbath, as much as love or pity for a beast. In fact, if the most scrupulous will examine the frame of their own minds, and the real spirituality of their own conversation for two or three hours on some part of the Sabbath, they will find but little right, whatever their disposition be, to cast

a stone at a poor man with his family, or at a Minister of State with his compeers. Again I say, *they* may be *right:* but the others who think and act differently are not *therefore wrong.* Those who ate, and those who refused to eat, meats offered to idols, were *both right,* if they acted to the Lord; as were those also who observed, and those who did not observe, certain days, which under the Jewish dispensation were actually prescribed. I will tell you what I consider the perfect rule: Let all judge for themselves in relation to the ritual observance of such matters; the strong not despising the weak, and the weak forbearing to sit in judgment on the strong. This will be the surest and best discharge of the duty of all parties, whether to *God* or *man:* to *God,* who has said, 'I will have mercy, and not sacrifice;' and to *man,* who should be left to stand or fall to his own Master.

"Whoever neglects the spiritual duties of the day is assuredly wrong; and whoever accounts the ritual observance of it a burden is wrong also. But to Judaize with Pharisaic strictness is not well: and to condemn others for not acting up to that standard is, I think, very undesirable. I put Lord Bexley and myself together; and I say, that what would be highly inexpedient in *me* would be allowable for *him;* exactly as *per contra* the slaying of sacrifices was allowable to the priests; but the killing of a sheep was not for the people.

"Thus I have given to my beloved Mary my opinion candidly and without reserve; and shall most gladly explain anything which she may think needs explanation from her

"Most truly affectionate "C. S."

To the Bishop of CALCUTTA, on his religious views.

"K. C., May 22, 1832.

"My beloved and honoured Brother,

"I do not wonder that all are desirous of seeing you before you go, and of obtaining from you a parting blessing. At my time of life, I have no hope of seeing you again till we meet before the throne of our reconciled God and Father. It is doubtless a most joyful thought that we have redemption through the blood of our adorable Saviour, even the forgiveness of sins. But I have no less comfort in the thought that He is exalted to give *repentance* and remission of sins. I would not wish for the latter without the former. I scarcely ask for the latter in comparison of the former. I feel willing to leave the latter altogether in God's hands, if I may but obtain the former.

"Repentance is in every view so desirable, so necessary, so suited to honour God, that I seek *that* above all. The tender heart, the broken and contrite spirit, are to me far above all the joys that I could ever hope for in this vale of tears.

"I long to be in my proper place, my hand on my mouth, and my mouth in the dust. I would rather have my seed-time here, and wait for my harvest till I myself am carried to the granary of heaven. I feel this to be safe ground. Here I cannot err. If I have erred all my days, I cannot err here. I am sure that whatever God may despise, (and I fear that there is much which passes under the notion of religious experience that will not stand very high in His estimation), He will not despise the broken and contrite heart. I love the picture of the hea-

venly hosts, both saints and angels: all of them are upon their faces before the throne. I love the Cherubim with their wings before their faces and their feet. I think we hardly set forth this in our sermons as we ought to do. At all events, for *me*, I feel that this is the proper posture now, and will be to all eternity.

"But I am running on farther than I like to do on such *interior* subjects; and am giving you, ere I am aware of it, my parting, dying testimony. Excuse this office of more than brotherly love.

"If the Lord will, I meet you on Monday at Walthamstow, and go home with you. Do not wait a minute for me. A piece of cold meat will suffice for me. It will be nearly four before the coach will reach you.

"This was all that I intended to say; but my feelings have run away with your tenderly affectionate Friend and Brother, "C. SIMEON."

To the Rev. JOHN SARGENT, on the Character of Mr. THOMASON.

"Isle of Wight, July 19, 1832.

"My beloved Brother,

"The task you have imposed upon me ought to be the most easy and most delightful in the world; for who can know so much of Mr. Thomason, as one who lived, for the space of nearly ten years, a part of every week in the same house with him? or, who can find such delight in declaring what he knows, as one who was united with him in the bonds of friendship far beyond what is commonly known even in the religious world? But in order to write, one must have a pen, which alas I have not. Besides, in Mr. Thomason, though there was every

imaginable excellence, there was nothing prominent. Were I to compare him with anything, it would be with the light, in which a great diversity of rays are joined, but no one more conspicuous than another. Towards God, he was distinguished by a simplicity of mind and purpose; and towards man, by a placidity of manner and deportment. I never saw anything of self blended with his actions. He seemed to have one end and aim in all that he did: and what he did was never by an effort, so much as by a habit. In fact, every day with him, from morning to evening, was a kind of equable course, somewhat like that of the sun in a Cambridge atmosphere. He gave a tempered light, never blazing forth with unusual splendour, but diffusing to all around him a chastened influence. Everything was done by him in its season; but in so quiet a way as not to attract any particular attention. There was nothing of elevation, nothing of depression. In this respect there was an extraordinary resemblance between him and Mrs. Thomason. Each executed a great deal in every day; but throughout the whole day, though there was much business, there was no bustle, no parade. Each lived only for the Lord, and to glorify Him seemed to be the one business of their lives. There was not a work of benevolence within their reach, but they engaged in it just as if it had been a domestic duty. The parishes in which they were able to exert their influence seemed as their own family: schools of industry, as well as other schools, were established by them; the poor and the sick were visited and relieved; and all that Christian love could devise was planned, and executed with the tenderest assiduity, and most unwearied con-

stancy. If I were to fix on one thing more than another wherein Mr. Thomason was at home, it was in his Sunday evening and Tuesday evening Lectures in his school-room. There the poor were permitted to come, and he was as a father amongst his children, or a pastor amongst his flock. In his addresses there was an unrivalled simplicity, and a divine unction, which left a savour that is not forgotten to this hour. The name of Thomason in Shelford and Stapleford is remembered like that of Schwartz in Tanjore and Trichinopoly: and I doubt not but that to all eternity many will have reason to bless God for his affectionate administrations. One thing I may mention to the honour of both Mr. and Mrs. Thomason, that in all the ten years that I lived under their roof, I never on any occasion heard an angry word from either of them, nor ever saw a different countenance in either of them towards the other, or in either of them towards me.

"Indeed, I should not omit to mention his liberality. He did good to the utmost extent of his ability; so that when he went out to India he had not wherewith to carry him thither without the aid of friends; and when, after eighteen years' continuance in India, he came home from thence, he had not wherewith to bring him home, without the aid derived to Mrs. Thomason from taking the charge of several young females during their voyage. Had it pleased him, he might have amassed money both in England and in India; for in England he had twelve pupils, and in India he was in the receipt of a large income; but he was as superior to the love of money as any person, either with or without a family, can be supposed to be.

"But I cannot do justice to his character: that will appear fully, though undesignedly, drawn in his letters both to his Mother and to myself. It is only in compliance with your wishes and commands that I send you this sketch, which I would infinitely rather commit to the flames.

"With most kind regards to Mrs. S., I remain, my dear Brother, most affectionately yours, "C. S."

Mr. Thomason entered into rest Jan. 21, 1829, twelve days after he had landed at the Mauritius, whither he had sailed from Calcutta in the hope of recruiting his health.

"He left an affectionate farewell to those most dear to him, in the following words:—'To my dearest Mother, give my most affectionate love, and may her last days be her best days. To my very dear Mr. Simeon say, I feel unworthy of the great love he has at all times honoured me with. Oh, may his bow abide in strength, and may he be, if possible, still more useful in his age.'"

Sargent's *Life of Thomason*, p. 334.

A Monument has been erected to him in Trinity Church, adjacent to that of HENRY MARTYN.

To the Rev. J. H. MICHELL, on the printing of his entire Works.

"My very dear friend and Brother, "1832.

"It is not surely true that we have passed the age of men. I know not how to believe it. It appears a perfect dream. I would almost fancy that the Almanac-makers have entered into a conspiracy against us, agreeing to call this 1832 instead of 1812. True, there are sometimes intimations that they are correct, especially when I attempt to walk a few miles. But if I sit still, I feel as young, healthy,

and lively, as almost at any period of my life. Indeed no little vigour is needful for me now; for I am printing and stereotyping my whole Works in 21 vols., at the rate of one volume every three weeks. Every day at a little past five I have from two sheets at least, and two and a half often, to revise and to return that evening by the mail. I have this even on my lecture evenings and on my Friday (public) evenings. I am forced to have eagles' eyes and a heart all alive; and God gives me both the one and the other, so that on the taking up my Work, I am like a fox-hound coming upon the scent of his prey; and so I continue till I have brought him down. In the next month, if nothing occur to prevent it, I shall have my first five volumes ready for the subscribers. What a mercy is this! never can I be sufficiently thankful to God for so rich a blessing as health and energy for such a work, and more especially for enabling me to prosecute it with unintermitted care to the present hour. If you had asked me the name of a person that *never would*, and *never could*, have performed it, I would have given you the name with as much confidence as if he had been an idiot from the womb. But, if there is a man upon earth that understands, and is ready to set his seal to, 1 Cor. 1st Chap., *I am he;* especially I refer to verses 27—29.

"I well remember the former part of what you refer to about the first fast-day (I think) in the American war, in 1776. O, if I had had one then to countenance me, and take me by the hand, how much evil, in all probability, had I escaped! But ουαι ουαι υμιν υποκριται utterly overthrew me. On *the third day*, however, of my residence in the Old Court

I obtained grace to be faithful: and from that day have, though with innumerable backslidings and many grievous sins, been enabled to hold on my way. If you want to know the name of him who will be the most signal monument of grace in heaven, I have no doubt I can tell you.

"Hayes, Smyth, Askew, are gone; Goodall and I remain. What a difference is put between the two last! One has knowledge, &c. in abundance, but ——; the other has little of those qualifications, *very* little, but ——. I made a bold stroke to do him good about two years ago, sending him my Sermons on the Gospel. But, though he bestowed a great deal of critical * skill upon them, I have yet to learn whether he got any spiritual good from them. Nor did my nib, William Roberts. Who is it that makes one to differ from another? I think *you* will be both *able* and *willing* to tell me.

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* The following characteristic remarks of the kind Provost of Eton at the close of one of these 'critical' letters will not be read without interest.

"Above half a century has elapsed, my dear Friend, since you and I occasionally conversed on sacred subjects in our walk round chamber, before we partook of certain bones of neck at the sixth-form table. I then dared to controvert some of your opinions, and you will see that the habit is not eradicated; but I should be now as much afraid to meet you in the field of argument, as Askew was to stand up against you in the shooting fields. My arrows must be shot at a distance; such as they are, they are, I hope, not poisonous, and I can say with a safe conscience they are not meant to hurt. Methinks I hear you say, 'True, Goodall, for they are blunt.' Be it so; it is at least no novelty for a fool to shoot his bolt.

"God bless you, my dear Friend, and give you health and strength to prosper in that good part which you have chosen, and which will not be taken away from you.

"Believe me to be with truly affectionate regard,

"Your obliged and faithful, "J. GOODALL."

"There is little ground, I fear, to expect you at any of the Meetings in May. I think, if the Lord will, to attend them myself; for though they are by no means what I affect, I think it my duty to give them my *countenance* (my visage), especially in this day of heresy and schism.

"Give my kind regards to Mrs. M., and believe me, my dear Friend, most affectionately yours,

"C. SIMEON.

"Who would have thought that Thomas Lloyd's successor should have got his death while hunting? How much better by attending the cholera in a cottage!

"The appointment of Daniel Wilson to Calcutta! What a blessing to India! His loss however will be sincerely felt in Britain. But God has yet the residue of the Spirit. You, my Brother, are cut off from active usefulness; but God is no less glorified by passive, than by active virtues."

To the Rev. J. WRIGHT, on the progress of his Work through the press.

"My dear Friend, "K. C., Aug. 30, 1832.

"A thousand thanks for your kind letter. I greatly rejoice in all that you are doing, and hope that God will long preserve you to be a blessing to ——. I long to see all that is going forward; and should have been with you ere this, but for the certainty of its delaying my Work. I have now nearly completed my tenth volume—two and thirty people kept at work for this last half-year, and for a year to come! Oh what a mercy that my vigour both of body and mind is preserved! I long, if it may please

Almighty God, to complete this work. I confess that in my progress through it my thankfulness to God for ever enabling me to effect it, and my hope of its real usefulness to the Church, have increased. And I write this to ask the immediate communication of the hint relative to the last volume. I long and pant for every hint that can by any possibility improve it*. *I am doing everything day by day to improve it.* I beg therefore that you will not only communicate to me your hint without delay, but continue to do so whilst a possibility of improving it remains. Useful hints may occur to you and to others, and I shall be *most thankful for them.*

"I shall be glad to see your Church made a District Church without delay; and if I live to see my ship launched, to visit you will be my first desire. I have scarcely known how to restrain myself hitherto, but this work occupies a good part of my time every day. Never did a printer work for so vigilant an author; they have not been delayed by me one moment. Thirty-two pages are the least that I scrutinize daily with an eagle's eye: they had forty-eight pages yesterday, and sometimes have sixty. A volume every three weeks is what I look for.

"Now I must prepare for the Evening Lecture: but I could not delay a minute to say,

Send me your hints—
Give my kind regards to your wife—
Present my brotherly remembrances to Mr. L.—
Go on with your work—
Get the District Church completed—

* In another letter he writes: "One single correction of a Colon for a Semicolon is in my judgement worth a guinea, yea, many guineas."

"Believe me, very affectionately yours,

"C. SIMEON.

"P. S. God has mercifully preserved us from the cholera hitherto. I am expecting forty friends to spend a few days with me on the 1st of October: but I do not send them my final summons till I see whether the cholera come. That would prevent my summoning them; and I think you should not be prodigal where you cannot do real good.

"Fifty years Minister of my Church! Is not here a call for a jubilee?"

MEMORANDUM about his approaching JUBILEE.

"Aug. 22, 1832.

"I have always hated everything in the shape of Diaries: but now that my Jubilee is approaching, and is to be held Oct. 1—4, I think it right to record a little respecting it. The proper day, strictly speaking, would be Nov. 9th, when I was presented to my Living. But as in that month the University would be full, I think it better to antedate the time one month, when the University will be empty.

"I shall then have a still further cause for a Jubilee, because I shall have printed, I hope, eleven volumes out of twenty-one of my Work. Could I purchase, so to speak, a continuance of life to see that work finally before the public, most gladly would I pay my life then as the price. But God has, beyond all reasonable expectation, given me to see it thus far, and to correct it with an eagle's eye, and an author's, (I hope I may add, a Christian's) heart. If I live, and have my health of body and mind, till Midsummer next, it will be done, and the ship be launched. What thanks shall I *then* render to the Lord!"

W. WILBERFORCE Esq. to Mr. SIMEON, on completing the fiftieth year of his Ministry.

"My dear Friend, "Bath, Sept. 26, 1832.

"How little you have any conception of the degree in which you have exercised my thoughts, and still more my affections, since my receipt of your last truly kind and deeply interesting letter, or rather since my reply to it. The fact is, that though now and always I have but too good cause for sparing my own eyes in maintaining my epistolary intercourse, yet I had scarcely sent off my dictated letter to you, when my conscience began reproaching me with not having, at any cost of eyesight, used my own organs in my reply, instead of employing my amanuensis, through whom I could not pour forth the interior workings of *my* soul in exchange for your affecting exhibition of the *penetralia* of yours. You may have forgotten, my dear friend, that after expressing your kind sympathy with us on the translation (for such I humbly trust it was) of our dear daughter, and congratulating me on some drops of balm, which a gracious Providence had poured into my cup soon after the loss,—after thus touching on my allotments, you expressed your gratitude for the fulness of your own cup of mercies; and specified in particular the rare degree in which you had been allowed to see the rich harvest you were permitted to gather in, and to store up for the benefit of succeeding generations; (really, the stereotyping of your Works is the most surprising event of the kind I ever heard of;) and told me of your intention to call a wide circle of your friends around you to celebrate a Jubilee on the fiftieth anniversary of your occupation of your Trinity Church pulpit. Do you know that I had serious

thoughts of requesting you to suffer me to be one of the number, and the intention was only overborne by the attention which it became my duty to pay to my bodily health. But though unable to attend the solemnity in person, even you cannot withhold from me the privilege of joining with you in spirit; and most assuredly I will endeavour to bear my part in your song of praises to God and the Lamb, which though begun on earth will, I humbly trust, be resumed by the same blessed company in the heavenly world. It must, and indeed may justly, be a cause for your special thankfulness, that several of the friends by whom you will be encircled, will be of the number of those whom the Almighty has rendered you the blessed instrument of calling 'from darkness to light, and from the power of Satan unto God.'

"And now, my dear friend, farewell; I really know not what more to wish or to pray for for you, than what the Giver of all good has already granted you. And yet, my dear friend, I cannot but hope that it may please God (though, in your instance, I should supplicate any particular blessing with more than common diffidence) to suffer you, during a long protracted autumn, to enjoy in the University, where such an exhibition has rarely been vouchsafed, a sort of earthly harvest-home; while, blessed in your own person with a large measure of peace and joy in believing, you may be permitted to go on through successive generations of Collegians, bearing testimony to the goodness and mercy of the Blessed Master whom you have served, and inviting and encouraging others to enter into that service, which from your own experience you will assure them is perfect freedom, and in which also they will learn from you to expect the wages of present

peace, and the fulness of joy and pleasures for evermore in the better world of unsullied holiness and of glory and happiness. Mrs. W. joins in all that cordial affection can suggest to us to wish or pray for you. Give us your prayers in return, and believe us

"Ever sincerely and affectionately yours,

"W. WILBERFORCE.

"I have been forced to scribble so fast, that I am ashamed to send my letter. But forgive the slovenliness of a friend."

EXTRACTS from his DIARY on the occasion.

"3 o'clock, Oct. 1, 1832.

"Now let me record the goodness of my God. At 11 o'clock this morning, Mr. L., sen., Mr. L. jun., and Mr. S. and three other Gentlemen, came as a deputation to present me with a valuable epergne. Their address was most kind and flattering. Such a testimony of love from my hearers quite overcame me. I returned them thanks as God enabled me, and with a prayer of thanksgiving I closed the interview.

At one o'clock I went to the dinner, which I gave to 250 of my poor parishioners, in the National School-room in King's Street (Trinity Parish). They were all seated at three tables. There could not have been more order at a dinner in my own room. The room was decorated with boughs and flowers. I implored a blessing on the food and on the company assembled. Mr. C. sat at the head of the table on my right, Mr. H. on my left. All the heads of my parish sat at intervals to carve the dinner. All went off well. Before it was over I went round the middle table, expressing love to those on either side. When dinner was over I returned thanks. Then the heads of the parish brought me a salver..... (Both the salver and the epergne are far too elegant for me; but as expressions of respect and love from my hearers they are of incalculable value). Having presented it to me in somewhat of a set speech, I returned

thanks, as the Lord enabled me, with tears of gratitude and love; especially with gratitude to God, who had spared me to this day to behold such harmony and love in my parish, where for thirty years there was little but enmity and opposition. On the whole, it was a sight which has rarely ever been equalled: the room so noble, and so beautifully arranged; the people so happy; the parish so unanimous, the spectators so delighted: and above all, God so present with us. I am now come home somewhat fatigued, that I may be still and quiet before the Evening Service.

[Mr. Simeon preached from 2 Pet. i. 12—15. 'Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.'

The deep solemnity of that Service, and the devout appearance of the thronged and mingled audience, will never be forgotten by those who were at Trinity Church that evening.]

"On Tuesday, at half past 10, about thirty-two assembled. I opened the meeting with observations (as on a similar occasion before) founded on the fact that the *Jubilee* was always at the close of the day of atonement; the Services of which day prepared those *who had received* deliverance from spiritual judgments, to set others at liberty and restore their inheritances, and those who were now liberated and restored, to appreciate and improve their mercies aright. Thus our Jubilee arose out of, and was a continuation of our previous humiliation, which I desired to pervade all our services, and all our enjoyments. I prayed with tears. Mr. Sargent followed in a way of humiliation. Mr. Bickersteth followed admirably in behalf of Missions. We then

retired for the luncheon; and met again at 2, till 4; which time was occupied in a similar way by Mr. Hankinson and other brethren.

Then twelve of the residents went home to dinner, and I entertained twenty. About six of the others came back to tea; and we spent the evening till past 9 in discussion.

Wednesday was wholly occupied in most profitable discussions and prayer from 11 to 1: and from 2 to 4. Lunch and dinner as before, and evening as before. Mr. Jowett's closing prayer will not soon be forgotten. Mr. Marsh gave his views of the reign of Christ, greatly moderated and softened. There would be no controversy if the prophetical people were all like him.

Thursday was spent till dinner-time as Tuesday had been, in the word and prayer only.

But behold, to my utter surprise my dear (Clerical) brethren presented me with an elegant inkstand. This quite overcame me. I could speak only by silence and tears, from a sense of God's unmerited and unbounded love towards me. As there was to be Church-service at half past 6, all except a few dined with me; Mr. Cunningham preached on the very same text that I myself had taken on Monday. We then separated, after a season such as no one of us had ever seen before.

Friday, Mr. Sargent staid the day with me; and I read what he had printed of Mr. Thomason's Life. It is beautiful, and very interesting.

On Saturday I redeemed the time that had been alienated from my work for the press, and got up even with my printer.

Monday, Oct. 8. I have been to visit some of the chief of my friends, who have been so active. It is delightful to see in what a spirit they all are. Truly I could never have conceived it probable, if possible, that such love should abound towards me for the Lord's sake.

Oct. 9. I go to Town to-morrow. I shall be two hours there to do my work, and hope to return in the evening.

I returned unconscious that I had gone 100 yards, except from recollection; so wonderfully has God been pleased to strengthen me."

To the Rev. J. H. MICHELL.

"My dear Brother, "K. C., Oct. 8, 1832.

"Who would have ever thought that I should have to behold such a day as this? My parish sweetly harmonious! My whole works stereotyping in 21 volumes! and my Ministry not altogether inefficient at the age of 73! Where are all our companions? Cole, Hayes, Luxmoore, Emly, Dampier, Norbury, Butler, Anstey, Bernard, Hayes, Smith, Askew, Moore, Sumpter, Barrow, Cropley, &c.? I saw a fire at Cottenham, which had most unaccountably jumped over two or three houses that were in the very line for consumption. So you and Goodall and I have been spared, whilst so many on either side of us have been taken. I thought that to acknowledge the goodness of God, in preserving me to minister for half a century in Trinity Church, did indeed become me; and our meeting of friends has been pre-eminently blest and sanctified to us all. The Sermon I preached on the occasion shall be sent you. It is a plain, simple tale: but will serve as a memorial of the doctrines I once delivered, when I shall be no longer able to give my living testimony respecting them. To have had *you* with us would have been highly gratifying to us all. But a want of room to entertain my friends compelled me to pass over many whom I should have been most rejoiced to see.

"Your question about *renatus*, I can only answer by saying, that, under God, I *owe everything to Provost Cooke*. I see you full of utter amazement: 'Pray explain yourself,' I hear you say. I will in few words. On the 29th of January, '79, I came to College. On February 2nd I understood that, at division of Term, I MUST attend the Lord's Supper. *The*

Provost absolutely required it. Conscience told me, that Satan was as fit to go there, as I; and that if I MUST go, I MUST repent, and turn to God, unless I chose to eat and drink my own damnation. From that day I never ceased to mourn and pray, till I obtained progressive manifestations of God's mercy in Christ in the Easter Week, and perfect peace on Easter Day, April 4th.

"Thus you see, that under God I owe all to Dr. Cooke. Howbeit he meant not so, neither did his heart think so. But to specify *the day* that I was *renatus*, is beyond my power. You have *the season.* In my own mind I should judge, that deep penitence, with but a glimpse of the brasen serpent, would not be despised by our God and Father; and that He may put away our sins, before He shews us that He has done so. If you ask me what is my posture *now?* I must answer, that it is, and ever has been, nearly the same that it was then. I love to sow in tears, and I am content to reap my harvest in heaven; not but that I have the grapes of Eshcol here, and in far greater quantities than I am in any point of view entitled to expect: but I love the valley of humiliation. I *there* feel that I am in my proper place. *There* you also, my dear brother, delight to walk: and our meeting on the heavenly hills will, I trust, be most blessed to us both.

"Believe me, my ever dear Friend, most affectionately yours, "C. SIMEON."

CHAPTER XXXI.

LETTERS—TO REV. J. VENN ON PRESENTING HIM TO A LIVING—TO THE SAME ON THE PROPER DISCHARGE OF THE MINISTRY—TO LADY OLIVIA B. SPARROW ON RECOVERY FROM ILLNESS—MEMORANDUM ON THE COMPLETION OF HIS WORKS—STATEMENT OF HIS VIEWS ABOUT THEM—TO THE BISHOP OF CALCUTTA ON PRESENTING THEM TO THE KING—REV. W. MARSH'S REMARKS ON THE OCCASION—TO REV. E. B. ELLIOTT ON THE LOSS OF HIS WIFE—TO A CLERGYMAN RESPECTING HIS PREACHING AND CONDUCT—EXTRACTS FROM HIS DIARY ENUMERATING HIS MERCIES—TO THE BISHOP OF CALCUTTA—HIS THOUGHTS ON THE PROSPECT OF DEATH—TO A FRIEND UNDER DEPRESSION—TO MISS MARY ELLIOTT ON HIS SECRET EXPERIENCE—TO THE SAME ON THE RIGHT STANDARD OF CHRISTIAN EXCELLENCE—TO REV. J. B. CARTWRIGRT ON THE EFFECTS OF RELIGION IN ITS RISE AND PROGRESS.

1833—1834.

CORRESPONDENCE, ETC.

To the Rev. J. VENN, on presenting him to a Living.

"My dear Friend, "April 15, 1833.

"I wrote you yesterday. My soul is filled with deep concern. I long that with the wisdom of your honoured father you should combine the zeal and love of your grandfather. He knew at Corinth nothing but Christ and Him crucified. And what is there else for you to know at Hereford? Speak all that the Scripture speaks, and as the Scripture speaks it: and leave all nice distinctions alone. You are a physician going to thousands dying of the cholera, and have a sovereign remedy for

them. Think of nothing else but the *remedy*. Get into the spirit of the Apostle Paul. Think what he would say and do in your circumstances. Souls are perishing for lack of knowledge. I wish you had known your honoured grandfather. The only end for which he lived was to make all men see the glory of God in the face of Jesus Christ.

"My dear Friend, let that be your *one* labour *with all*, and *every day* and *every hour*. I shall die a happier man, if I see you rising superior to all minor points, and wholly engrossed with this.

"With earnest prayer to God for you, I remain, my dear friend, your most anxious and affectionate Brother, "C. SIMEON."

To the Same, on the proper discharge of the Ministry.

"My dear Brother, "K. C., April 25, 1833.

"You say, 'If it were new ground, you would feel no doubt about occupying it; but, *&c. &c.*'

"Whence do these *&c.*'s spring? I know full well to what our deceitful hearts would ascribe them; but carry them to God, and see whether He will approve them?

"What would love to God's Church and people say?

"What should we ourselves say, if we could forget *self*? Is it when we are *strong* in our own conceit, that we are *really* strong? Get comprehensive views and an abiding *sense* of the height, and depth, and length, and breadth, of the love of Christ, and what will your *&c.*'s come to?

"You are an Ambassador of the Most High God, sent to intreat sinners, with floods of tears, to be reconciled to Him. Think of this, and say, what your &c.'s come to? Ask yourself what would be the views and feelings of the Apostle Paul, or of his son Timothy, in your circumstances, or what the feelings of your most honoured, most loved, most revered grandfather? and blush at all that has arisen in your mind to discourage your acceptance of the post.

"Let me not grieve you by this fidelity. I have made myself responsible to Almighty God for 4000 souls; and I long that the love of Christ should 'constrain you,' (carry you away as a mighty torrent,) to make known to them the glorious Gospel of the blessed God, in all its unsearchable riches, and excellency, and glory. Away with every minor consideration, and with every (falsely supposed) humble thought. Be a voice crying in the wilderness: be a child: be a fool, in your own estimation at least, and then you will be content to be esteemed so by others. Discard utterly from your mind all wherein they may differ from you. There is the whole field of the Gospel before you: be to them the Angel spoken of Rev. xiv. 6, 7: and teach them all to commence the song which they are singing, Rev. v. 6, 10: and then I shall hope one day to join with you in singing it, accompanied with a goodly number from Hereford.

"Tell me that I have not grieved you, or at least that you forgive me; and believe me your most truly affectionate friend and Brother,

"C. SIMEON."

To Lady OLIVIA B. SPARROW, on his recovery from illness.

"My dear Lady Olivia, "K. C. April 13, 1833.

"For fifteen months I went on with my Work, with all the energy and activity of youth, revising and correcting one of my ponderous Volumes every three weeks. But I had no sooner completed the twentieth Volume, than the gout came, and threw me down, and compelled me to transfer my editorial work to others. But in fact, all that I was in the least anxious about was completed. I am carried up and down stairs on men's shoulders, and put into and taken out of my carriage like a log of wood. But I can now walk two or three yards alone; and hope, if it be possible, to be helped up to my pulpit to-morrow. I do indeed doubt whether it be possible: of that I shall judge better when I get to church. But my judgment scarcely approves of the dictates of my heart.

"This will be but too just an apology for my declining your kind invitation for the present. I doubt much the possibility of my going up to Town a fortnight hence to the Jews' Meeting: (the other Meetings it will be quite impossible for me to attend); but what my friend Mr. Way so nobly upheld, and what I know from Scripture to be so near to the heart of my Lord and Saviour, (Jer. xxxii. 41), I must strain every nerve to support.

"It would greatly rejoice me to see Lady Gosford: but, except at Cambridge, I cannot hope for that pleasure at present. I am but just out of my physician's hands; and though convalescent, must have some time to recover the energies either of my mind or body.

"I am sorry to hear that your eyes are weak; and I earnestly hope that the relaxation of their wonted labours for the body will be improved by turning them in more steadily upon the inward man, and fixing them more intensely on Him who died for us upon the cross, and ever lives to make intercession for us at the right hand of God. Standing as I do on the very brink and precipice of the eternal world, I desire nothing so much as a broken and contrite spirit. I would (I had almost said) rather have that, than pardon itself; because *that* honours God, whilst pardon only benefits me. I hang upon the Saviour, as actually perishing without his unbounded mercy and unintermitted care. I look to Him as the very chief of sinners; and in this frame of mind I find perfect peace.

"May grace, mercy, and peace, be ever multiplied to you, my very dear Friend, through the knowledge of that adorable Saviour! This is the most earnest prayer of, my dear Lady Olivia, your most affectionate Friend, "C. SIMEON."

MEMORANDUM on the completion of his WORK.

"May 24, 1833.

"This day God has vouchsafed to me the two richest blessings (next to the enjoyment of himself) that my soul could desire:

1. I have this day received from the Archbishop of Canterbury his permission to dedicate my Work to him:
2. I have this day received the last five Volumes, and see the Work complete—the ship launched. This last was the only thing for which I wished to live, *so to speak*, and I now sing my *Nunc dimittis*."

The following statement, respecting the nature and object of his Works, was drawn up by Mr. Simeon when first contemplating the publication of them entire in a stereotyped edition.

"Having attained the age of man, and consequently looking for speedy dissolution, I think it not inexpedient to leave behind me a statement of what has been my object in the Works which I have published, and which, either before I die or soon after, will probably be printed in 20 Volumes, leaving my improvement of *Claude's Essay* as a separate publication.

I am far from saying that I have attained my object; but it will be well that my views and endeavours be distinctly stated.

I have aimed at

1. *Unity.*—So that there should be but one subject in every Discourse; and that subject be the very 'mind of the Spirit,' in every text throughout the whole Work. I think that every Sermon should have, like a telescope, but one object in the field.

2. *Continuity.*—They appear, on account of the divisions, artificial; but I have endeavoured that they should be simplicity itself: and it will be found that they will read as well without divisions (1. 2. 3.) as with them: but, in my judgment, the divisions help the audience to understand and remember the Discourses much better than they would do, if such aids were not afforded them.

3. *Pertinency.*—So that no other text in the Bible will suit the Discourse. This enables the audience to enter more fully into the meaning of God's Word, when they read it at home.

The ancients used to say, that in every stone there was a man; and that if only you chipped off the block, out would come the man. So say I of every text. Every text has its proper subject, which should be brought forth, without mutilation or addition of any kind. The man, whatever his position be, has an

identity that distinguishes him from all others. And so it should be in every Sermon on every text; the whole matter should be brought out of the text, as the whole man, without the addition of a finger or a toe, is formed in the stone.

4. *Diversity.*—They comprehend all Claude's modes of composition—by Explication—by Observation—by Propositions—and by Perpetual Application. Even the mode of taking a text for a motto, which Claude does not mention, and which as a general mode I greatly disapprove, is used in all my University *Sets;* because then I had one subject for four or five Sermons.

5. *Fulness.*—I have endeavoured that full Scripture light should be thrown on every text and every subject.

6. *Number.*—There are so many, that if one Discourse be read every day without intermission, they will occupy the reader *seven years.* And, if this appear too numerous, the advantages of it are, that a *Minister* will find a Discourse on every text he would wish to treat, and *Families* will find my book a *Comment on the whole Bible.*

7. *Conciseness.*—Allowing twenty-five Discourses as the average number for a common volume of sermons, there will be found in my twenty Volumes what, in the ordinary way of publishing, would fill *one hundred volumes!*

8. *Perspicuity.*—The common fault of brevity is obscurity. These, by the mode of printing the leading thoughts in larger characters, will be seen and comprehended by a single glance of the eye, and will convey to the reader in one moment the whole subject from beginning to end.

9. *Cheapness.*—For *ten* guineas, the purchaser has what in the ordinary mode of printing would cost him *fifty.*

I will further mention what I hope will be found, their

10. *Use.*—To facilitate the composition of Sermons.

11. *Tendency.*

1. To raise the tone of preaching throughout the land.
2. To promote a candid, liberal, and consistent mode of explaining the Scriptures.
3. *To weaken at least, if not eradicate, the disputes about Calvinism and Arminianism; and thus to recommend, to the utmost of my power, the unhampered liberality of the Church of England.*

12. *Effect.*

1. To impart to young Ministers a clear view of the Gospel.
2. To help them to an inward experience of it in their own souls.

Of course, it cannot be expected that I should have attained the same measure of success in all. But I have laboured to attain it in all: and those which appear the most simple have in many cases cost me most labour. My endeavour has been so to simplify everything, *quod sibi quivis speret idem;* and perhaps I may add, *sudet multum, frustràque laboret.* There are very few which I have not formed in a variety of different ways, before I fixed upon the plan which I have finally adopted. I would recommend no person to use them servilely. A mere tyro may study one Discourse first, and then write for himself in his own language the substance of it. But, after a few months, he will do better to form his own plan first, and then consult what is here written. He will then acquire originality both of thought and method, and soon become a 'workman that needeth not to be ashamed.' Yet, to the end of his days, I would entreat him to retain in his compositions

Unity in his subject,

Perspicuity in his arrangement, and

Simplicity in his diction;

for without these the great mass of his audience will derive no profit from his labours.

"C. S."

To the Bishop of CALCUTTA, on presenting his Works to the King.

"King's College, Cambridge, July 3, 1833.

"My beloved and most honoured Friend and Brother,

...."For fifteen months I continued, with the intervention only of one single day, to revise and correct the press, and in that time finished twenty volumes. Then came a fit of the gout which necessitated me to devolve that labour for the last volume on others. But that volume had been so thoroughly prepared by me, that I could not, so far as I am aware, have altered a single word. It was all finished in sixteen months—twenty-one thick volumes in sixteen months— (an expedition never known or heard of in the writings of a private man). I wrote to the Archbishop of Canterbury, who readily permitted me to dedicate it to him: by means of which it will abate prejudice at home, and facilitate the reception of it abroad amongst all the foreign Courts to which I send it. A fortnight ago this day I had the honour of presenting the Work to his Majesty before the Levee, at a private audience. The King received me very courteously, and told me he should convey them with him to Windsor, meaning that he should have more time to look at them there than in London. To both the Archbishops I presented them. With his Grace of Canterbury I had a long and deep and interesting conversation, upon the true character of religion, as suited both to the necessities and capacities of men. He entered fully into my statements, and cordially concurred with me in them. The Archbishop of York was a Fellow of All Souls' together with my brother, Sir J. S. And a curious circumstance

occurred. I had presented my books to him the day before I presented them to the King: and whilst I was with his Majesty, his name was announced. On leaving the King, I met him in the ante-room, and he shook me cordially by the hand, and told me he had been reading my book with pleasure. And in two minutes afterwards he was with the King, with the books before him, so that doubtless he would impress his Majesty's mind favourably respecting them. Who can tell what good may result from this? The Queen at least, I hope, may reap some good from them.

"All the foreign Ambassadors have undertaken to transmit them to their respective Courts. Prince Talleyrand has already sent his to Paris. At Cambridge an extraordinary effect has been wrought. And St. John's College has written me the following letter, which is incomparably the most grateful to me of any that I have yet received.

'I am desired by the Master and Seniors to return to you their heartfelt thanks for your very valuable present to the Library of St. John's College; viz., 'A Copy of your entire Works.'

I am sure you will readily believe, that the Master and Fellows most cordially join in the wish and prayer, you have been so kind to prefix in your own hand-writing to the Copy sent*.

They also sincerely hope that you may be yet a long time spared to labour in the service of our Divine Master.'

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* "A Present from the Author,
in the humble hope,
and with earnest prayer to God,
that his efforts to diffuse
the knowledge of Christ
with all the wonders of
Redeeming Love
may not be in vain."

"Now if this change alone were wrought in a College so extensively influential, it were worth all the labour and expense I have bestowed on my plan of presentations.... The next circumstance is, the Vice-Chancellor himself called upon me, to desire me to let him nominate me as one of the Select Preachers for next year. Now when I preached the Sermons on the Gospel, and gave notice in them that I considered a set of Sermons on the Holy Spirit necessary to complete my plan, it was seven years before another turn was offered me, and then only when the Vice-Chancellor and one of the Proctors were of my own College, and the other Proctor my friend. I declined accepting his offer, because I judged it wiser and better in every view to antedate old age, than to run any risk of exposing myself and paining others, by any unconscious display of my augmented senile infirmities. But the offer itself is a token of God's merciful acceptance of my efforts to serve Him, and a strong incentive to me to devote myself to Him, as long as any power shall be vouchsafed to me, even to my dying hour. I do not however, as you see, forget the lesson I inculcate, 'Prudence.'

"We have had a large assembly of philosophers here, both British and Foreign: and their exhibitions have gone off well. But one atom of heavenly science is in my estimation preferable to all that they brought forth. And so St. Paul thought, when he counted all but dross and dung for the excellency of the knowledge of Christ*.

* Mr. Simeon however was by no means indifferent to the advancement of science, and had great pleasure in attending these Meetings of the British Association. In his occasional seasons of leisure he had peculiar pleasure in reading works of a philosophic

"You will hear with grief what loss the Church and the world have sustained by the death of Mr. Sargent. He lived just to finish Mr. Thomason's Memoir, and then passed into the heavens, after an illness of only six days. I went instantly to join my tears with those of his afflicted widow, and found her as near a counterpart of Job as has existed since the Apostles' days. Her only surviving son has been repeatedly near death both before and since; and all that the fond mother desires is, to see him fully prepared to join her departed husband in his songs of joy."

From the Rev. W. MARSH to Mr. SIMEON, on his presentation to the King.

"My beloved Brother, "July 5, 1833.

"'Seest thou a man diligent in his business? he shall stand before kings' (Prov. xxii. 29): *e.g. Mr. Simeon at Court.* So the *Courier* informs me, and I believe it; and therefore thank God. You have never preached on this text; and now you will be afraid to do it. Not because you have not experienced its truth, but because you have."

To the Rev. E. B. ELLIOTT, on the death of his Wife.

"K. C., June 8, 1833.

"My dear friend and Brother,

"I weep over the sad dispensation with which, as beloved Mary informs me, you are visited. It was but the other day, that I was called to blend

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character; and when recovering from a severe illness, a year after this, the volume which he most enjoyed, next after the Holy Scriptures, was the Bridgewater Treatise by Dr. Whewell, on Astronomy and General Physics; which was read over to him *more than once*, as he was able at intervals to hear it.

my tears with those of my dearest friend Mrs. Sargent, and now they are called for in your behalf. Truly it is a vale of tears that we are passing through; and it is not till we reach a better world, that they will be finally wiped away from our eyes. But in one thing I cannot enter into the general feeling. It is generally adduced as a ground of additional commiseration, that there are four motherless children left to the care of the bereaved father. I might admit this idea, though even then with difficulty, if the surviving parent had no means for their support: but where such pressure did not exist, I should rather think, that every pledge of love which the survivor possessed would be a sweet memorial of the deceased: and that in the exercise of love towards them, there was one continued exercise of love towards that object, which though corporeally beyond my reach, was mentally in my very arms and in my heart. I quite found it so when I was at Mrs. Sargent's. The dearest friend I had on earth was gone, but in my exercise of love towards his bereaved widow and children, I felt that I had him with me; and I poured my soul, as it were, into his bosom as I had been wont to do, only of course with that diversity of feeling which the occasion called for. I grant that the cases are widely, I might say infinitely, different; yet I do know, from daily experience, that relics how worthless soever in themselves are capable of bringing to the mind a feeling of love towards distant and even departed objects, and of softening, even whilst they renew, the anguish of bereavement. More especially where the mind is assured of the happiness of the departed object, I conceive that there is a legitimate scope for such feelings as these. Still, however, as I have never

been placed in your circumstances, I am not sure that this letter does not call for an apology on my part. If it strike you so, I pray you to forgive me. I do not mean to sing songs to a heavy heart, but to bind up, as God may enable me, and to heal a broken spirit: and if I have erred, impute it to nothing but misdirected love.

"Beloved Mary has desired me to write to you, but I feel my utter incompetency to do so. To enter on the common topics of consolation would be unnecessary, and almost impertinent in the present case. If these few lines only express my sympathy with you, and shew you what balm I would pour into your wounded spirit, if it were in my power, they will so far fulfil the desire of, my dear friend,

"Your most affectionate brother in the Lord,

"C. SIMEON."

To a Clergyman, on his preaching and conduct.

"My dear Friend, "K. C., July 2, 1833.

"I am most thankful to you for your kind letter, and for the information respecting things around you. My answers to you shall be at all times with the most entire and most affectionate freedom, yet at the same time confidential; because I should not wish to be quoted, as taking views of things directly opposite to any of my brethren, unless I were present to state my sentiments with precision, and to shew that I was actuated only by truth and love.

"In your letter you refer to two things as disapproved by some. And first, your preaching.—Now I certainly think that religious people are too much addicted to human systems. Scarcely any one is aware that Calvinism and Arminianism are equally true,

if rightly applied, and equally false, if pressed to extremes. Each party is apt to dogmatize, and to manifest a degree of intolerance in relation to the other.

"Your part with respect to all of them is to please them if you can; but only so far as is for their good, and to their real edification. I would *run after nothing*, and *shun nothing*. Be not afraid of speaking all that God has spoken in His word, or of giving to every word of His the measure of weight and emphasis and preponderance, that it has in the inspired Writings. The instant that you are afraid or averse to do this, you stand self-condemned, as sitting in judgment upon Him, from whom every word has been *inspired for the good of the Church*. I have always regretted that a friend of yours and mine could not see his way more clear in this respect. . . . . And I hope you will be enabled to 'preach the word' freely and *fully*, without any fear of man, or partiality for human systems.

"But I highly approve of the difference you make on different occasions. I think I mentioned in a former letter 1 Cor. iii. 2, to which I may add Heb. v. 12, 14, & vi. 1—3. Do not these passages shew that we are to consider the capacity of our hearers to receive instruction? There is even among good people a sad want of love to those who are less instructed than themselves. You will not find one in twenty that would '*love*' such a character as the rich youth, who thought he had kept all the Commandments, and at last forsook our Lord rather than surrender up his riches. I would not have you withhold the strongest meat from those who are able to digest it, but I would select proper seasons for administering it, and

if administered, at a time when there were persons present who were likely to be choked by it, I would administer it with that measure of tenderness towards the weak, that should at least convince them that I was anxious for their welfare. In relation to all these matters, take counsel *not of fear* but *of love*. Whatever be the number or quality of your counsellors, always put love in the chair, and give him a casting vote.

"Now for, secondly, your conduct.—Here again I quite agree with you. There is among religious people a kind of Popish infallibility. Every one thinks his own line straight, and that of all who differ from him crooked. A man that has scarcely ever stirred out of a retired village, fancies himself able to judge all other Christians in whatever line they move. In fact, there is among them a strong propensity to uncharitable judging, and a disposition to say to others, 'Stand off, I am holier than thou.' I would not have you brought into bondage by them, I would have you so to move, as to conciliate the feelings at least, if not the regards, of adversaries. I think in a former letter I touched on this also. Had our blessed Lord acted like the Pharisees, who kept all others at a distance, he would never have been called the friend of publicans and sinners. The point for you to judge of is *this:* What is *my motive* in this or that concession? If it be to remove prejudice, *for the good of others*, it will bring no evil consequence along with it. If you act under the influence of *self-denying love*, you will sustain no injury: but the very instant you *find pleasure* in worldly company you are got off from Christian ground. The *affecting* of friendship with the world is virtual enmity against God: and the love of

the world is a decisive evidence that the love of God is not in us. But are we therefore to act as if we hated all who are not of our party? If a blackamoor fall into the water, shall we make no effort to save him, because he is not a white man like ourselves? I should rather say, the circumstance of another person differing from me both in faith and practice, ought to make me earnest, by all possible condescension and love, to avail myself of any opportunity to set him right. Yet I would not carry this so far as to make it doubtful on whose side I am. I would be the Christian everywhere: and though I would not lug in religion neck and shoulders, I would never leave any one to doubt a moment whose I am, and whom alone I serve.

"Thus I have addressed myself, as briefly and as clearly as I could, to the questions you have been kind enough to submit to me, and most thankful shall I be to hear and know all that you can from time to time communicate, that I may have further opportunities of expressing my sentiments to you without reserve.

"Tell me in your next whom you have with you. If your aunt and sister are with you, present to them my very kind regards, and believe me, my dear friend,

"Your very affectionate brother in the Lord,

"C. SIMEON."

EXTRACTS from his DIARY enumerating his mercies.

"Nov. 4, 1833.

"What wonderful things have I been spared to behold!

1. Union and harmony and love throughout my whole parish, together with an increased attention to religion.
2. My Jubilee completed, and kept with such devout affection.

3. My entire Work out, presented, and, as far I know, approved.
4. My Church enlarging so as to hold 1100 persons, and so beautified as to be the ornament, instead of the disgrace of the town.
5. My School-room built for God's service, and now licensed for it. I preached there yesterday, not without many tears, on 1 Cor. ix. 16.
6. St. Mary's given to the entire management of Mr. C., and at least 1200 hearers: I preached there on Sunday Evening 20th, to that number, on Rom. xv. 29.
7. Barnwell (Church) open to *me*. I preached there on Sunday Morning 27th, on Lev. ii. 14—16.
8. St. Mary's now statedly open to *me* in the Mornings. Mr. C. is to read the prayers early in the Morning on Sundays; and at 12 to read the Litany, and (Communion Service, when) I am to preach. It will commence on Nov. 10. I intend to preach on Luke x. 23, 24. This will continue till my Church is open, when I hope to preach at Trinity every Sunday Morning, and at St. Mary's in the Evening. Never did I long more to spend and be spent for the Lord than at this moment. Blessed be God!

Nov. 14. This day has Mr. H—— consented to let me preach at St. Botolph's every Thursday. *How incredible is all this!*"

After one brief remark made Dec. 18, 1833, there are no more entries till Sept. 22, 1834, when the following occurs:

"Sept. 22, 1834. This interval shews *my taste* for Diaries. But if I could put down on paper a just account of God's mercies to me, this book would not suffice to relate one hundredth part of them. The last day of April, after three months illness, I was all but gone. . . . . At St. Mary's and St. Botolph's, I have resumed my Ministry with almost my former energy; and have large congregations at both. And if I live to Oct. 12, I shall re-open Trinity Church. In what terms could I adequately describe these things? But I do bless God for them from my inmost soul."

To the Bishop of CALCUTTA, on the prospect of death.

"Cambridge, May 21, 1834.

"My beloved and honoured Brother,

"About six weeks ago I sent to your son, to intreat that he would write to inform you, why you had not heard from me in answer to your letter received about the beginning of February. At that time I was taken with the gout, and having preached twice at St. Mary's on February 15, the disorder came on so violently, that for the space of about twelve weeks I was as incapable of doing anything for myself, even the moving an inch on one side or the other on my bed, as an infant. My pains after about the first three weeks, were, through the tender mercy of God, scarcely worthy of a thought; but my whole frame was reduced to a perfect skeleton: and repeatedly was I considered as at the point of death. On this day three weeks, I was reported, and not without reason, as dead. But on May 1st (this is 21st) there seemed as if a new turn was given to my disorder. From that time I have been recovering; and from not being able at one time even to write my name, am now engaged in the sweet employ of writing to my beloved friends. You will ask me, perhaps, what was my frame of mind during this state of nearness to the eternal world? And I am happy to say, that I found my principles quite able to sustain me. I have taught others, that there is not so much as a sparrow that falls to the ground without our heavenly Father's special appointment, nor any one thing which shall not work for the good of His chosen people: and these things I was so enabled to realize, as to have my soul kept in perfect peace. Throughout the whole time, I was strengthened to rest on God as my

Covenant God and Father, and to believe that His covenant was 'ordered in all things and sure.' The time, the measure, the duration, the issue of my illness were all in His hands; and I was content, yea thankful, yea joyful, to leave them there, and to wait His will whatever it might be. As for joyful anticipations of the blessedness of heaven, neither the habit of my mind, nor the state of my body, nor indeed the character of my religion (the religion of a sinner at the foot of the cross) led to them: to be 'kept in perfect peace' was more in accordance with my wishes, and that mercy God richly vouchsafed unto me: and I hope that, if restored to any measure of health and strength, I shall be enabled more than ever to live for God, and to the glory of his great name.

"I am not fond of talking of self; but I have thought that to say thus much was due to you. This, however, I will say in confirmation of my views, that God confirmed His word with an oath, on purpose that those who flee to Christ for refuge might have strong consolation; and in commendation of my views, (namely, of God as a Covenant God who would have us regard Him especially in that view) that in Lev. ii. 13, He particularly and STRONGLY ENJOINS us, even in our most common approaches to Him, to come to Him under that very character: 'thou shalt not suffer the salt of the covenant of thy God to be lacking in thy meat-offering.' Now if the Jews were to bear in mind continually God's covenant with Abraham, and their redemption in Egypt, *à fortiori* are we, after what has been done for us in Christ Jesus; *this* being the one source of all the benefits we enjoy, and the sure ground on which we may hope for their continuance. In a word, I felt and do feel, that in God, and in God

alone, I have all that I can need: and therefore my eyes are turned to Him always—Him exclusively—Him without a shadow of a doubt. Were I to look at Him through the medium of my own experience, it would be like looking at the sun through the medium of the waters: the sun in that case would appear to move as the water undulates; whereas when viewed in Himself alone, He is uniformly and steadily the same, without any variableness or shadow of turning."

To a Friend under religious depression.

"My dear Madam,

"I think I may say with truth that this is, properly speaking, the first leisure hour I have had since your letter was put into my hands at Mr. Bickersteth's, and it is with much pleasure I embrace the opportunity to reply to it. But could I have enjoyed half-an-hour's conversation with you, I could have replied far better than in a thousand letters. Words on paper are as a painted sun in comparison of words uttered from the inmost soul, and breathed out with a divine unction: they carry with them none of that heavenly warmth and that sympathetic tenderness, with which I would gladly have poured them into your bosom. Besides, there are *turns* in conversation which flash conviction upon the mind, and carry consolation to the soul, that no dissertation can do. Your case is a common case: but every case has some peculiarities which call for some ingredient to be blended with the general prescription, and which are only elicited in conversation. I suppose there is not a physician in the universe, that would not prefer half-an-hour's conversation with a patient, before the most elaborate statement that could be drawn up. Much

more should I prefer it, because the very same words convey a different and almost opposite idea, to *my* mind, according to the manner in which they are spoken. Shall I say, words are spoken as also they are written *in cold blood?* Could I ascend with you into our Father's presence, and fetch fire from the altar before the throne,—or, to change the metaphor, could our souls be tuned by the same divine hand,—I should understand and feel every note you strike. But I feel I understand nothing of your case, except as far as words ill comprehended can convey it to my mind. Your case in few words is this: 'I was once in earnest about my soul: I have since declined: I feel but cold at this moment and unhumbled, whilst confessing what ought to humble me in the dust. What must I do to get myself quickened in the divine life, and stimulated to run the race set before me?' The general answer to this would be, 'Be much in reading the Holy Scriptures and in heavenly meditations: be much in prayer to God through Christ; read the promises and rely upon them, and cast yourself entirely on Christ as able and willing to save you to the uttermost.' To that purpose I might speak at large; but yet I should say nothing which you do not already know as well as I can tell you. I will therefore wave all which I suppose you already to be well acquainted with, and *which by far is the most important,* and will touch only on what may not have presented itself to your notice. There are two errors which are common to persons in your state; 1st, The using of means, as though by the use of them they could prevail; and 2ndly, The not using them, because they have so long been used in vain. The error consists in putting the means too much in the place of Christ, and in expect-

ing from *exertion* what is only gained by *affiance*. There is a passive state of mind—a lying like clay in the hands of the potter,—and a casting yourself on the Lord Jesus Christ, content to sink if He will let you sink, and to be marred, if He choose to mar you. This willingness to be saved by Him altogether from first to last, and in His own time and way, and this determination to trust in Him though He slay you, and to praise Him though He condemn you, is what you particularly want. You would fain have *the knowledge* of your acceptance of Him, when you should rather be concerned to *insure* that acceptance. I know not whether this will convey any idea to your mind, but if it do, it will prove of some service to you.

"There is another thing which I would suggest, which is intimately connected with that, namely, that you are too much occupied in looking at yourself, and too little in beholding the Lord Jesus Christ. It is by the former you are to be *humbled;* but it is by the latter that you are to be '*changed into the divine image.*' (2 Cor. iii. 18.) You want a greater measure of holiness to warrant your confidence in the divine promises; when it is only by apprehending those promises that you can attain the holiness you are seeking after (2 Cor. vii. 1). You must learn to 'glory in your infirmities (so to speak), that the power of Christ may rest upon you.' You are nothing, and it discourages you; but you must be content to be nothing, that Christ may be 'all in all.' I grieve, my dear Madam, that I am not able to counsel you as I could wish; and with earnest prayer to God that my weak suggestions may not be in vain, I remain

"Your very affectionate and sympathizing Friend,

"C. S."

To Miss MARY ELLIOTT, on his secret Experience.

"My beloved Mary, "K. C., May 21, 1834.

"I could not but weep over your kind and affectionate letter, insomuch that my constant attendant said to me, 'Sir, I fear you have some bad news to day.' I thank you most tenderly for all the expressions of your love, of which, alas! I feel myself most unworthy. You evidently do not know my state. It is that of a poor sinner before God—it is that which I ever expected it to be—and in fact ever wished it to be. Any other would be utterly unsuited to my whole life. I am, I feel I am, a brand plucked out of the burning. But oh! what dreadful marks of the fire upon me to this hour! None but infinite power could ever fit it for a place in His temple. I do believe God's power sufficient; and I believe the whole plan, which Infinite Wisdom has devised for the accomplishment of this great object, is sufficient for the attainment of it. But I cannot forget what I am—I do not desire to forget what I am—I am even, so to speak, satisfied with being what I am, that God may be the more glorified. Of course, you will not understand me as saying, that I do not wish to be more holy and heavenly, but simply that, seeing that I am what I am, I am willing, yea, desirous that God should be glorified in the salvation of the very chief of sinners. I remember to have shewn you a little paper expressing the different parts of religion, 1st, as revealed in the Bible; 2nd, as experienced in the soul; 3rd, as operating towards man; 4th, as operating towards God; *each in one word;* the word for the last was *Adoration;* for then *God is in His place,* and *the sinner in his.* This is my posture, and I would have it as deep as possible. If Job, after seeing God as it were with his

eyes, abhorred himself and repented in dust and ashes, what frame can be so fit for *me?* Young persons, to whom reconciliation with God is quite a novelty, may have great ebullitions of joy; and others, who have a *vivid imagination*, may go up to heaven and behold all the glory of it, and join with the heavenly choir in their songs of praise. *I* have no imagination, —I never had: plain, simple truth has been more in accordance with the natural construction of my mind, and more suited to my taste; and I am inclined to think that God deals with men in a way suited to their constitutional feelings or acquired habits. I do not therefore regret my want of devout and joyful anticipations; for I had peace without a moment's interruption, even the peace that passeth all understanding. But this I bitterly regret; viz. a want of divine savour on my soul, a want of tenderness of spirit, a want of devout admiration and gratitude. These have solely a respect to *God* as a part of adoration; but the anticipations of glory have more respect to *ourselves*, and the blessedness that awaits us. Therefore, as having less to do with the imagination and with self, I prefer the shame and confusion of face, which I am conscious my whole life calls for, and which is *less open to delusion of any kind.* Yet I do not condemn or despise the things which I lack: I can easily conceive them to be high manifestations of a meetness for heaven: but I am not grieved that they do not enter into, and much less characterize, my experience. I have often wished that there were more of holy reverence in religious people when speaking of God, and of the things which He has wrought for their salvation. I see not an instance of any remarkable manifestation of God to man, which did not instantly generate in his

heart, and produce in his act, a lowly reverence and self-abasement; and I cannot but think that the nearer we approach to the eternal world, the more that feeling should be wrought within us. If I recollect aright, I shewed you and your Mama a paper which I drew up for the satisfaction of poor Mr. ——, who thought that my frequent sighs and groans were indications of something habitually and essentially wrong in my conduct*. Nothing but the satisfying of a brother would have induced me to put to paper the inward experience of my soul. To such accusers we are indebted for almost all that we know of Paul's experience. Having written it, I judged it on the whole right not to destroy it, because after my death it may be of some little use to the Church of God. But *that* is a *fac simile* of this letter, only that it opens distinctly the reasons of my experience, and the frame of mind which I expect on my admission into heaven, if ever I be admitted there; and if you can call anything of it to remembrance, you will see that my last end is in perfect accordance with it." ....

To the Same, on the right standard of Christian excellence.

"My beloved Mary, "K.C., Camb., Nov. 21, 1834.

"I had been thinking of writing to you or to your Mama; for I thought your long silence, and the silence of every one respecting you, were an unfavourable sign. I have been often with you in your pains, and have wished that I could by any means pour a little balm into your wounds. But the habitual consolations of my own mind have been constantly

* See this Paper, p. 518.

prevalent in relation to you. I have very little to do with second causes, except in a way of prudential care. Why should we not *see*, what we actually *know*, that not a hair of our head falls without our heavenly Father's express direction? This sight—this full conviction—I have sought on your behalf, as well as on my own; though I have felt how different this conviction is to *you* in a state of anguish, from what *I* have found it in a state of mere inanity. The exercise of judgment, so to speak, has sufficed for me; whilst for you a more special and abundant communication of grace was necessary. Yet there was the same sufficiency in our Father's hand and bosom for both of us; and the same fidelity to all His promises.

"As to the particular exercises of our mind, whether more or less joyful at such seasons, I am not anxious. I have again and again opened to my beloved Mary my sentiments and feelings on this subject: and I will do it yet again, because of their extreme importance in my mind, and because I do not recollect to have seen or heard them dilated upon with the fulness and accuracy which they deserve. There are certain truths, of which I never would be unconscious at any moment: 1st, I am a creature—a mere worm: 2d, I am a sinner, whose guilt exceeds all that can be expressed or conceived: 3d, I am redeemed by the blood of God's only dear Son, and completely reconciled to my God and Father. Now then, I wish ever to have a creature-like spirit; a sinner-like spirit; and a saint-like spirit: no one of these would I lose for a moment: nor would I suffer any one of them to swallow up the rest. I admire not that self-annihilation, which is the essence of mysticism, and which takes off the

mind from its real state before God: nor do I admire that depression, which sinks a person into the depths of despondency: nor yet do I covet that indecent familiarity with God, which exalts one almost into a state of equality with Him, and makes me half forgetful of what I am as a creature and a sinner. I would have the whole of my experience one continued sense—1st, of my nothingness, and dependence on God: 2d, of my guiltiness, and desert before Him: 3d, of my obligations to Redeeming love, as utterly overwhelming me with its incomprehensible extent and grandeur. Now I do not see why any one of these should swallow up another: nay, I am extremely jealous of that experience which divests us of any one of them. That they are separable in imagination, like the rays of light, I well know: but that they should be combined in action, I am well convinced: and I the rather say this, because I would have my beloved Mary established upon somewhat of the same basis. I do think that Christian experience is not generally understood by the Christian world, and that much is looked for in a dying hour, which is, to say the least, not necessary, and perhaps not desirable. Yet I give this my judgment with great deference; for, after all, it may be only the result of the low state of my own soul. Yet, where to look for an earthly instructor I know not. Your dear honoured grandfather would have been a great comfort to me in relation to this matter. But whether I am *right* or not, according to the highest standard of Christian excellence, of this I am *sure*, that my sentiments are *safe*, and that they are capable of supporting me in a dying hour.

"I have been laid aside again both with a cold

and the gout; but, beyond all expectation, am so recovered, that I *hope* to be found in my place on Sunday morning next. My beloved Mary, you, in the absence of your honoured grandfather, may help me to form my mind and judgement. In two words, my desire is, 1st, never to forget for a moment what *I* am: and 2dly, never to forget for a moment what *God* is. Tell me your mind, and believe me very affectionately yours, "C. S."

To the Rev. J. B. CARTWRIGHT, on the effects of Religion in its rise and progress.

"My dear Friend, "K. C., Oct. 29, 1834.

"In compliance with the request which you made me yesterday, respecting the observations which I had offered on the preceding evening to a large number of Undergraduates, that were assembled to hear from yourself and Mr. Bickersteth an account of the work going forward through the instrumentality of the London Society for promoting Christianity amongst the Jews, I take up my pen to give you in few words the substance of my address.

"I had expressed my gratitude to Almighty God for the great increase of attention which was visibly paid by *them* to this generally neglected subject: and I traced it to what I conceived to be its true cause, an increase of Scriptural knowledge, and of vital godliness among them.

"Religion, I observed, in its first rise in the heart, is a personal matter between God and a man's own soul. A man, desirous of obtaining mercy from God, and peace in his own conscience, reads the Scriptures in order to find out the way of salvation, and marks with special care those passages which assure him

of acceptance with God through the merits and mediation of our Lord Jesus Christ. For a considerable time, it is his own eternal welfare which engrosses all his attention, and almost exclusively occupies his mind: and even the salvation of the whole world is of chief interest to him, as warranting a hope, that he himself may be a partaker of the blessings so freely offered, and so extensively diffused.

"But, when he has obtained peace with God, then he searches the Scriptures, to find how he may adorn his holy profession, and render to the Lord according to the stupendous benefits that have been conferred upon him. He sees that LOVE in all its branches is his bounden duty, and his highest privilege; and he accordingly determines, with God's help, to live in the most enlarged exercise of that heavenly grace. Benevolence, in all its offices, both towards the bodies and souls of men, is now cultivated by him with holy ardour; and every Society that is engaged in imparting good to man, is gladly encouraged by him. Not only are schools for the education of the poor, and hospitals for the relief of the sick, become objects of his regard, but he extends his compassion to the perishing heathen, and gladly unites with Bible Societies and Mission Societies in their efforts to spread Divine knowledge throughout the world, by the dispersion of the Holy Scriptures in all the vernacular languages of the earth, and by the labours of pious ministers.

"As religion advances in his soul, he takes deeper views of divine truth, and enters into considerations which, in the earlier stages of his career, found scarcely any place in his mind. He now enters into the character of Jehovah as displayed in the Sacred

Volume, and his dispensations, both of providence and grace, as there revealed. He traces up the great work of redemption to the eternal counsels of Jehovah, and regards all its benefits, whether as conferred on himself or others, as the fruits of God's love, manifested in Christ Jesus and ratified with the blood of the everlasting covenant. He sees that 'covenant ordered in all things and sure;' and looks unto God to fulfil towards him all the engagements which from eternity He entered into with His only dear Son, and founds his hopes of ultimate felicity, not only on the mercy, but on the truth and fidelity of God. He now begins to view with wonder the dealings of God with His ancient people, who from the days of Abraham to the present moment have been such remarkable objects of His care. He sees their separation from all the rest of mankind, and their wonderful preservation as a peculiar people in all ages: he sees their miraculous redemption from Egypt, their establishment in the promised land, and their final expulsion from that land for their manifold transgressions, and especially for their murder of the Messiah. Whilst he beholds them dispersed through the world as objects of universal hatred and contempt, he contemplates God's design to restore them in due season to their former inheritance, and to a state of piety and blessedness far exceeding anything, which, in their national capacity, they ever possessed. He sees further, the connexion which subsists between the restoration of that people, and the salvation of the whole Gentile world; the latter being, in the Divine purpose, the effect and consequence of the former. Here, then, his mind becomes expanded, and his heart enlarged; and a fresh unthought-of

line of duty opens itself to his view. Now he desires to co-operate with God, so far as his feeble influence can extend, in the production of this great event; and he thankfully avails himself of any opportunity that is afforded Him, to promote the eternal welfare of the Jews. His very love to the Gentile world strengthens this desire, and encourages him in the discharge of this grievously-neglected duty. He longs to see God's glory advanced, and His purposes accomplished: and in his prayers, as well as in his efforts, he labours to hasten forward this glorious consummation; yea, he determines to 'give God no rest, till he arise, and make Jerusalem a praise in the earth.' Formerly, he thought but little of conferring benefits on this despised people; but now, seeing how nearly the honour of God and the salvation of the whole world are connected with their destinies, he accounts it his bounden duty to promote, by every means within his power, their restoration to the Divine favour. He is even astonished at himself, yes, and humbled too, that he has had such narrow and contracted views of his religious duties, in that he has passed over, as scarcely worthy of a thought, that mysterious dispensation, which St. Paul has so clearly and fully developed in the eleventh chapter of his Epistle to the Romans, and in the contemplation of which he exclaimed, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' I say, he wonders at his own blindness and stupidity in having so overlooked that mystery, which St. Paul cautioned us 'on no account to remain ignorant of,' and at his own indifference about that people, for whom St. Paul felt such 'continual hea-

viness and sorrow in his heart,' that he was willing even to lay down his life for their welfare. And now he determines henceforth to redeem the time for the discharge of his duty towards them, that he may no longer subject himself to that anathema, which was denounced against the Ammonites and Moabites for not administering to the necessities of that people, who were the special objects of God's peculiar care and favour.

"Thus, as it appears to me, the reason of this sacred cause having hitherto made but small progress in the land, in comparison of some other Societies, is made clear. Religion, *in its rise*, interests us almost exclusively about *ourselves: in its progress*, it engages us about the welfare of *our fellow-creatures: in its more advanced stages*, it animates us to consult in all things, and to exalt to the utmost of our power, the *honour of our God.*

"Having now our eyes opened to see, what is so clearly revealed in the Scriptures of truth, that the restoration of God's ancient people to His favour will be an occasion 'of joy, (so to speak), and of honour to God himself,' (Jer. xxxiii. 9), and the means of happiness and salvation to the whole world; (compare Rom. xi. 12, 15, with Jer. xxxiii. 7—9, and Psalm cii. 13—15: 'SO the heathen shall fear thy name'); and, above all, that God's glory will be displayed by means of it with such brightness as shall perfectly eclipse all former manifestations of it, (Psalm cii. 16, with Isai. lxv. 17, 18, and Jer. iii. 16, 17,)—we cannot but feel ourselves bound to promote this great object to the utmost of our power, and for that end to aid the efforts of the only Society in Britain that has that object in view, THE LONDON

SOCIETY FOR PROMOTING OF CHRISTIANITY AMONGST THE JEWS.

"The effect of the lower degrees of knowledge and piety is already seen in the land to a considerable extent in the ways I have before described it: and I cannot but hope, that, in proportion as religion shall be deepened in the hearts of our countrymen, this all-important cause will be espoused and cherished by all ranks and orders of the community.

"I am, my dear friend, most affectionately yours,

"C. SIMEON."

CHAPTER XXXII.

LETTERS—TO A TRUSTEE ON HIS DUTY AS PATRON—MR. SIMEON'S CHARGE TO HIS TRUSTEES—LETTER TO A FRIEND ON THE SAME SUBJECT—TO THE BISHOP OF SALISBURY ON RESIGNATION—TO THE SAME ON CHRISTIAN JOY—TO MISS E. ELLIOTT ON HUMILIATION—TO THE BISHOP OF GLOUCESTER FOR A COPY OF HIS 'COMMENCEMENT' SERMON—TO THE BISHOP OF CALCUTTA ON THE ABOLITION OF CASTE—TO THE SAME ON PRUDENTIAL CARE OF HEALTH—TO J. J. GURNEY, ESQ. ON THE LOSS OF HIS WIFE—TO REV. J. T. NOTTIDGE ON THE DIVINE DISPENSATIONS—TO MISS MARY ELLIOTT ON THE INDULGENCE OF AFFECTION—TO THE SAME ON THE MIXED NATURE OF CHRISTIAN EXPERIENCE.

1835.

CORRESPONDENCE, ETC.

To a Trustee, on his duty as Patron of a Benefice.

"My dear Friend, "K. C., Jan. 5, 1835.

"Wherever there is a good Minister, there will be, if any, a good Curate: consequently the Curate will ingratiate himself with the parishioners; and consequently *in their view* he will be the fittest person to present: and therefore petitions will be made in his favour. From every place I have had petitions upon petitions; and for fit persons too. But where then is my knowledge of persons, my judgment, and my right of patronage, and my conscience, if I too readily and without extreme vigilance comply with them? I must not only do *well*, but *the best* that I can *possibly* do; and I must spare no pains to effect

this. It is on this account, that in my dying charge to my Trustees I have particularly guarded them against being influenced by *petitions for Curates*. But you will say, or rather do say, that you fear for the interests of the Church. To this I answer, I will approve myself to God in doing the best I possibly can for His Church and people; and though some, through personal attachment, may be pained at the first, they, if they have a spark of piety towards God or of gratitude to me, will soon find reason to acknowledge, that I have approved myself faithful both to God and them. How did they all bless me for not attending to their petitions (one signed by 400, and the other by 700), when I appointed Mr. ——! Forty of the heads of both parties sent me an united letter of thanks, for doing for them infinitely better than they would have done for themselves. And a similar letter will in all probability be sent me on the present occasion within six months. In these matters *I know none but God*. I would not know my own father, or my son; and that is the spirit, which I trust you and all my trustees will exercise, when I am gone to a better world*. What a land would this be, if the Lord

* The following is the solemn charge of Mr. Simeon to his Trustees.

"IN THE NAME AND IN THE PRESENCE OF ALMIGHTY GOD, I give the following Charge to all my Trustees, and to all who shall succeed them in the Trust to the remotest ages. I implore them for the Lord Jesus Christ's sake, and I charge them also before that adorable Saviour, who will call them into judgment for their execution of this Trust,

"1st, That they be very careful, whenever they shall be called upon to fill up a vacancy in this Trust, which they must invariably do within three months of a vacancy occurring, that they elect no one who is not a truly pious and devoted man, a man of God in

Chancellor and all other Patrons would *act to God* in this way.

"I would not have troubled you with this, because the presentation is on the road to you, but to give you an exposé of my mind. If I were to send them an *ignoramus* for *his own sake*, I *might* fear for the Church, &c., but when I send them the most blessed man that can be found, and that solely for *their sakes*, I have no fear but that God will bless my endeavours, and the people will soon be brought to a right mind. In such a case as that, a dissatisfied man says in fact, 'I will take the Patronage into my own hands; and neither God nor the proper Patron shall have anything to do with it; or if the Patron presume to think and act for himself, I will quarrel with him on account of it.' Such a person as this is not the proper person to consult or to follow. I would please

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deed and in truth, who, with his piety, combines a solid judgment and a perfectly independent mind. And I place this first, because a failure in this one particular would utterly defeat, and *that* in perpetuity too, all that I have sought to do for God and for immortal souls.

"2ndly, That, when they shall be called upon to appoint to a Living, they consult nothing but the welfare of the people, for whom they are to provide, and whose eternal interests have been confided to them. They must on no account be influenced by any solicitation of the great and powerful, or by any partiality towards a particular individual, or by compassion towards any one on account of the largeness of his family or the smallness of his income. They must be particularly on their guard against petitions from the parishes to be provided for, whether on behalf of a Curate that has laboured among them, or of any other individual. They must examine carefully, and judge as before God, how far any person possesses the qualifications suited to the particular parish, and by that consideration *alone* must they be determined in their appointment of him."

all men, but it should be *for their good* to *edification;* and how to do that, I must judge for myself.

"Believe me, my dear friend,

"Very affectionately yours, "C. SIMEON."

To a Friend; on the same subject.

"My dear Brother,

"At Mr. M—— I do not wonder; love with him swallows up all considerations, I had almost said, of wisdom and prudence. At *you* I rather do wonder. I thought that you would have known that I discard love and pity, and everything else, in comparison of love to God and to immortal souls. Why have I bought those Livings? Not to present *a* good man to each, but to fill them with men who shall prove great and leading characters in the Church of God. Mr. ——, I doubt not, is a good man. But what great stir was there amongst immortal souls under his Ministry whilst he officiated in ——? What lamentations were there when he left it? What great efforts were made to retain him? Is this then the man to place there? He has shewn what *he* could do: and if I cannot find in Britain one, who may with God's blessing do more, I will appoint him; but I will search the whole kingdom, before I will despair of finding a fitter man.

"I trust you will understand me aright; I am not displeased in the slightest degree with your letter; but I wish you to know, that I am in a few days to give up my account to God, and to answer for all the souls for whom I have engaged to provide, and I will do that, and that only, which God will approve when I stand before Him.

"They have sent a petition signed by eighty-eight persons. When I presented to —— I had two petitions, one signed by 400, and and the other by 700: I complied with neither, but sent them Mr. ——, and within six months I received a letter of thanks, signed by forty of the heads of both parties, saying that I had provided infinitely better for them than they would have provided for themselves. In another Living I had, *under far more pressing circumstances*, a similar acknowledgement.

"Let all, instead of petitioning *me*, petition Almighty God for me; and they will render more service to the souls of ——, and to the Church of God at ——. Let personal regards be banished. Let us know no man after the flesh. Let the good of immortal souls swallow up every other consideration. This at all events, God helping me, shall alone influence

"Your very affectionate Brother, "C. SIMEON.

"P. S. Without the intervention of five minutes after the receipt of your letter."

To the Bishop of SALISBURY (Dr. BURGESS).

"My Lord, "K. C., Camb., March 19, 1835.

"I feel extremely indebted to your Lordship for your little poetical present, to every word of which my heart responds. I am myself *dying* daily: and I find that to be the best and happiest mode of *living*. Why should we not be taking Pisgah views of the promised land, and tuning our harps that we may be ready at any moment to join the heavenly choir in their songs of praise to 'Him, who hath loved us, and washed us from our sins in His own blood,' or rather I would say, to Him who loveth and washeth us from our sins? The Psalmist has strongly suggested this

distinction, in calling upon all that is within him to adore and magnify his God for *present* and *existing* blessings; '*forgiveth, healeth, redeemeth, crowneth, satisfieth.*' And if we be in a right frame of mind, we shall receive *all* God's dispensations, however painful, in the same way, tasting nothing but love even in his severest chastisements.

"The words your Lordship quotes from Mrs. Hannah More's Memoirs, as having been used by her sister Martha in her last illness—'I love whatever comes from God; I love my sufferings,' struck me also. Is not this, indeed, the proper disposition to be exercised in the hour of trial? St. Paul (what? was *resigned?* no:) *took pleasure* (εὐδοκῶ) in trials of every description: he had scarcely the word *resignation* in his vocabulary; and we also, according to the grace given to us, should almost banish that word, except in very grievous trials indeed, and should substitute for it the Apostle's εὐδοκῶ.

"It is a joy to me, my Lord, to see that this is the happy frame of mind which you enjoy under the infirmities of age, when the grasshopper may be a burthen to *the body*, but tribulation itself is the occasion of nothing but joy to *the soul.* If only we believe that our very hairs are all numbered, and the minutest occurrences are ordered by infinite Wisdom for our good, we neither have, nor can have, anything but what should be to us a source of joy.

"At this time last year, this was my blessed experience, on what was thought by all to be the bed of death: and I am anxious so to improve my few remaining hours, that, when the closing scene shall actually arrive, I may be thus highly favoured again, and have an abundant entrance ministered unto me

into the kingdom of our Lord and Saviour Jesus Christ.

"Since my restoration to health, circumstances of more than ordinary importance have engaged my attention. I have been called to dispose of no less than six Livings, in all of which I have placed Ministers, without reference to anything but their peculiar fitness for the place they are sent to occupy. *This* is the great reform wanted in our Church; and if generally carried into effect by all who have patronage in the Church, it would supersede all occasion for any further reform. If it did not stop the mouths of Dissenters, it would diminish their numbers, and effectually prevent their increase.

"At our last Jews' Auxiliary Society, of which your Lordship is the President, I dropped a few hints which produced a great effect amongst Ministers, as well as the Undergraduates; and as my views are both peculiar and important, I take the liberty of transmitting a paper to you containing them. Religion is understood by many in its rise and progress in the soul, but by very few in its more perfect state. Even the Apostles themselves, for six years after the day of Pentecost, did not see their duty towards the Gentiles; and so it is even with good and pious Ministers at this day in reference to the Jews: and if the contents of my paper be duly considered, I cannot but hope that many of our brethren and even fathers in the Ministry will exclaim, 'Then hath God appointed ME to seek the salvation of the Jews; and I am shamefully remiss, if I do not exert all my talents and all my energies for the promotion of it.'

"I am, my Lord, your Lordship's most obliged and obedient Servant, "C. SIMEON."

To the Same.

"K. C., Cambridge, April 4, 1835.

My Lord, my dear Lord,

'I am this moment returned from the table of the Lord, and think I am performing an acceptable service to my Divine Master in returning a few lines to your Lordship, in answer to the letter which I received from you this morning. You notice my observation relative to the word 'resignation.' I love the high tone of Christian morals, 'Rejoice evermore: in *every* thing *give thanks:* for THIS is the will of God in Christ Jesus concerning you.' I see no exception here; nor would I make any in my own experience. I read that '*all* the ways of the Lord are mercy and truth unto such as keep His covenant and His testimonies.' But what is *truth?* Is it not an accomplishment of a promise? shall I be RESIGNED then to a *mercy* coming *in this way?* I pray daily, 'Thy will be done on earth, as it is done in heaven.' And if *actively*, why not *passively* also? I do not read of the Apostles being RESIGNED to their imprisonment and beating; or of Paul and Silas being RESIGNED to their stripes, and feet in the stocks. The former 'rejoiced that they were counted worthy to suffer;' and the latter 'sang praises to God at midnight.' I grant that the *occasion* of their sufferings gave an elevation to their minds; but sufferings of whatever kind are, in fact, sent and apportioned by God Himself, without whom not a sparrow falls to the ground: and our privilege under them is to say, 'The cup which *my Father* hath given me, shall I not drink it?' Shall I not then be thankful for it, under a full assurance that it is amongst the '*all* things that are to work

together for my good?' The great secret is, to have it well settled in our minds what our *desert* is—nothing will appear heavy then: on the contrary, everything which is sent to keep us from our *desert*, will be welcomed as a blessing in disguise.

"But even this is *low ground*. It is our privilege to soar far above all this. I have been preaching on these words (Isai. xliii. 4), 'Since thou wast precious in my sight, thou art honourable, and I have loved thee:' and I ask, Were the Jews 'precious, and honourable, and loved,' above all the people upon earth, and are Christians less so? If they were so blessed as having been redeemed from temporal bondage, am not I as redeemed by the blood of God's only dear Son? am I then precious in His sight, and shall not He be so in mine? am I 'honourable and beloved' in His estimation? What then shall I quarrel with, or complain of, that comes from Him? If you want to see my *desert*, see the two last verses of the forty-second chapter; and if you want to see the extent of God's mercy, see the first three verses of the forty-third chapter; and then if you want to see what kind of RESIGNATION befits us, see my text; and then be as querulous under any trials, or, if you please, as *resigned*, as the remembrance of such mercies will admit of.

"Now, my Lord, you will forgive the fulness of my heart, and pardon the expression of it. It is your own kindness and condescension that embolden me thus to divulge the secrets of my heart; and the rather, because I feel assured that there is a responsive chord in your heart, that will vibrate to the touch. Your own expression, that 'we are bought with a price,' shews that we should be equally ready to glorify our

God either by life or death, both the one and the other of which are to be numbered amongst our treasures. 'All things are yours, whether life or death, if ye be Christ's.' This, my Lord, it is our privilege to feel; and I hope that every day which shall be added to your Lordship's life will bring you to a richer enjoyment of it.

"And now let me thank your Lordship for the kind present which you did me the honour to send me about a week ago, and to which you have added the last page by this day's post. I am quite of your Lordship's opinion, that 'the Gentiles being a law unto themselves,' is only as distinguishing them from those who had a law revealed to them; and whilst I do not enter much into the *vexata* question of innate ideas, I feel assured that every one has a sense of right and wrong operating in accordance with the light that has been vouchsafed to him, and that every one is bound to get his mind enlightened, in order that that consciousness may aid him in fleeing from evil and in doing good. To us who enjoy the full light of the Gospel, this divine principle is a source of the deepest humiliation and of the sublimest joy. I have a consciousness that I ought to lie at the foot of the Cross, and I have a consciousness that I do so. I have a consciousness that I perform no duty aright; but I have a consciousness that God hears my sighs, and treasures up my tears; and taking this consciousness in connexion with God's promises, I rejoice in hope of the glory of God.

"With many thanks to your Lordship for your condescending kindness towards me,

"I remain, my dear Lord,

"Most truly yours, "C. SIMEON."

To Miss ELLEN ELLIOTT.

"My dear Ellen, "K. C., April 3, 1835.

"You and your sister Charlotte desired me to send you my thoughts on humiliation and contrition, as primary constituents of the Christian's happiness, and absolutely essential to it. But I have written so much upon this topic, that I despaired of adding anything to what I have already spoken. The most important view which I have given of it, is that wherein I have drawn the difference between a wife who has all her days acted up to the duties of her station, and the wife who after having been taken from the lowest state, has dishonoured both herself and the kindest and best of husbands, and been sought out by him again, and reclaimed, and forgiven. Her recollections of the past, and her admiration of the transcendant love exercised towards her, would generate in her mind feelings, of which the former woman was incapable, and would give a tone to her conduct more precisely in accordance with our state before God. This will explain to you what I meant in my last by 'going on my way weeping,' and by my saying, that the more gracious and merciful God was to me, the more would I loathe and abhor myself, and have my happiness so interwoven with humiliation, as not for a moment to have them separate. On all of this I could speak all the day long: it is so deeply inwrought in my heart as a principle, and so constantly cherished by me, as the chief object of my desire.

But whilst thinking of you in my carriage today, a view of this subject occurred to my mind, which though not overlooked in my Work, I have never treated in a separate form: It is this—That this very humiliation will give to our happiness in heaven

a tone that will elevate us above the highest archangel there. The angels can sing the *air;* but cannot from their own experience send forth the deep notes which will soften, and enlarge, and complete *our* songs. I need not say to you that a *chorus* of Handel's far exceeds any mere melody. There is in the chorus a richness and fulness that a simple melody neither does, nor can contain. So I should say of the holy angels: their melody is exquisite; but our deep notes they want. They have all the felicity that the contemplation of a Creator and Benefactor can impart; but they cannot look back to a state of guilt and misery from which they have been redeemed; nor can they look upon the Redeemer with our eyes; nor can they see every atom of their bliss bought with blood. These are considerations which will enhance our bliss infinitely beyond any that they can feel, and will give a character to our happiness, of which they can have no consciousness or conception. In fact, they can only add an Amen to the song which we sing; and acknowledge that our blessedness is what they can admire indeed, but not participate. You see I do not touch here on their being made wiser by the Church, and their having only a creature's righteousness, whilst we have that of our Creator; or their forming an exterior circle round the Throne, whilst we form the interior (of these things I have spoken occasionally in my Works); I confine myself to the subject on which you wished me to write,—The union of humiliation with our joy; and the aspect of the one on the other. I have merely scribbled in great haste what has occurred to me, but without any order or precision. I thought I had not done well in declining to enter on the subject; and I am not sure that

if I delay till to-morrow, I shall not throw it into the fire, as being crude, hasty, ill-written, and ill-digested. But it shews my love to all who have any blood of the Venns in their veins, and that I am,

"With very affectionate regard, Charlotte's and Ellen's and Mary's friend,—not to mention your honoured Mother's also, "C. SIMEON.

"Query.—If I were offered to change place with an angel, would I do it? On my principles I say, No.

To the Bishop of GLOUCESTER.

"My Lord, "Aug. 4, 1835.

"I have just received, and with much pleasure read, your Lordship's Commencement Sermon; which, whilst it honours me greatly as a gift from the author, is peculiarly dear to me as recommending the study of Theology to be made a more integral and conspicuous part of our Academic course. The times call for this: religion itself calls for this; and your Lordship's text very strongly inculcates the necessity of it; since whatever aid philosophy may afford us, it is the knowledge of Christ, and of that alone, that can render us 'complete,' either as instructors of others, or in a meetness for a better life. If, as your Lordship has justly observed, 'the very essence of Christianity consists in the atonement made upon the Cross for the sins of mankind,' every person, whatever office he may sustain in life, whether ecclesiastical or civil, *ought* to be instructed in it: nor can we doubt but that a more enlarged knowledge of this, if added to their other acquisitions, would tend to qualify each succeeding generation of students for more efficiency in every department of the State, and in a very short

time to place the Church of England itself, and all the institutions connected with it, on the firmest basis.

"Earnestly hoping that your Lordship's *repeated* suggestions may be speedily carried into effect, I remain, my Lord,

"Your most obliged and obedient Servant,

"C. SIMEON."

To the Bishop of CALCUTTA.

"K. C., March 16, 1835.

"My most beloved and honoured Friend,

"Respecting the abolition of Caste, I think nothing can be said against it as a measure; but possibly the time, the manner, the means may admit of a diversity of opinion. I do not know that I should differ an hair's breadth from you; I am wholly uninformed and incompetent to judge: but I know, that for forty years the Apostles bore with much which had in reality passed away; and that St. Paul, knowing that it had passed away, himself conformed to it by the advice of all at Jerusalem. I say not that the cases are altogether parallel; but I think that the spirit exercised in the one case, may throw some light upon the spirit to be exercised in the other. I feel myself, that I should rather undermine that horrid structure, than have butted it down at once. You know pretty well that *I* am not a coward, nor *over* careful in a doubtful matter; but, as Paul in his visit to Jerusalem acted very warily, lest he should counteract the good which he had laboured to effect, so would I; not considering merely what I know to be right, but how to diffuse that knowledge, and secure my end, in the easiest and best way. Still, a thing done requires great care as to any subsequent

modification of it; though I hope no modification of it will be found necessary. A thing may be done inoffensively in a way of affectionate recommendation, which creates resistance if done in a way of authoritative mandate." . . . .

To the Same.

"K. C., Aug. 19, 1835.

"My beloved and honoured Brother,

"I have received, and read with exquisite delight, your two Charges; of which I will only say at present, that you have completely carried into effect that well-known rule, *Quicquid precipies, esto brevis.*

"I take up my pen now, having but a few minutes to spare, to state one or two things lest I forget them. In your last, you intimate, that you had heard I did not go along with you in the line you have taken about Caste. Whoever suggested to you that, has made a great mistake. I am a friend to latitude, where it can be allowed consistently with the integrity of Christianity: *e.g.* I approve of what Paul did, *by the advice of all the elders at Jerusalem*, in making himself a Nazarite, in order that he might counteract the false reports respecting him as being adverse to the observance of Mosaic rites amongst Jews, or even amongst converts from Judaism, provided those rites were not observed with any *view to justification*, but only *from a sense of duty to God, who had enjoined* the observance of them, *and not totidem verbis* repealed them. For N.B. these Judaizing Christians had respect to the *authority of Jehovah*, whom as Christians they were still bound to obey. But Hindoos, in becoming Christians, renounced their former gods, and therefore were no longer

bound *in any respect* to obey them, or to observe any rites enjoined by them: and in becoming Christians, they are bound to obey only what Christ himself has enjoined. Now Christ regards the very least and meanest of His people as members of His body: and consequently, the separations occasioned by Caste are contrary to the very spirit of His religion, which makes all His people to be one. Therefore the *distinctions of Caste are inadmissible in a Christian community.* If you had said, Hindoos, whilst they continue Hindoos, shall not observe Caste, you would in my judgement have done wrong: but if you say, Christians must in all respects be Christians, you require no more than what you are bound to require. Naaman's case does not apply to this: though I think that it did to the officers at Malta, who might have said to their superior officer, 'I fire, because you order me; and not to do honour to the Host: in so far as it is, or may be thought an idolatrous *act*, you alone must be responsible for it both to God and man.' If this was not a right line, every drummer or fifer might reply, 'I will not beat my drum, or sound my fife, till I am assured that your motives in ordering me to play it are right.'

"N.B. In the one case, conformity is enjoined by the person himself: in the other case, it is only submitted to by a person in order to the prevention of a greater evil. If a Pariah were to submit to it rather than be deprived of the Lord's supper, I should say he did right; but if one of a higher Caste imposes it, he does wrong, and is to be withstood.

"It is probable that the peron who has misrepresented my sentiments to you, has inferred my sentiments about Caste from my sentiments about Paul,

and about the officers at Malta. But there is a great difference between *insisting* on a thing, and *submitting* to a thing, in order to avoid a greater evil. A thing which is evil *per se* must neither be insisted on, nor submitted to: but the distinctions I have before made will serve to draw the line between undue laxity, and an undiscriminating and unbending rigidity. Those who ate, and those who forbore to eat meats offered to idols, equally pleased God in acting according to the dictates of their own consciences, but equally displeased Him in condemning each other. But one was more in accordance with Christian liberty than the other. This, however, in no respect applies to the subject of Caste, which except in such an instance as I have specified, is equally distant from and repugnant to Christian liberty and Christian duty.

"My few minutes are gone twice over, and I have run to a sad length about what I had intended to say in half a dozen words. So that, in spite of my love of brevity, I must send you a double letter. Pray mind and repay me in my own coin.

"The next thing about which I intended to say a few words was the joy I feel, and the gratitude I feel to Almighty God, on account of your prudence, in not setting climate at defiance, but acting so as, with God's blessing, to preserve your health for future services. It is with me a fixed principle, that it requires more deeply-rooted zeal for God to keep within our strength *for His sake*, than to exceed it. Look at all the young Ministers: they run themselves out of breath in a year or two, and in many instances never recover it. Is this wise? I could easily break myself down in two or three days, and incapacitate myself for any future work. But would this be wise? Health and

life are but of little importance to me so far as *self* is concerned: but they are of great importance as far as the service of God is interested: and it requires incomparably greater self-denial to restrain myself for Him, than it would do to expend my strength by imprudent exertions. Probably many say, 'See, how strong he is! he might surely do *more*.' My answer is, 'I am strong, because I do *not* do *more*. If I did *more*, I should soon do *nothing*.' This, as it respects *you*, is still more important. One year will do more service to the cause of God in India ten years hence, than two or three years now. You have at least a four mile heat to run (I hope many); will you run the first mile as if that was to terminate your course? Let me say again, I bless God who has given you wisdom and firmness to act as you will wish you had acted a dozen years hence. And I the rather say this, because I am a living witness to the things I utter. It is unwise to exceed our strength (I was laid by thirteen years). It is wise not to exceed it (I am now, through constant care, preaching at seventy-six with all the energy of youth).

"How lamentable the case of Mr. R.! I had thought of writing to him; (being such an one as Paul the aged;) but he would naturally say, 'What knows *he* of this matter? He can know nothing except from the Church Missionary Society: and I have already set at nought all that they can say or do.' And now that it has come under *your* cognizance, any effort of mine can be of no use, because *you* can point out what St. Paul would have done under his circumstances, not only as well but much better than myself: and you know all, which I do not; and can speak with authority as well as love, which I cannot. But

to break his own Church to pieces, as he has done, and in so many instances it is to be feared to destroy those for whom Christ died, is a measure of folly and wickedness far greater than we should have conceived so good a man could ever be induced to commit. Would not the idea of destroying those for whom Christ died, lead him to pause, if not to retrace his steps? John Mark was Barnabas's nephew, and Lutheranism was R.'s Church. The whole Church commended Paul to the grace of God, whilst they let Barnabas go his way without any such expression of regard. And do not all the Church at T—— (the more pious and consistent part of them) bewail the conduct of Mr. R.? These two circumstances tell in favour of Paul and against Mr. R. But the true spirit of Christianity, if felt, would supersede argument.

"Your Charges are the result of much, very much thought. They quite surprise as well as delight me. There is everything suited to meet the feelings of those at home, as well as those abroad. But how beautifully do you put the duty of preaching the Gospel, without an *undue* respect to minor points. *That* at all events is approved in heaven. What you say also about discipline is good.....

"My whole soul is delighted with your diversified addresses. Think how important your life may be, if you live to see them all carried into effect! I say then be wise and temperate as well as active, and may God be ever with you."

To the Same. "Sept. 26, 1835.

"My beloved and honoured Brother,

"I have always thought that the highly applauded account of the primitive Churches uttering their Amens like thunder was an exceedingly bad

symptom. Who that felt as he ought would utter such an Amen at the close of the publican's prayer? My distinction is this. What is offered in prayer for our own souls should be deep and tender; what is offered for the world at large may be loud and ardent; as may the Amens which commend God to men. I was once in a Church where there were several persons who quite disgusted me with their clamorous, bold, and sharply accented Amens. Such were not the Prophet Jeremiah's, when God heard 'his breathing and his cry.'

"I have been working double tides at Cambridge for seven weeks, and at Brighton one. Through mercy, I am, for Ministerial service, stronger than I have been at any time these thirty years. But I am looking for my dismission daily, at the appointed hour. Till then, I hope to work according to my ability with zeal and love. My Church is made one of the most beautiful in the Diocese. . . . . It holds 300 more than it did; and the poor have the best accommodation throughout.

"Prudence to a person of warm temperament is an act of great self-denial, and the rather, because conscience takes part with our great adversary, and says, 'You might do more.' But here is my line of distinction; what is done for fear of injuring self is wrong; what is done for the better serving of God and for immortal souls is good. Over-exertion is repaid to us by self-gratulation: prudential care is, in an energetic mind, accompanied with an erroneous kind of self-condemnation. But if conscience tell us that we consult the benefit of immortal souls and the best service of God, we shall doubtless be approved by God as much for not going to fight with beasts at

Ephesus, as for running into their jaws. This opinion of mine I think is sound in our own country, and I am sure it is sound in India." . . . .

To J. J. GURNEY, Esq. on the loss of his Wife.

"K. C., Camb., Oct. 5, 1835.

"My very dear Friend,

"The sad tidings which yesterday's post brought me afflicted me deeply; and though my public engagements prevented me from dwelling upon the event as I could have wished, it forced upon my mind some reflections suited to the occasion, both in reference to yourself and to the dear deceased. Respecting yourself, particularly as now a second time visited with this heavy affliction, I consider it as evincing the truth of those words, 'Whom the Lord loveth he chasteneth:' and, 'If any branch beareth fruit, he purgeth it that it may bring forth more fruit.' God has taught you to realize the thought of his superintending Providence, and to be assured that, if you could see all that He sees, there is no dispensation, however afflictive, which is not both 'mercy and truth;' 'mercy,' as being what your necessities required; and 'truth,' as engaged for you, and promised to you, in His everlasting Covenant; and consequently as a blessing, which if you saw as He sees, you would rather have desired than deprecated. This was the view with which my soul was comforted in what I thought my dying hour, and which, whilst it leaves ample scope for the sorrows of natural affection, will compose the mind upon the whole, and enable you to say, as the bereaved Shunamite, 'It is well.' Apathy is no part of religion.

We are permitted to sorrow, only not as those that are without hope. There is a medium between 'despising' the chastening of the Lord, (or being unfeeling under it), and 'fainting' when we are rebuked of Him. That medium, I conceive, is expressed in those words, 'Not my will, but thine, be done.' And my prayer to God for you is, that you may altogether be conformed to your blessed Lord and Saviour, saying, 'The cup which my Father hath given me, shall I not drink it?' . . . .

"Still however such a bereavement must of necessity be painful; and I greatly admire the condescension of God in acknowledging that it cannot *at the present* be joyous, but grievous: but *afterwards* its fruits shall be both profitable and peaceful, which it shall assuredly be, if it lead you, as I trust it will, into nearer communion with your God. Let it not then discourage you, if you feel it 'grievous.' Religion is not to divest us of our natural feelings, but to regulate them, and give them a sanctifying issue: and I trust the day is not far distant, when you shall add your testimony to that of David, 'It is good for me that I have been afflicted.'

"Present my very kind regards to your Sister, and believe me your most affectionate friend and Brother, "C. SIMEON."

To the Rev. J. T. NOTTIDGE, Ipswich.

"K. C., Camb., Oct. 29, 1835.

"My most beloved Brother,

"I have for some time past been reproaching myself for not answering your last letter; but as it did not call for any answer, I have delayed to write, till I should have somewhat to say and

to communicate. I am grieved that you should be so low in your mind. But I will tell you how I habitually view the diversified dispensations of our heavenly Father towards His children. I see a man of great intelligence and skill take a great number of stones, and I ask him, 'What are you going to do with those stones?' The answer given me is, 'Wait and see.' I then behold him making a furnace as hot as ever Nebuchadnezzar's was, both under the stones and above them, and I ask, 'What is that for?' The answer as before is, 'Wait and see.' By-and-by I see a caldron filled with liquid extracted from these stones; and I ask, 'What in all the world have you got here?' The same answer is made me again. In my cogitations, I am almost ready to impute folly to him, for taking so much pains about nothing at all.

"But on being again admitted to his presence, I see him put into the caldron a tube, and take a little of the melted product out of it, and blow it; and then I see him put that little blown portion into a furnace, made on purpose for it, and blow it again, and repeat that process five or six times afterwards, and reduce this little portion of melted stuff to a vast globe: and then I see him whirl that globe round with such velocity as was calculated, in my judgment, to scatter it in ten thousand pieces far and wide: but behold, he only brings it to plane; and then, with a gentle stroke, he separates it from the tube, and leaves it to become cool gradually: and at last I see my own Church adorned with it, and all my audience protected from weather, and the service of God advanced, and God glorified: and beholding all this, I say, That man knew what he

was about from the beginning; and his final object was in his mind all the time; and I will neither doubt his wisdom in future, nor be impatient to unravel all his counsels, but expect assuredly that whether I understand the process or not I shall, in a very short time, not only approve, but admire every one of his proceedings: and then, as the improvement of it all I say, 'If man's ways be so wise, what must God's be?' Now then if I take a trip to Ipswich, and ascend a certain hill, and see a certain friend, I will invite him to come to this glass-house; and if he ask, What can I learn there? I will say to him, 'Come and see.'

"Now for the size of your sphere. I see you in such a little sphere as Yelling, and I ask myself, When will be the time that my friend and brother will say, I have completely filled this sphere? Will it be next month, or next year, or the year after? I am afraid that, if his sphere be ever so small, there will be the same complaint as at Ipswich, with this additional grievance, that, as there was a physical impossibility for you to fill the one, and in appearance a possibility of filling the other, your self-reproach at the smaller sphere will be the more bitter. Did you never hear of its being once said of a woman, 'She hath done what she could?' Let that same testimony, even with considerable abatement, comfort us in the midst of all our short-comings and defects. Ever, ever yours, "C. SIMEON."

To Miss MARY ELLIOTT.

"My beloved Mary, "Nov. 27, 1835.

"In your letter of this morning you express a fear that you may love your dear Mother or

a friend too much; and I am anxious to correct that idea without loss of time; first, because it is a source of disquiet to the conscience, and next, because it is an error which almost universally prevails in the Church of God. That we may show our love improperly, I readily grant; but that we can love one another too much, I utterly deny, provided only it be in subserviency to the love of God. I think I have explained to you that word *fervently*, ('see that ye love one another with a pure heart *fervently*'): its precise meaning is *intensely*. No two words in any two languages more exactly agree than 'intensely' does with the original. If then our love be with a pure heart, this alone were sufficient to establish the point. But I am anxious to convey to you more fully my views of this matter, because, as God himself is love, I think that the more intensely I love those who are beloved of Him, the more I think I resemble Him. The proper model for our love to each other is Christ's love to us. If you will not fall short of that, I have no fear of your exceeding it. We are required to lay down our lives for the brethren. We shall not readily exceed that. The union that should subsist between the saints should resemble, as far as possible, the love that subsists between God the Father and His Son Jesus Christ. How then can we fear excess? But see it in operation. We read of those who would have 'plucked out their own eyes,' and given them for the Apostle; yea, and who even 'laid down their own necks' for the Apostle. Did Priscilla or Aquila err in this? or was Epaphroditus carried to excess, when he 'disregarded his own life' to supply the lack of the service of others towards the Apostle? What

shall we say then of the Apostle himself, who counted the pouring out of his heart's blood, like a libation upon the sacrifice of his people's faith, a ground of joy and a subject for congratulation? But here an Apostle was in one case the object, and in the other case the subject, of this love; and therefore we can scarcely hope for such attainments as theirs. Then let us come to one more like ourselves, Jonathan, of whom David says, 'Thy love to me was wonderful, passing the love of women.' Now whether we understand this of woman's love to man, or, as I understand it, of man's love to woman, (for I have no conception of woman's love surpassing, or even equalling, man's to woman), it is spoken not with blame but with commendation; and I would not that I, or any one whom I love, should fall short of that. 'He loved David,' we are told, 'as he loved his own soul;' and we cannot easily go beyond that; yet is *that* the proper measure for a *friend.*

"Perhaps you will say, My grief is, that my love generates disquietude when those who are dear to me are ill; and this is an evidence that my love is idolatrous, and not truly Christian. Then what will you say to Paul, who confesses, 'he had no rest in his spirit because he found not Titus his brother?' Christianity does not encourage apathy; it is to regulate, not to eradicate, our affections. It admits of their full operation, but tempers them as to their measure, and sanctifies them to the Lord. I have often been comforted by knowing, that Lazarus and his sisters were peculiarly beloved of their Lord, and that John was an object of His more than ordinary attachment: and from hence you will see, that if I have written this for your instruc-

tion, I have had an eye also to my own vindication, if I should appear to err in the discharge of the most delightful of all duties.....

"But I will not delay this, that I may shew at least, that if love be a crime, there are few more guilty than your Friend, "C. SIMEON.

"Let me hear soon how your dear Mama is; and be sure you do not love her too well: and tell her that I thus put you on your guard."

To the Same.

"My beloved Mary, "K. C., Dec. 7, 1835.

"Let me touch again upon the subject of my last letter. You do not sufficiently consider, that all our experience here is of a *mixed* kind. We are to 'rejoice with trembling.' Now if you 'rejoiced,' you would say, I do not 'tremble' as I ought: and if you 'trembled,' you would say, I do not 'rejoice' as I ought. But it is in the eternal world alone that the two *are*, or *ought* to be, quite separate. Paul was 'sorrowful, yet always rejoicing;' and devout men made great lamentation over Stephen. Now I am afraid Paul was either Legal or Antinomian, but which I do not know. Be sure he do not lead you to combine the two feelings: and be sure you never love anybody, no, not your dear Mother (and tell her I say it), so as to make any great lamentation about her when she is taken from you. I had a friend who was kicked by a horse, and had his leg nearly broken: and he was sure he was not in a proper state before God; 1st, because he felt it; and 2dly, because he could not run as expeditiously upon the Lord's errands as he was wont. Don't you think he was right? He ought not to have had human

feelings in exercise, or to have suffered even a broken leg to impede him in the discharge of his duty. If you should ever meet with a person so circumstanced, pray deliver to him my judgment; and be sure to tell him at the same time, that you know a lady who quite concurs in it.

"But why do I thus dwell on this point? I do it not to lessen your watchfulness, or diminish in any respect your humiliation before God, (for it is not possible to exceed, either in watchfulness or humiliation,) but to bring your mind to that holy liberty, into which it is the will of God that all his children should be brought (and a 'glorious liberty' it is), and that 'the peace of God which passeth all understanding may keep (keep as in a garrison) both your heart and mind:' your understanding and your affections, or your feelings, being in perfect harmony on this all-important subject. This is what our blessed Lord calls '*my* peace;' and He would give it, not in a niggardly way as the world giveth, but with all the profusion of unbounded love. And if any light, which God may enable me to throw upon the subject, be the means of clearing away your mists, and of bringing you to 'the perfect day,' need I say what joy it will afford me? or with what gratitude I shall return thanks to Almighty God for such an honour conferred on myself, and such a blessing conferred on you? My beloved Mary, 276 souls were given to Paul, and not a hair of the head of any one of them was suffered to perish. Is not this an encouragement to us, to remember each other before the Lord? It is a blessed privilege to be permitted to bring each other into His presence, and to make our requests known to Him in behalf of each other. Let us

abound in this holy exercise, yea, abound in it more and more. Did you never find that you could pray for another, when you could not pray for yourself; and that your coming for another has led to, and facilitated, an access for yourself? I could tell you, that a door opened for you has often, and I hope will yet often open it for your most loving Friend,

"C. SIMEON.

"Your letter arrived yesterday, Dec. 6.

"P. S. I get this franked, merely that you may not be frightened at my handwriting. But do not you follow my example in this respect, till I give you some reason to think that your autograph is unwelcome. Kindest love to your dear Mama, and to your Sisters."

CHAPTER XXXIII.

LETTERS—TO DR. RING ON ENDURING AFFLICTION—TO REV. J. H. GURNEY ON THE PURCHASE OF ADVOWSONS—TO REV. MR. I——— ON THE SAME SUBJECT—TO A LADY ATTENDING HER MOTHER IN HER LAST ILLNESS—EXTRACTS FROM LETTERS TO A FRIEND RECOUNTING THE INCIDENTS OF HIS TOUR—TO ARCHDEACON HODSON ON RETURNING FROM HIS TOUR—TO DR. RING ON THE SAME SUBJECT—TO REV. J. VENN ON CONVERSION—TO A PERSON UNDER DEEP MENTAL DISTRESS—TO THE BISHOP OF CALCUTTA ON THE INDIAN EPISCOPATE—TO A FRIEND ON BUILDING A CHURCH AT JERUSALEM.

1836.

CORRESPONDENCE.

To Dr. RING, on enduring Affliction.

"My dear Friend, "K. C., Feb. 16, 1836.

"I thank God who in His tender mercy has restored you to health, both of body and mind. In all cases of affliction it is my habit to ask, 'Whence come you? and whither go you?' And the answer I invariably receive, speedily and effectually composes my mind: 'I come from your Father, to bring you into closer communion with Him, and richer knowledge of Him, and more entire conformity to His image.' I apprehend this had been Paul's habit, when in the midst of such afflictions, as no other man ever sustained for so long a time, he cried in reference to them all, εὐδοκῶ, εὐδοκῶ, 2 Cor. xii. 10; see James i. 2. I do not act thus in reference to the afflictions of my friends. There I would 'weep with those that weep.' But my sympathy relates to the present only; whilst

faith and hope carry me on to the future, and enable me with a degree of comfort to anticipate '*the end*,' James v. 11. It has been thus as it respects you. First I have said, where there is so much physical excitement, I do not wonder that there should be some physical depression. Perhaps too, God may have sent the latter to reprove and correct the former. And I doubt not but that the effect will be, to make the future elevation of your mind more pure and spiritual. Your religion has always been characterized by *life*. It may henceforth be of a deeper and more sombre character, like that in heaven, where they all prostrate themselves with deepest self-abasement, even whilst they sing their loudest songs. The finest melodies that were ever made have not only admitted of touches of the bass, or double bass, but have by means of them been rendered incomparably more sublime. And I trust your melodies will, by means of your late afflictions, become more attuned to the melodies of heaven.

"It is indeed most delightful to me to hear of the progress of the Gospel in Reading; and the offer of a pulpit there to advocate the Jewish cause made me almost leap half-way to accept it. But with all foreign service I have done. I am now only a poor pensioner-soldier, wearing the King's uniform, and just twice a-week attending the parade, and discharging the domestic exercise that has been assigned me.

"Most truly yours," "C. SIMEON."

To the Rev. J. H. GURNEY, on the purchase of Advowsons.

"My dear Sir, "March 31, 1836.

"It is a duty which I owe to you, and to Almighty God, to inform you that the measure which

you have adopted has greatly interested many persons and brought me considerable aid; insomuch that I revoke the paragraph in my letter,—'I must take care that I do not go to gaol.' I feel that I must of necessity have many irons in the fire at once, and many engagements on hand at once; but the aid your letter has gained me, (and I expect will gain me,) says to me as from God Himself, 'Go on;' and Go ON (D. V.) I WILL.

"I am glad you did not ask my leave to print my letter; for I *could not have consented to it.* Ostentation I utterly abhor; nor could I expect the blessing of God upon me, if I were guilty of it. But your unauthorized *exposé* of my plans has called forth the liberality of so many, and the goodwill of so many, that I shall have no fear of the religious public suffering me to go to gaol in such a cause as this. *You* have made me as it were a centre of union in this glorious cause; and have thus shewn me that if only I act with simplicity *to God,* and in humble dependence upon Him, I may yet in a prudent way and with moderation advance, and extend my efforts in full (not stinted) proportion, as my means of advancement are increased. The way in which I had argued is this: If I exceed my means, and need to be rescued from difficulty, religious persons will say, 'What business had he to exceed his means? we may be called upon for all manner of follies and extravagancies, if we interpose in this case:—he must get out of his difficulties as he can.' And this I judged to be dishonourable to God in every view. But after the encouragement I have received through your instrumentality, I feel that the religious friends, whether they approve of my *prudential fears* or not, will approve of *a holy and well-tempered zeal,* when a call

to the exercise of it is so clear.... 'Let not your good be evil spoken of,' seems quite in point as it respects me. My communications have been *private;* and it is with reluctance that even in private I mention what has a tendency to exalt myself. But *facts* must be sometimes declared as *grounds* for the *procedure of others.*"

To the Rev. Mr. I——, on the same subject.

"My dear Sir, "K. C., Camb., Aug. 8, 1836.

"You may well inquire why I never answered your kind letter: I will tell you. The same post brought me the paper in which your advertisement was contained; so that the die was cast, and I had no power, except in a way of direct prohibition, to alter it. When my letter to a friend in England was printed, it was done *without my concurrence.* Had I been consulted, I would have forbidden the printing of it: but God overruled it for wonderful good.

"To this hour I have rather been passive than active in the whole matter. At the commencement I made two applications for help, and failed in both; and then I determined to content myself with exerting my own very limited and slender powers, so far as they might be available, for this great work. I have not to learn at this day the danger of *self* becoming an active principle, where love to God and man is thought even by ourselves to be our only motive; but this cannot operate when we stand still and see the salvation of the Lord; and the more ardent our wishes are, the more this line of conduct approves itself to my mind. Had I written to you, I should have felt as if I were touching the ark. I therefore

waited in silence to see what should be the issue of the steps you had taken, that so the hand of God in it might the more clearly appear; not the smallest particle of your success being by any possibility to be ascribed to anything written to you by me. This was my main inducement to keep silence: but another motive was to guard against any recurrence of what had recently taken place in England. To persons who had kindly and liberally aided me with their contributions, I had written letters of a confidential nature relative to my hopes and prospects; and behold, the editor of some paper or periodical publication got access to some of my letters (*how* I know not; but it was a grievous act of treachery in those who delivered them up to him); and then put together a number of extracts from them, and published them as one continuous letter from me—to the grief of all my friends, who knew not how to account for such a medley of injudicious matter being sent forth into the world under my name. I believe neither the editor nor my treacherous correspondents designed to do me any ill; but they took the best method imaginable to defeat my plans; and from that time I have been careful to restrain my pen from writing anything more than a plain letter of thanks, except to those whom I knew and could fully trust. Had I written to you, I must either have spoken in a strain of cold indifference, or have opened my heart with my wonted ardour. The former would have been quite foreign to my feelings, and the latter was, under existing circumstances, contrary to my judgment; therefore I adopted the painful alternative of waiting, till I should have some further communication from you. But now I feel no restraint; and if what I write be made known ever so

far, I shall at least have the pleasure of counteracting the evil impression made on the public by the conduct of my treacherous friends, and of the injudicious—not to say unrighteous—editor. The printed letter that has been circulated far and wide (a copy of which I now send you), fully makes known my general object. And through the goodness of God, it has brought me aid to a very great extent. By recent donations I am enabled to make some further efforts; and the blessed tidings which your letter conveys of aid from Dublin, *determines* me to advance to the uttermost extent that common prudence will admit. The object is of incalculable importance. The securing of a faithful Ministry in influential places would justify any outlay of money that could be expended on it; and if I were able to effect it by any funds of my own, they would be most gladly supplied for the attainment of so great an end. If our blessed Lord came down from heaven, and died upon the Cross, for the salvation of immortal souls—sure I am, that nothing which we can do for the promotion of His glory and of man's salvation can be justly deemed superfluous or inexpedient. Who that sees what God has enabled me to accomplish, in adding these four places to what I had already attained, will say that my efforts have been in vain? Some have thought that the expenditure for two or three of the places has been excessive; but I have *proof* that it has been very little beyond what was tendered by others. And there is this difference between myself and others: they purchase *income*—I purchase *spheres*, wherein the prosperity of the Established Church, and the kingdom of our blessed Lord, may be advanced; and not for a season only, but if it please God, in perpetuity also. It has been

suggested to me, that it would be better for me to make a separate trust for these; but this proposal arises from an apprehension that some one of my trustees may prove unfaithful in the discharge of his duty. But if one unfaithful man be found amongst five, what shall I do in doubling my trust, but double my risk also? The greatness of their trust, whilst it augments their responsibility, will, I hope, augment also their vigilance, that their conscientious fidelity may approve itself to all. You are at liberty to use this letter as your own judgment shall dictate; and pray return my most cordial thanks to all the contributors. I am, my dear Sir,

"Your most affectionate and much indebted Brother in the Lord, "CHAS. SIMEON."

To a LADY, on attending her Mother in her last illness.

"My dear Madam, "K. C., June 13, 1836.

"It is with no little affection that I bear —— in my remembrance; and I should delight to open and unfold to her in her present affliction all those sources of consolation, which I myself two years ago found so effectual for my own support. But in the present state of my mind I am scarcely equal to it. I am just setting off upon a long, long journey of about 500 miles to visit some of my Churches, and am quite oppressed as it were with a variety of matters. In less than an hour I set off; and on such a sacred subject as that of heavenly consolation I need a collectedness and a tenderness of mind. I cannot bear to utter truths without feeling them deeply in my own soul. They reproach me as I utter them, and

I cannot expect the blessing of God upon them. But one thing I can say without much self-reproach; viz. that we are in the hands of a Father, who is *at this moment* doing for us precisely the thing which we ourselves should ask at His hands, if we knew, as He does, what is best for us. Hence, though permitted to ask of Him the things which are accounted good, we have no solicitude about events, because we are sure that if we have not the very thing we asked, we shall have that which will eventually be better for us. I can scarcely tell you what peace and tranquillity have issued from this thought, at the time when it was supposed by every one around me that I was dying; and I commend it to dear ——, as that which her situation peculiarly requires. All the wonders of redeeming love have long been her meditation day and night. The contemplation of these is equally delightful whether in health or sickness, life or death; but the thought I have suggested is called for on this particular occasion, both as a personal and domestic solace, when a darkness as it were is encompassing us, and a painful uncertainty is hanging over us in relation to coming events. My friend Mr. Thomason in his dying hour said, 'There is a dark long vista, but there is light at the end.' His Mother being reminded of that in her last hour replied, 'No, it is light to me all the way.' This is what I wish for my dear friend —— at this time: though in my mind all the concerns of the present moment are swallowed up in eternity. I stamp on the Rock of my salvation, and never find it shake under me; and whilst this is the case, I never feel anxious about any little blast that may blow around me.

"Pray present my truly Christian regards to ——,

whom I hope to bear in special remembrance at the throne of grace; and believe me, my dear Madam,

"Your most affectionate and sympathizing Friend,

"C. SIMEON."

Extracts from various Letters to a Friend, recounting the incidents of his last tour.

"My dear ——, "Cheltenham, July 1, 1836.

"Wonderful is the goodness of God towards me. The gout which menaced me, and which humanly speaking could not fail of confining me for weeks, has left me, and I am now as strong as usual. My efforts indeed are rather beyond my strength; but I am cautious, and have been sitting alone all the morning, and am now prepared for renewed intercourse with friends, who are shewing me all imaginable love. . . . .

"Saturday Morning. Notwithstanding my exertions last night, I am quite well this morning, and preparing for my work at Trinity Church to-morrow. This is the Church in which Mr. Thomason laboured; and it will be delightful to me to stand up in his place. . . . . Here at Cheltenham I have almost had a heaven upon earth. The Churches so capacious, and so filled; the Schools so large, so numerous, so beneficial; the people so full of love; the Ministers such laborious and energetic men; and God himself so graciously with me in my exertions: in truth, I can scarcely conceive any higher happiness on earth than I am now privileged to enjoy." . . . .

"Thursday Evening. Hereford! Hereford! Hereford! I am now at Mr. Venn's, availing myself of his absence on some ministerial employment to write to my dear friend, who is so kindly interesting herself

for me. It is indeed a pleasure to me to express my obligations to you, and to your Mother who so kindly unites with you in this labour of love. I have desired not to see friends before Sunday, that I may have all my strength for labour, so far as shall consist with prudence. At Cheltenham it was almost impossible for me to be so silent as I could wish; but here I shall feel more retired, and more at liberty to act in exact accordance with my judgment." . . . . .

. . . . . " Truly at Cheltenham I had almost a heaven upon earth. Here also I am most happy; and *now* quite recovered from my fatigue: and so strong, that by *preference* I walk upon the lawn without a stick. I hear from Mr. C. that I am appointed to preach (before the University) in November. I was quite indifferent about it, having prepared my Sermons for posterity after that I am removed from the earth. At Cambridge they will be heard only by a thousand; but I hope, when I am gone, they will be read by many thousands, and prove of lasting benefit to the Church. To have such a hope as this, is the highest honour and the sublimest happiness, that a fallen creature can enjoy." . . . .

"I am engaged this evening to meet nearly twenty Clergymen; and I hope God will enable me to speak something for their good. It is a blessed opportunity for advancing the honour of my Lord, and the welfare of immortal souls." . . . . .

"Saturday. There were thirty in all at tea; and at the exposition and prayer about twenty-five others; and God graciously helped me: and though my exertion was great, I trust I shall be able to preach to-morrow with unabated strength. Truly I can never be thankful enough to God for bringing me hither." . . .

"I am, notwithstanding I have had almost a heaven upon earth, beginning to pant for home again. My own abode, and my own people, are after all dearer to me than all others; and I look for restoration to them with joy."

"Birmingham, July 14, 1836.

. . . . . "I had yesterday morning the most profitable season that I ever had for about three hours, with three of the most influential Clergymen in Birmingham, so far as I could render it profitable. I was mercifully assisted both in body and mind; and I hope that Mr. Marsh's hands were considerably strengthened. With this exception, I do not find Birmingham at all equal to Cheltenham or Hereford in respect of comfort or usefulness. As for Darlaston, I expect but little there, where I shall be choked with smoke. Yet I *think* I shall stay over Sunday there, if by any means I may confirm Mr. ——'s testimony to the Gospel of our Lord. At Lichfield I expect much comfort. I feel that I am too much influenced by human affections; and that I can more freely and fully exercise holy affections, when natural affections open a free scope for them. I wish it were not so, but that I could put forth all my powers most when they are most needed."

"Darley, July 29, 1836.

"Yesterday I packed off ten letters, and now find myself at liberty to write a few lines to the kind friend that is taking so much trouble for me. This day week, and I shall, I hope, be getting every hour nearer and nearer to my dear people, and my blessed home. I am almost counting the hours till I shall reach my sweet abode. But from the first day I set off to the present hour I have

been as highly favoured as a mortal and sinful being can well be. I have no conception of greater happiness on earth, than mine has been without intermission, except by more intimate communion with God. With that single exception, I doubt if there have been on the face of the whole earth a happier being than myself. My intercourse from the moment of my arrival at Cheltenham has been with the excellent of the earth, and every one of them striving to the utmost of their power to shew me kindness for the Lord's sake. Had you seen my *meetings* any where, and my *partings* at Hereford or Lichfield, you would have known a little what love is, and what a savour Christian communion leaves behind it. Besides, when I have seen what a change has been wrought in the people of D——, and what gratitude they now express towards me for withstanding their solicitations; and what a glorious place of worship Mr. Venn has made by the alterations of his Church; and what a noble (wonderfully noble, and beautiful, and commodious) Chapel Mr. ——'s is at N——: with the sight of such places secured in perpetuity for the Lord, I must be the most brutish of mankind, if I did not feel the most lively gratitude to my heavenly Benefactor.

. . . . . "I know that this will comfort you and your dear Mother, and therefore I avail myself of a leisure half-hour to communicate it to you. I should account myself basely ungrateful, if I did not find pleasure in thus expressing my regard for all your services, and all your kindness. . . . . I am summoned by the carriage at the door, and the ladies that accompany me; and with joy I subscribe myself, your very affectionate and much-indebted Friend, "C. SIMEON."

To the Ven. Archdeacon HODSON.

"My beloved Friend, "August 8, 1836.

"You desired me to write to you when I should be restored in safety to my beloved home. But how shall I declare all the kindness I experienced in every place, or the comfort I enjoyed in communion with the Lord's people! The prosperity of Zion especially in all the different places far exceeded my most sanguine expectation: and the thought of my having been the rod in the hand of God, by whom all these wonders have been wrought, completed my joy. To all this I may add, the hope I entertained of being yet further accessary to the production of similar good in other places, gave to the whole a richness and sweetness which no words can adequately express.

"But has all this excited any measure of self-complacency in my bosom? I hope not more than was felt by the rod of Moses: but of self-lothing and self-abasement, blended with an admiration of the divine goodness, I hope it was productive in a considerable degree; and this variety of feeling, resembling the different rays of the sun, formed in my soul a concentration of that joy which forms the blessedness of heaven. In adoration, you know, the sinner is in his place, and God in his: and this is the posture in which I contemplate the whole of my journey for nearly eight weeks, during which time not even the slightest incident occurred to damp my joy.

"Yesterday I preached to a Church as full as it could hold, and partook of the Lord's supper in concert with a larger number than has been convened together, on such an occasion, in any Church in Cambridge since the place existed upon earth. Before I came to the Living, I attended once at Trinity

Church to hear on some occasion a very popular preacher; and, as I then never turned my back upon the Lord's supper, I staid during the administration of it, and was myself one of *three*, who, besides the Parson and Clerk, formed the whole number of the Communicants. So greatly has the Church of England been injured by myself and my associates.

"Most affectionately yours, "C. S."

To Dr. RING.

"My dear Brother, "K. C., Aug. 6, 1836.

"I shall begin to fancy myself young again, when I receive by the same post two letters, one desiring me to open a Church at Reading, and the other to re-open one at Bradford in Yorkshire. But I happen to know the difference between 37 and 77; and I am content to discharge, as God shall enable me, the offices pertaining to the latter age. It would give me exquisite pleasure to obey your summons..... I bless God for His mercy to my native town, or, as the Scotch call it, my 'Calve-Kintry.' It is a real joy to me also to see that Church, to which I am very deeply attached, prospering by the return of some of *her best friends* to her Communion..... My progress infinitely exceeds my expectations. The bounty of pious friends encourages me to proceed..... And I trust that God, who has already carried me on so far, will finally bring me through. The occasion demands it;—immortal souls demand it;—the Established Church demands it;—and my Lord and Saviour demands it at my hands. And their united calls I will endeavour to obey.

"I am, my dear Friend, with most unfeigned gratitude and love, ever yours, "C. SIMEON."

To the Same.

"My dear Friend, "K. C., Aug. 13, 1836.

"Truly you ask a willing servant. If I dared, I should be off in a trice; and put yes, yes, yes, to the bottom of the page. *But* (that is a hateful word),

"1. I have left off all foreign services.

"2. I have, in despite of the above statement, engaged in three or four weeks to open a Church, built by my friend Mr. Nottidge at Ipswich at his own sole expence. (N.B. As a palliation of my inconsistency, let me say, that he is the only man upon the face of the earth for whom I would have done it).

"3. Supposing I could reconcile the two, (which at this distance of time I might) I have an office to discharge in November, for which I *might* unfit myself, but for which I would not by *imprudence* unfit myself for a very large sum of money—the preaching of a set of Sermons before the University. And what does all this amount to? It is all contained in a short word which it is not easy for me to utter to one whom I love; but which I am sometimes forced to utter; and which, when written to express my mind on this occasion is, N——o.

"Your very affectionate Brother in the Lord,

"C. SIMEON.

"P. S. I am just returned from a long journey of eight weeks, during the whole of which time the physical thermometer has been almost as low as the autumnal standard, but my moral and mental thermometer never lower than summer heat. I suppose, that scarcely any man living has had the same amount of happiness for the same time, except in greater nearness to the Fountain of all blessedness."

To the Rev. JOHN VENN, on Conversion.

"July, 1836.

"In compliance with your request, I send you the substance of some observations, which I made to a party who had been invited to meet us. Many of them being young, I thought it of importance to communicate to them what I conceive to be a just and accurate view of the subject of conversion.

"In Rom. viii. 6. it is stated, after the Apostle's manner, in broad and general terms: 'They that are after the flesh do mind the things of the flesh; and they that are after the Spirit the things of the Spirit.' This passage of Scripture, properly explained, contains the whole matter. But it is not always correctly understood; or rather I should say, it is very generally carried too far, and for want of being duly qualified, it is made a stumblingblock both to the unconverted world, and to many who are truly converted to God. The unconverted are justly offended when we represent the natural man as destitute of *any kind* of good; and the godly are discouraged when we represent them as having in them no *remnant* of evil. We may in a general way represent both of them as resembling a river where the tide flows: the natural man as descending from the fountain-head to the ocean; and the spiritual man as returning with equal force to the fountain-head. But, whilst this will serve to give a general view of them, it requires to be modified by certain limitations and exceptions. In any large river there are obstacles of one kind or other, which obstruct in some places the continuous flow of the stream, and occasion what I may call a back stream; and this is found no less in the return of the river to the fountain-head, than in its descent to the

sea: and if this be borne in mind, the general image will become incomparably more clear and accurate. The departure of the soul from God is not so entire, but that there remain in many persons towards *man* some good dispositions. Towards *God*, I grant, our fallen nature retains not even the smallest measure of that love, which at our first creation filled our souls. In this respect our statements cannot be too strong. St. Paul says, that 'the carnal mind is enmity against God,' and neither does, nor can, yield subjection to His holy law. But *all* good is not so obliterated, but there may be found in many unconverted men as fixed a principle of truth and benevolence, and honour and integrity, as in the generality of true Christians: and if we so state our views of the fall as to rob the whole mass of mankind of this honour, we cast a stumblingblock in their way, and excite a very bitter prejudice against the Gospel. On the other hand, if we represent a work of grace as so entire, that there remains no corruption in the persons who experience it, we reduce even the most eminent Christians to despair. There is yet in the best of men a remnant of the flesh lusting against the Spirit, and incapacitating him from serving God so entirely and so perfectly as he would. St. Paul himself complained of a 'law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members.' This however is to be remembered, that the back stream does not prevail in either of the characters so far, as to keep the water from its ultimate destination: the unconverted man, notwithstanding the good that is in him, arrives assuredly at the ocean at last; and the converted man, notwithstanding his remaining

infirmities, does at last attain the elevation and blessedness after which he aspires; and he grows in grace even to his dying hour, having every corruption more and more mortified, and his transformation into God's perfect image more entire. From beholding with ever-increasing clearness the glory of the Lord Jesus, he is progressively 'changed into His image from glory to glory by the Spirit of the Lord.'

"If it be asked, how is this change effected? the same image will give us the most clear and useful information. It is generally acknowledged that the tide is effected by the moon. This to a person uninformed upon the subject would appear a downright absurdity: for, as he knows not the powers of attraction, he cannot conceive how it should be possible for the moon to possess an influence which not all the human race combined would be able to exert. But experience shews that, whether we can comprehend it or not, the ocean does obey the influence of the moon. In like manner the change wrought in the heart of man depends altogether on the influence of the Holy Spirit; and however incapable we may be of comprehending the Spirit's operations, we must refer to Him the entire change which is wrought in us in the conversion of our souls to God.

"But amidst all this agreement there is a very essential point of difference between them. In the river, whichever way it flows, there is neither volition nor consciousness; but in man there is both, whether he depart from God, or return to Him. No man acts from mere necessity, as a spark ascends or a stone descends to the earth. The ungodly are voluntary agents in all that they do, and the godly are also perfectly voluntary in all their motions. True, the godly

have not originally, and of themselves, either the will or power to do anything spiritually good: but God makes them 'willing in the day of his power;' and they 'work out their salvation with fear and trembling, because God has given them both to will and to do of His good pleasure.' He draws them not as mere machines, but 'with the cords of a man and with the bands of love?' Hence, whilst to the ungodly belongs nothing but guilt and shame, to God alone belongs all the glory of whatsoever change is wrought in those who turn from their evil ways to serve and glorify Him."

To a person under deep mental distress.

"Dear Sir, "K. C., Aug. 9, 1836.

"You judge well: there is the same God now as formerly delivered Peter from prison in answer to the prayers of His people: and He is still a God that heareth prayer. I can in some small measure sympathize with you. I have known what it was to envy the dogs their mortality, and almost to wish them cursed with my immortality in my stead. But I found God to be abundant both in mercy and truth; and so will you find Him, if in the name of His dear Son you wait patiently upon Him. With the desponding soul God justly expostulates (Isai. xl. 27), and exposing the folly of such a state (v. 28) gives us a clear direction for our deliverance, and a promise that shall assuredly be fulfilled to us in its season (v. 29—31). I would have you expostulate therefore with your own soul, as David did, (Ps. xlii. 11 and xliii. 5). That there is ground for humiliation in the best of men there is no doubt; holy Job exclaimed, 'Behold I am vile;' but to the vilest of men there is no ground

for despondency, when we recollect that the 'blood of Jesus Christ cleanseth from *all* sin,' and that He has said, 'He would cast out *none* who come unto Him.' The Psalmist himself was in your state, and justly ascribed his despondency to his own weakness. He saw how erroneous had been all his conceptions of the Deity, and learned to look from himself to the Holy Scriptures in order to form a right judgment of His power of grace (Ps. lxxvii. 1—11). Follow him in this respect, and you shall ere long follow him also in his testimony in behalf of God, as an Almighty and All-merciful Benefactor (Ps. xl. 1—3).

"I have no wish to know your name. It is sufficient for me that you are a fellow-sinner in distress. The Lord, even our Great High Priest, has your name written on His breastplate; and *that* is my consolation when I am constrained, through forgetfulness, to express my intercessions generally; when, if I were able to spread before my God the names and states of all for whom I have been desired to pray, I would gladly do it. I hope, with tender sympathy, to spread your case before Him: and I intreat the favour of you to remember at the throne of grace one, who, if he be not distressed like you, needs quite as much the prayers and intercessions of others in his behalf, even

"Your faithful Servant, "C. SIMEON."

To the Bishop of CALCUTTA, on the Indian Episcopate. "K. C., Camb., Sept. 29, 1836.

"Your most welcome letter has just arrived, and though incapable of writing a syllable myself I lose not a minute in answering it. Till within this week, I have been favoured with an energy both of body and mind far beyond what I could have rea-

sonably looked forward to; and to give you some account of my visitation, for I am too proud to call it visit, I begin with that. To Cheltenham, Hereford, Darlaston, Newcastle-under-Lyne, and Derby—I have been on a visit to the different Ministers appointed there by me; and such a continuation of love, during the whole eight weeks of my visit, has really far exceeded what I had supposed possible in this fallen world. My efforts in every place both in public and private were great; and the sight of God's work prospering in all the places was enough to have melted a heart of stone; and the thought that God in His mercy had made me an instrument of promoting His cause to that vast extent, has humbled me in the very dust, and made me only regret that my powers of service have not been more commensurate with my obligations to our common God and Father.

"My strength has continued unimpaired till this last week; but having been to visit our new Diocesan (Dr. Allen, late Bishop of Bristol), and having received all imaginable kindness from him, who showed me over the whole Cathedral, though, alas, only habited for the parlour, I have caught a violent cold which has brought on the gout, and reduced me to a state of utter incapacity for exertion of any kind. This is the secret of my writing to you now by the hand of an amanuensis.

"And now will I come to answer your most interesting letter. I view the sphere of India as immense, the load too heavy to be laid on any human mind, the diversities of calls distracting, and the almost utter impossibility of concentrating them so as to see them all brought out into united and harmonious operation—but I had almost forgotten what an Almighty power presides, and what energies He can

supply for the accomplishment of His own gracious purposes. If I forget Him, I sink; if I remember Him, not all the inconceivable load of India can overwhelm me. My comfort has been all my days, I have but *One* to please; and He is easily pleased, even in the midst of all our infirmities, where He sees only a desire to please Him. The simplicity of our work is very encouraging—in every place I see the reign of sin and Satan; and in every place I want to introduce the reign of Christ and wisdom and true holiness. Be not discouraged, if you should not be able to accomplish all you wish; you have in that respect the portion of Prophets and Apostles, and of our blessed Lord Himself. You must look to the end, and see 'the end of the Lord, that He is very pitiful and of tender mercy.' He will prevail at last, prevail too by the very means which His enemies have recourse to for the counteracting of His designs. With Him at your right hand, you have none to fear; obstacles of every kind you must expect, and they will bring out to your view the secret Majesty of the Most High, and enable you to realize to an inconceivable extent His unbounded power, His unerring wisdom, His incomprehensible love. I speak of these things as one who knows them by experience; I have had all the powers of earth and hell against me, but have lived to see that there 'are more with me than against me.' That He can and does work by the meanest instruments, I am a living witness; but my sphere has been small, a mere nothing in comparison of others. Yet have I lived to see the triumph of my own principles throughout the land; peradventure you also may live to see the same in your sphere. I have a perfect assurance that He who ordereth all things both in heaven and

earth, will prevail at last. Hence then I say, look not at minute points or difficulties, but to the Lord Himself, who will keep your mind in perfect peace, and accomplish his own pleasure through your imperfect instrumentality.

"That you want a Grant and Udny I greatly regret; but their God you have, and more you cannot have. In truth, I love to see the creature annihilated in the apprehension, and swallowed up in God; I am then safe, happy, triumphant. And I recommend to you to enter into the chambers of all His glorious perfections, and to shut the doors about you, and there abide till He shall have accomplished all the good purposes of His goodness both in you and by you. Nothing less than a mutual indwelling of God in us, and of us in God, will suffice—beyond that, we want nothing. To tell you of my own Sermons before the University must engage a part of another letter; in this I close with imploring all imaginable blessings on your soul."

To a Friend, on building a Church at Jerusalem.

"My dear ——, "Oct. 6, 1836.

"I write by an amanuensis, not being able to write myself. I have been seized both with cold and gout. But this day, through the goodness of God, pronounce myself convalescent. I have corresponded with Mr. Cartwright, and expect at the close of this month to converse with him face to face.

"My own view of Divine duty is this.

"See and follow the pillar and cloud. Moses mistook when with pious zeal he hoped to deliver the Jews forty years before the time appointed in the Divine counsels: when the time was come, God

made it plain. So afterwards in the manifestation of the truth to the Gentiles, notwithstanding the commands given were so clear, Peter and the rest of the Apostles waited at least six years before they carried the Gospel to Cornelius. So afterwards Paul would go into Asia, and then to Bithynia, both of which no doubt needed his labours very much, but respecting each God said, No: then came the call to Macedonia, and all imaginable blessings flowed from it. Thus I would not be precipitate with Moses—nor tardy with the Apostles—nor self-willed (acting on my own will) with Paul;—but I would wait for the clear indications of the Divine will; and, having seen them, would proceed with zeal and vigour. Human zeal would applaud Moses—condemn the Apostles—call in question Paul—with human zeal I have nothing to do; the times and seasons are altogether in God's hands, and I am His servant to go, or stay, according to His will. I love your zeal; I join heartily in it; but my mind is passive. I am never in danger, but in action; all goes well with me, when in a passive state—I am then saying, 'Lord, what wilt thou have me to do?'

"Now this is the state of mind which I recommend to you. In acting there is pleasure; in waiting there is self-denial;—but in assuring ourselves that God in due season will make our way clear there is exquisite delight.

"I am, my very dear friend, your most affectionate Fellow-labourer in the Gospel of Christ,"

"C. SIMEON."

PART III.

NARRATIVE,

&c. &c.

NARRATIVE

OF

HIS LAST ILLNESS AND DEATH.

We are now brought to the closing scene of the life of this devoted servant of God. His vigour and zeal were perhaps never greater than immediately previous to his last illness. He had preached on Thursday evening, (September 15,) with his usual animation and energy, from John xv. 8, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples:' and again on the Sunday morning after, from 2 Kings x. 16, 'Come with me, and see my zeal for the Lord;'—this was the last Sermon he delivered. On the Tuesday following he was in high health and spirits, and talked of the journey he proposed to make the next day to Ely with no ordinary delight. In conversation however at this time with the kind friend, who now became his constant attendant, he made the following remarks about his nearness to the eternal world. "Well, though I am talking of putting things by for my journey to Bath next June, the Lord knows that I am thinking, and *longing* to a certain degree, for a *far better journey*, which in a few days I shall take; but I find it difficult to realize the thought that I am so near the eternal world; I cannot imagine what a spirit is, I have no conception of it. But I rejoice in the thought, that my coffin is already cut down, and in the town at this very time; of this I

have no doubt;—and my shroud is also ready; and in a few days I shall join the company of the redeemed above." His friend replied, "Why, dear Sir, should you talk so? you are in good health and strength; and November is so near, I think you will be permitted to preach your Sermons, and also to prepare the other set you are thinking of; and perhaps you may preach them too." He said, "That will be as the Lord pleases; but I do often wonder at the degree of strength and spirits which of late the Lord has blessed me with. I never remember to have had greater energy for work than at this time; and I do seem to think that it is now the Lord's will to spare me through November: but you know it is quite immaterial to me; the *Sermons are finished*, that is all I care about; I would not have to write them *now* for a thousand pounds. But if I should be permitted to preach them, I expect it will bring me down; indeed, I give you all leave to break all my bones in December. Still, I am fully determined, if I have any degree of strength left, instantly to begin a set of Sermons, on that grand subject out of Ephesians, 3d Chapter, 18th and 19th verses. I don't expect or desire to *preach* them; but if my life be spared, WRITE THEM I WILL."

The next day (Wednesday, September 21,) he went over to Ely to pay his respects to the Bishop. He had been very anxious about this visit: for, as he was one of the oldest of the Clergy, it was his wish, he said, to be among the very first to shew all respect to his Diocesan. The day was damp and chilly, and he needed more than usual care to prevent any injurious effects from the journey; but he felt so strong and vigorous, that he imprudently dispensed

with his ordinary outer dress. The Bishop received him with marked kindness and attention; and proposed that they should go together to see the Cathedral. Here they lingered too long; the coldness of the building, increased by the rawness of the day, soon began sensibly to affect Mr. Simeon, and was the direct cause of the severe illness, from which he never recovered. The next morning early he was seized with a violent rheumatic attack, and, during the day, became so seriously indisposed as to be unable to leave his room for the Evening Lecture. The Sermon he had intended to preach was upon Luke xi. 1, 'Lord, teach us to pray;'—and this was the last subject he ever prepared for the pulpit. During the whole of the next day he continued very feeble, though he cherished a hope of being able to go in his carriage on the following Monday to Ipswich; and wrote to his beloved friend Mr. Nottidge, to say that he should preach for him, according to promise, on the opening of his new Church.

Saturday, (September 24,) was his birth-day, when he entered his seventy-eighth year. Though he had passed but an indifferent night, he rose early this morning; and when his attendant came to him, he was sitting in a favourite spot before the window to enjoy the first beams of the sun, and employed in writing another letter to Mr. Nottidge, in which he observed, "Of course my University Sermons are laid aside; if not life itself." On repeating this to his attendant, he added, "What can I expect? I enter my seventy-eighth year today. I never expected to live so long: I can scarcely believe I am so old: I have as yet known nothing of the infirmities of age, though I have seen a good old age. I know however it will all be ordered well."

Soon after, when referring to his journey to Ely, he remarked, "If this is to be the closing scene, I shall not at all regret my journey to the Bishop; it was of vast importance to you all; and I shall rejoice to close my life from such a circumstance."

For some days he remained much in the same state; but subsequently so far recovered, as to make it probable that the malady might eventually be subdued. So far indeed was he restored, that occasionally he could take a drive in his carriage; and we began to indulge a hope of his ultimate recovery. On October 6, he dictated the letter at the conclusion of the preceding chapter, which exhibits all his usual precision on subjects which deeply interested him.

The good hope we had ventured to entertain of his recovery was soon at an end. On another damp and chilly day, he went out once more in his carriage, though earnestly entreated not to run the hazard of a relapse. This short drive was too much for his reduced frame; all the former pain and fever returned with increased violence, and he was obliged immediately to take to his bed. He was now fully aware that the hand of death was upon him; and having lately contemplated some changes in the disposition of his property, he was anxious, without delay, to make the necessary alterations in his Will. He had already indeed disposed of the greater part of his fortune in promoting a variety of religious and charitable designs; but during his late journey, he had been so much impressed with the importance of the work in which he had been so generously assisted, that he determined to devote the small remainder of his property (with the exception of a few legacies to his relatives) to the furtherance of

the great object which had so long engaged his regards. When his desire on this point was accomplished, his mind seemed relieved from every care, and he prepared himself with joy for his departure.

During the second week of October, when one of his particular friends had called at his rooms to inquire after his health, Mr. Simeon immediately begged to see him, and in a feeble whisper requested him to pray by his bedside. After the prayer, his friend expressed a hope that he was now supported by divine consolations: Mr. Simeon then replied to this effect: "I never felt so ill before—I conceive my present state cannot last long—this exhaustion must be a precursor of death; but I lie here waiting for the issue without a fear—without a doubt—and without a wish." To another afterwards who remarked, "Many hearts are engaged in prayer for you;" he rejoined, "In prayer? aye, and I trust in *praise* too—praise for countless, endless mercies."

On Friday, (Oct. 21,) all hopes of his recovery were taken away: the gout had at length attacked him internally, and the means used for his relief were evidently in vain; of this he was perfectly aware, and in consequence seemed more than usually calm and happy. The writer was sitting by his bedside, and on making some inquiry as to what had been lately passing in his mind, and of what at that time more particularly he was thinking, he immediately replied with great animation, "I don't *think* now—I am *enjoying*." He then expressed his entire surrender of himself to the will of God, and spoke of his extreme joy in having his own will so completely in unison with that of God, adding with remarkable emphasis, "He cannot do anything against my will." After a short pause, he looked

round with one of his very bright and significant smiles and asked, "What do you think especially gives me comfort at this time? The Creation!—the view of God in His work of Creation! Did Jehovah create the world, or did I?—I think *He* did; now if He made the *world*, he can sufficiently take care of *me*." His restlessness from excessive pain was now so great, that he was continually requesting his position to be changed; but when it was suggested that it would be better to attempt to lie quietly, he said most calmly, "I will do just what you like—I will be guided entirely by what you think best." Shortly after, by way of turning his thoughts to a subject which seemed likely to interest him, I said, "How blessed a prospect is opening before you; to be so soon with the innumerable company of angels, and the general assembly and church of the firstborn, and with Jesus the mediator of the new covenant." Upon this his countenance became peculiarly solemn and grave; and he said nothing, but only looked up most humbly and devoutly. I then alluded to another subject, which I knew would be agreeable to him; and made a remark about veiling our faces as the Cherubim did in the presence of God: to this he immediately gave a sign of assent and pleasure. About midnight he was raised up in his bed, and having sent for me to his side, he began to speak, in a very slow and impressive manner, what seemed to us all to be his dying remarks. "I am a poor fallen creature, and our nature is a poor fallen thing; there is no denying that, is there? It cannot be repaired: there is nothing that I can do to repair it—Well then, *that* is true. Now what would you advise in such a case?" As he made rather a long pause, apparently waiting for an answer, I

replied, "Surely, Sir, to go, as you always *have* done, as a poor fallen creature to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered in a very determined and joyful manner, "That is just what I am doing, and *will* do." I added, "And you find the Lord Jesus Christ to be very present, and giving you peace?" He instantly replied, looking up to heaven with the most remarkable expression of happiness on his countenance, "Oh! yes; *that* I do." "And He does not forsake you now?' "No indeed! *that* NEVER CAN BE!" I observed, "He has said, I will never leave thee, nor forsake thee." He answered by a smile and gentle inclination of the head. Being afraid of wearying him, I then left him for the night.

The day following (Saturday, Oct. 22), about noon he appeared, if anything, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. [To conceive aright of his mode of speaking on these occasions, he should be considered as uttering his words very slowly—generally after long pauses, and at times in a low but articulate whisper.] "Infinite *wisdom* has devised the whole with infinite *love;* and infinite *power* enables me——(pausing)——to rest upon that power; and all is infinitely good and gracious." I observed, "How gracious it is that you should have now so little suffering." "Whether I am to have a little less suffering or a little more, it matters not one farthing. All is right—and well—and just as it should be; I am in a dear Father's hands—all is secure. When I look to HIM (here he spoke with singular solemnity) I see nothing but *faithfulness*—

and *immutability*—and *truth;* and I have not a doubt or a fear, but the sweetest peace—I CANNOT HAVE MORE PEACE. But if I look another way—to the poor creature—O! then THERE is nothing—*nothing*—*nothing* (pausing) but what is to be abhorred and mourned over. Yes, *I say that;* and it is true." Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when suddenly recovering, and being raised up in his bed, he again began: "What is before me I know not; whether I shall live or die. But *this* I know, that all things are ordered and sure. Everything is ordered with *unerring wisdom* and *unbounded love.* He shall perfect everything; though at present I know not what He is about to do with me. But about this I am not in the least degree anxious." He then made some remark which was not exactly heard by us; but his attendant supposing she had caught the expression, and observing, "He says, he does not despair;" he overheard her, and instantly said, "*What!* (and turning round with surprizing energy added) despair? *despair?* who dares to advocate such a sentiment as that here? Despair! O! what sweet peace and joy and affiance do I possess!" On seeing Dr. Haviland standing by his side, he looked at him most affectionately and said, "Ah! what is that you? how glad I am to see you; I have greatly wished to see you—my soul has longed for you, that you might see the difference in the end between (here we lost his words)...that you might see the power of these principles, and what it is to go to God in contrition and faith." He then proceeded in the most earnest and affectionate manner to thank Dr. H. for all his kindness, and to express his earnest wishes for his best interests in time and eternity,

After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles, which he had professed and preached through life, now to sustain him in death. He then looked round very seriously upon us and said, "You seem all to be anticipating what will not yet take place —I am not yet about to die—I *know* I am not; I feel that I am not yet *ready*." "Dear Sir," I said, "and what is wanting?" he replied in a very slow and serious manner, "Greater humiliation—more simple affiance—and more entire surrender." I ventured to say, "Well, Sir, He will make all perfect." "Yes," he replied, "that He will." After a short pause he proceeded, "And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet; you are all disappointing yourselves if you expect *that now*, (and then stretching out his limbs, he added) my bodily vigour is very great; and I feel that there is yet much to be done before my soul can depart." Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is only proper to explain. His nurse, apprehending that he was on the very point of death, had suddenly called me in from the next room; and upon my hastening to his side, I was followed by his physician and Curate, (who had just arrived,) and his three servants. These were all who were present. But not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious and affecting manner expressed his disappro-

bation of what he had observed; "You are all on a wrong scent, and are all in a wrong spirit; you want to see what is called a *dying scene.* THAT I ABHOR FROM MY INMOST SOUL. I wish to be *alone*, with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor, hell-deserving sinner; .... (then very slowly and calmly) but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before Him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say—I wish to be alone—don't let people come round to get up a scene."

He was evidently much hurt at the thought of even his nearest friends coming round to disturb the privacy, which he had always wished for in his dying hour. He had repeatedly charged me to keep every one away from him, when that solemn season should arrive, and remain with him myself alone. That no one might again enter without my knowledge I remained with him the whole night: the next morning (Sunday Oct. 23), as soon as he awoke, he referred to what had happened the previous night. "Now I was much hurt at the scene last night: a scene!—*a death-bed scene I abhor from my inmost soul.*—No!" he continued, smiting three times slowly on his breast, "No! I am, I know, the chief of sinners; and I hope for nothing but the mercy of God in Christ Jesus to life eternal; and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it; for I know of none greater." Then after a short pause he added, "And if we are to bring the matter to a point, it lies in a nutshell; and it is here—I

look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal; (then very deliberately) and I lie adoring the *sovereignty* of God in choosing such an one—and the *mercy* of God in pardoning such an one—and the *patience* of God in bearing with such an one—and the *faithfulness* of God in perfecting his work and performing all his promises to such an one."

When Dr. Haviland called in the evening, Mr. Simeon addressed him in the most striking manner upon the subject of religion; speaking with a clearness, and power, and dignity, which perfectly surprised Dr. H., though so accustomed to the peculiar energy and characteristic precision of Mr. Simeon's observations on such subjects. He said he had never heard anything before from him comparable to this, for the propriety of the language as well as the importance of the matter.

Early the next morning (Monday, Oct. 24) when I arrived, I found him just raised up, after passing a quiet night; I told him I had, as usual, on the previous evening addressed a large number of Undergraduates, and had ventured to repeat to them some of his remarks, that they might know the power of those great leading principles he had preached to sustain and gladden the soul in the last hours of weakness. "Yes," said he, "it is to the *principles* I look. It is upon the *broad grand principles* of the Gospel that I repose—it is not upon any particular promise here or there—any little portions of the word, which some people seem to take comfort from; but I wish to look at the *grand whole*—at the vast scheme of redemption as from eternity to eternity. . . . . Indeed to say the truth, what may be called my spiritual exercises have lately been at rather a low

ebb; and I may make another confession to *you* (smiling), my *bodily* exercises also of late have been at a low ebb." I observed, "Very probably the one may have been partly the cause of the other." "Yes!" he continued; "but however that may be, I wish to point out *this* distinction in my case—that I am not solicitous so much about *this* feeling or *that*, or *this* state or *that*, as upon keeping before me the grand purposes of Jehovah from eternity to eternity. Now I might wish to be able to go out to take a good walk—so also in my soul, I might wish to be able to go forth and survey all the glories of heaven and the blessedness of that place;—there might however be something in all that to be suspected. But in taking the great revelation of Himself which God has given us, *there* I rest upon *Him*, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not, and so I remain." .... (I quoted the passage, "I am the Lord, I change not, *therefore* ye sons of Jacob are not consumed.") "Yes! that is the true view of the matter as it appears to me. For after all what are a man's thoughts before *Him?* It cannot depend upon a few poor, broken, puling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and *there I rest.*" He then added, smiling as he used to do, when making some strong statement upon any point, about which he himself had not the slightest doubt; "I *may* be wrong in my view—*though I think I am not;*"—then very solemnly and slowly, "But, however, *this* I know, that I am a poor lost and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy; and I know, *I cannot be*

wrong here." The following day he revived considerably, and actually occupied himself in making arrangements respecting the Sermons to be preached in November at St. Mary's. On Wednesday, however, he was so decidedly thrown back, that all thoughts about further exertions for the public were at once laid aside. When he had determined no longer to use any of the means, which had been resorted to in the hope of prolonging his life (feeling they were now profitless), he said to his nurse, "You cannot but say that up to this time I have submitted patiently, willingly, cheerfully, to every wish and order of Dr. Haviland; I have not made one objection, have I?" he then added, "I did it all for the Lord's sake; because, if it had been His will to prolong my life, I was willing to use *any* means; but now I feel (and this he said with great emphasis) *that the decree is gone forth; from this hour I am a dying man;* death is far sweeter than life under such circumstances. I will now wait patiently for my dismission. All that could possibly be done for me, *has* been done; of that I am fully persuaded and satisfied—tell Dr. Haviland so."

During the greater part of Thursday (Oct. 27,) his whole mind seemed absorbed in perfecting a scheme for four Sermons upon his favourite passage in Eph. iii. 18, 19, "That you may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." His thoughts had early been employed upon the subject, and before I arrived he had dictated the outlines of the four Sermons under the following heads:

"*First.* What it is to know Christ in all the immeasurable dimensions of his love:

Secondly. The effect of this in filling us with all the fulness of God:

(Here under two distinct and separate heads must be contained:

(1) What is that fulness in God of which there must be a corresponding fulness in us; and

(2) How the comprehending of the love of Christ will of necessity operate to the production of it in us.

These two must form two distinct Sermons.)

Thirdly. The immense importance of making this subject one of most earnest and incessant prayer."

Immediately on my arrival he begged the paper containing these outlines to be put into my hands; and then requested me to take down the divisions which he had prepared during the night for the last of these discourses.

In dictating these outlines he manifested his usual clearness and precision of mind; correcting and improving the divisions as more appropriate words suggested themselves. These minor details are noticed here as illustrating the cast of his mind to the very last, and as shewing how that, which had been the principal and successful study of his life, had become a habit, which brought unspeakable delight to him and was literally his occupation in death. So intensely were his thoughts fixed on the distribution and illustration of this glorious theme, that he declared he thought no higher honour could be conferred on him, than to be permitted to prepare a set of discourses upon it; and added, "This is the grandest subject I can conceive of for a course of Sermons;—I should think a life well spent, even out of heaven, to write and deliver four Sermons upon it in a manner worthy of it."

His nights about this time were generally very restless, and he would employ himself in meditating on such portions of Scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin and promote contrition of heart. But as the time approached for the Meetings in behalf of the Society for the Conversion of the Jews, and for the Anniversary Sermons at his Church; his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to 'its immense importance,' and prepared to compose an address to be read to the Undergraduates at their meeting on the following Monday. Being afraid he might not remember the texts, which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directing her where to find them, he desired her to read them out, and then mark them down; saying with great emphasis, "*Take care of those texts; they are gold, every one of them.*" He then dictated the following:

"I wish to shew you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people. See Jer. xii. 7: 'I have given the *dearly beloved of my soul* into the hand of her enemies;' and again Rom. xi. 28; 'as touching the election, they are *beloved* for the fathers' sakes.'—And to bring you into a conformity to God in relation towards them, so far as it respects your efforts for their welfare, and your joy in their prosperity, see Ezek. xxxvi. 22—24. 'Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned

among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' And again Jer. xxxii. 41, 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart and with my whole soul.*' And lastly, see Zeph. iii. 17, 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.' "

In the afternoon of October 29, he observed to his attendant, as she was sitting by his bed-side, "It would be poor work to have to seek heaven now." She replied, "Yes, dear Sir, your work is now quite done; and what a privilege it is to see the peace you enjoy; and how you are enabled to bear with such patience and submission all your afflictions." She had scarcely ended the remark, before he rebuked her in a tone and language of severity quite unusual with him. She made no reply, intending to explain her words to him at some future time. In about ten minutes however, in reference to what had just transpired, he said, "Now, bring some paper, and write something down for me directly." Then, in a very serious and deliberate manner, he dictated the following: "If anything laudatory be mentioned be-

fore the University by Dr. Dealtry* about me, or about my Sermons, I entreat from my inmost soul that I may not have it repeated to me: let me go to heaven as the *vilest sinner in the universe.* So far as respects myself, let me not know there is such a person existing as Charles Simeon; on no account, if any remarks are made, let them be uttered before me. *Satan himself could not be a greater curse to me,* than the person who would dare to breathe a word upon that subject commendatory of me, or anything I have ever done. They would be a curse to me whoever they are. Persons so acting are doing the devil's work, and it is frightful to me. I feel, if I could be pleased with it, it would be damnation to me." The manner in which he delivered this charge, especially the latter part of it, was most solemn and authoritative. He then ordered it to be copied and given to me; and desired that his servants as well as Dr. Haviland† should be apprized of his wishes on this point. When his attendant had made the copy, and read it over to him, he said, "There! keep that for yourself, and you will be able to understand it twenty years to come; it may be of use to you then. Now you understand me, don't you?" She replied, "Yes, dear Sir, I think those who know the deceitfulness of their own hearts, and the temptations of Satan, will quite understand you."

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* Dr. Dealtry had been requested by Mr. Simeon (with the leave of the Vice-Chancellor) to be his representative as the Select Preacher at St. Mary's in November: he was however accidentally prevented from discharging this duty.

† The only other persons, who were now in attendance upon him, were, his nephew Sir Richard Simeon, and his niece Lady Baker.

She then told him, that when speaking about his 'patience and submission,' she merely meant to say, how the grace of God was seen enabling him to be so patient, (referring to Col. i. 11). Upon this he immediately replied, in the gentlest and kindest manner, "Aye, *there* you are right enough—speak of the *Lord's* goodness as much as you will; but don't speak of *me*—mind that." His wishes in this respect, it is perhaps needless to add, were most strictly attended to.

On Sunday morning, (October 30,) when I came to him, after hearing the Sermon on behalf of the Jews, and began to speak to him of the forcible manner in which the matter had been treated by Mr. Noel, he immediately rejoined by a comment on our ignorance, as well as want of feeling, on the whole subject: and then, alluding to the texts before selected, he begged me to observe the strong expressions which God had been pleased to use when describing *His* intense and unalterable regard for his ancient people. "See," said he, "how wonderfully He speaks; He calls them, 1. The dearly beloved of my soul:—and then He says, 2. I will plant them in their own land assuredly with my whole heart, and with my whole soul;—and then again, 3. He will rejoice over them with joy; He will rest in his love; He will joy over thee with singing:—nay, more, 4. They shall be a name and a praise among all people of the earth." His thoughts on this and the following days, as might be anticipated, were chiefly given to the subject of the Jews: and he then dictated the Address to the Undergraduates*.

* See JEWISH INTELLIGENCE, 1836.

But he was not so intent upon his favourite theme respecting God's ancient people as to be unmindful of the spiritual welfare of his own peculiar charge in Cambridge. Being fully convinced that his days were rapidly coming to a close, he began to consider in what way he might be permitted to benefit his people after his removal. The appointment of his successor in the Ministry of Trinity Church now much occupied his thoughts. He felt that under the peculiar circumstances of the case he might without impropriety express his feelings on the subject to his Diocesan, who was the Patron of the Living. During the night indeed he made some touching allusions to the fact of his illness having had its origin in his late visit to the Bishop; and the next morning he dictated a letter to him, describing his reduced state, and the impossibility of his ever resuming ministerial duty. He then requested to be henceforth considered a *miles emeritus;* and be allowed to resign his Living into the hands of the Bishop; expressing in conclusion a wish, that the friend whom the parishioners a few years before had chosen for their Lecturer, might be appointed as his successor to the Living. This seemed to be the last desire which had now to be gratified; for in the afternoon he said to his attendant, "How easily everything comes in its place; first, my Will is made; then the Address to the young men; and now nothing but this remained." After the letter had been sent to the Bishop, he frequently expressed his anxiety to live to hear the reply; and once even during the night he enquired whether an answer had been received. On being reminded that it could not arrive before the morning, and that probably the next post would bring the letter, he said,

"Yes, I believe it will; and that my wish will be granted: and if it *should* come whilst I am alive, you may *expect nothing less than to see me dancing on that carpet.*" In the morning, (November 3,) Sir Richard Simeon entered the room with the desired letter in his hand. The Bishop, in the kindest manner, not only granted him his request, but further intimated, that it had previously been his intention to make the appointment Mr. Simeon had suggested.

On the evening of this day we thought he was beginning to lose his consciousness of what was passing, as he no longer took notice of anything, and his eyes had been closed for many hours; suddenly, however, he remarked, "If you want to know what I am doing, go, and look in the first chapter of the Ephesians from the third to the fourteenth verse; *there* you will see what I am enjoying now." This was the last chapter which he requested to have read to him; but such was his weakness, that it was only when read in a whisper that he could bear to hear it. Another kindred passage of Scripture—the last verse of the eleventh of the Romans—was one on which he would dwell for hours together, repeating the words, "For *of* Him—and *through* Him—and *to* Him are all things; to whom be glory for ever. Amen."

The next day, Friday, (November 4,) when I went to him in the evening, he was on the point of taking a little wine, which had just been prescribed for him. It so happened that having had a present of a small quantity of *Lacryma Christi*, which he much valued as a token of the donor's regard, some of this had been brought out for him on the present occasion. Never shall we forget his countenance and manner, as we offered him a little of this wine in a glass, after

we had raised him up and supported his back with the pillows. Stretching forth his feeble and withered hands in the attitude of reverential and earnest prayer, he began, in the most affecting manner, to invoke a blessing on all present—"May all the blessings which my adorable Saviour purchased for me with His *tears*—yea, even His own precious life-blood—be now given to me to enjoy—and to my two dearest friends, Sir Richard and Mr. C——, and my two dear nurses—and to that dear friend who gave me this wine—that they may enjoy the same in time and eternity." He then just tasted the wine; and turning to me most affectionately said, "And you take some—and *you* also," looking to his nephew. He seemed rather exhausted with the effort; but when we had gently laid him down again, he began to speak of the pleasure he had felt, in the circumstance of this wine in particular having been brought to him on such an occasion. He then desired the remainder of it to be sent immediately to the friend from whom he had received it, with a label bearing this inscription—"To G. C. H. Esq., with kindest and devoutest wishes for his happiness in time and eternity." Afterwards, referring to what had passed, he observed, "There! I shall drink no more of *that wine*, until I drink it *new* (this word he uttered in a peculiarly significant tone) with my Redeemer in His kingdom."

Many other observations and occurrences during this protracted illness were occasionally recorded. As illustrative of his character and interesting in themselves, a few are here introduced, in the manner they were noted down at the time by his kind attendant, and as nearly as possible in Mr. Simeon's own words.

"One morning, while the window was open, St. Mary's bells began to ring, as if preparing for a peal: he asked me to shut the window, as the noise of the bells would disturb him. I told him, I thought they would not disturb him long, for that a few days back, when they were beginning to ring them, the Churchwarden had kindly requested the ringers to desist, for fear of annoying him; and I believed in a few minutes they would cease ringing, which proved to be the case. At this circumstance he was much affected, and said, 'This is amazingly kind—it is wonderful; whether you look at it on the part of the ringers, or of those who wished to have them ring, or of those who have so kindly prevented them.' Then with much animation he asked, '*Who* orders all this? *Who* orders all this?—tell me!—tell me!'

"Some time after he observed, 'If this be the closing scene, it will be just what I have always desired; I shall die, as I wished, in harness; for I preached the last time with as much energy as ever I did in my life, and with as much comfort to myself. I have always hoped I should not be like dear Mr. ——— in his last days.'

"At an early period of his illness, when we asked him if he would like to take medicine or wait, he used to say, 'Why do you ask me what *I like?* I am the Lord's patient, I cannot but like everything; don't say, 'Will you do this, or that?' but say, 'Here is this—you must take that—or, you are to do so; *I like everything.*' When we expressed our sorrow once that he had passed a wakeful night (and from the beginning of his illness he scarcely had a good night), he replied with a remarkable expression of contentment on his venerable countenance, 'Never mind; *He* giveth his beloved sleep.' At another time he said, 'I shall never sleep, until I fall asleep in the arms of Jesus Christ.' He often appeared grieved to give us the least trouble, particularly when sitting up with him at night; he would say, 'What a grievous thing it is that I should cause so much trouble for this poor body!' On one occasion when I had bathed his eyes, and asked him if they were relieved, he said, opening them and looking up to heaven, 'Soon they will behold all the glorified saints and angels around the throne of my God and Saviour, who has

loved me unto death, and given Himself for me; then I shall see Him, whom having not seen I love; in whom, though now I see Him not, yet believing *I rejoice with joy unspeakable and full of glory;*' and turning his eyes towards me, he added, 'Of the *reality* of this I AM AS SURE as if I were there this moment.'

"One day while his servants were at dinner, he wanted them to come and move him. I was going to call them; but when he remembered they were at dinner, he said in the kindest way, 'Never mind, it does not signify *now;* let them be—and don't disturb them—I like to wait for my servants—let *me* be served last—that is what I like best.' On asking him if I could do anything for him, or if he wanted anything, he said very slowly and distinctly, 'Not anything—I want *nothing;*—are you not surprised to hear with what composure I can say that?—I seem to have nothing to do but to wait—there is now *nothing but peace—the sweetest peace.*'

"When his servant Mrs. C. came into the room on one occasion to clean and arrange the fireplace, he said, 'When C. is going out, tell her to come to my bedside, and let me give her a *last look;* she must not speak, nor can I—for I am not equal to it.' When she came to his side, he looked at her most affectionately and said, 'God Almighty bless *you,* my dear C.—now go.' Both his servants left the room overwhelmed at this sight of their dear dying master, from whom they had received so many kindnesses. He then turned his eyes towards me as they were going out (he was himself much affected), and said, 'Dear faithful servants! no one ever had more faithful and kind servants than I have had; and to have such dear creatures to attend me, when I am such a poor wretch, and deserve nothing but perdition.' The tears trickled down his aged face the whole time he was uttering the above, and he appeared quite overwhelmed at a sense of the Lord's mercies to him."

There was a remarkable and rapid maturing of all the finer parts of his character from the very commencement of this illness, and a corresponding diminution, and ultimately a disappearance of those

symptoms of haste and irritability, which sometimes were visible in his days of health and vigour. He seemed now to breathe entirely an atmosphere of peace and love; and enjoying such a sense of God's pardoning love himself, he longed to manifest an affectionate and forgiving spirit to all around. A striking instance of this occurred with reference to one of the Fellows of his College, who had grieved him by frequent acts of discourtesy, and was now lying on his death-bed in acute suffering, and altogether in a state so wretched and distressing as to deter his friends from visiting him. Daily did Mr. Simeon send to make inquiries after him, conveying at the same time some kind expression of his sympathy; this at length so wrought upon him, that he could not forbear observing, 'Well! *Simeon* does not forget me—but sends every day to inquire after me—*ill as he is!*'

During the last few days of his life his bodily sufferings were often excruciating, and his strength so impaired that his voice was scarcely audible. He then observed to his attendant, "Jesus Christ is my 'all in all' for my *soul;* and now you must be my all for my *body;* I cannot tell you any longer what I want, or ask for anything. I give my body into your charge; you must give me what you think necessary." Afterwards, when he had revived a little, he remarked; "It is said, O death, where is thy sting?" then looking at us, as we stood around his bed, he asked in his own peculiarly-expressive manner; "Do you see any *sting here?*" we answered; "No, indeed, it is all taken away." He then said; "Does not this *prove,* that my principles were not founded on fancies or enthusiasm; but that there is a *reality* in them, and *I find them sufficient to support me in death?*"

On Friday afternoon (Nov. 11) as we were standing by his side, lamenting his long protracted sufferings, (which from Wednesday had been at times exceedingly severe) he at length made an effort to lift his hands from the bed; on our assisting him to raise them, he extended them to us, one on each side, (he was at this time unable to speak) and then for the last time placed them together in the attitude of devout prayer; after this he stretched them out to us once more, and so took, as it seemed to us, his final leave. His life was now fast ebbing away; he lay partially raised, his head drooping on one side, but supported by pillows, his eyes closed, and his hands stretched out motionless on the bed; nothing could be more solemn and venerable than his whole appearance. As we were now afraid of disturbing him, we refrained from any further observations.

The last words I addressed to him were on this night, when I gently took his withered hand, and slowly pronounced the Benediction; "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee *peace:*" he faintly answered, Amen;—after which I heard him speak no more. During the night he was scarcely conscious of anything around, and on being raised in the morning into the same position as before, he remained thus during the whole of Saturday, and continued apparently insensible to the last. About two o'clock on Sunday afternoon, (Nov. 13,) at the very time the bell of St. Mary's was tolling for the University Sermon, which he was himself to have preached—after a momentary struggle, he entered into his eternal rest.

Thus graciously did God grant unto him his heart's desire—the most perfect peace, and a 'full assurance of hope unto the end.' And without weakness or wandering of mind during his severe sufferings, in which patience had indeed its 'perfect work'—abounding in love and thanksgiving, he was enabled to testify to the last of the mercy and faithfulness of his God: and so 'having fought a good fight, and kept the faith, he finished his course with joy.'

The time of his decease was remarkable. There had been an unusual degree of interest excited about the Sermons, which he was to have delivered before the University this very month; the subject he had chosen (Col. ii. 17. '*Which are a shadow of things to come; but the body is of Christ*') was regarded by him as peculiarly important, and he had prepared the course nearly a year before with more than usual care; whilst frequently during the interval he had been thinking and speaking of their delivery with an anxiety more than ordinary. His removal therefore during this very month, and on the Lord's day, at *the very hour* when it had been hoped he would be standing before the University as their Select Preacher, greatly tended to deepen the feelings which universally prevailed.

On opening his Will an intimation was found of his desire respecting the place of his interment. "If I die out of College, I am not careful where my body shall be buried; but if I die in Cambridge, I should wish to be buried in my College Chapel." Accordingly preparation was made for laying his remains in the Fellows' vault. Many of his clerical friends had expressed a strong desire to be present on the occasion, to offer this last tribute of their affection and respect

These therefore were informed of the day of the funeral, but no other persons were invited. It was our desire, in conformity with Mr. Simeon's wish, to conduct everything with as little show as possible. Permission indeed had been kindly given by the Provost of King's for the congregation of Trinity Church to witness the interment of their beloved Minister; and these were admitted privately into the Antechapel. So general however was the desire of the members of the University to be present on the occasion, that the funeral unavoidably became one altogether of a public character. These circumstances are mentioned, to shew how spontaneous was that remarkable gathering of persons—Heads of Colleges and Professors, and men of all classes and ages from every College in the University, who came to do honour to this man of God in his end.

On the day of the funeral (Saturday) all the shops in the principal part of the town were closed, though it was the market-day; and, what was an unusual mark of respect in the University, in almost every College the Lectures were suspended. The morning was damp and cheerless, and the gloom around was suited to the feelings of sadness which pervaded that large assembly of mourners. At the appointed hour the funeral procession began to move from the College-hall, preceded by the Choristers, Scholars and Fellows, the Provost walking immediately before the bier, and the pall being borne by the eight Senior Fellows. But the following letter, from one of the many distinguished persons present on the occasion, will best describe the scene.

"You know King's great Court and the noble Chapel. The procession round the quadrangle, usual on the burial

within the precincts of a College resident, was very striking. The persons who made up the procession, walking three or four abreast, nearly extended round the four sides of the quadrangle. On entering the west door of the Chapel I was struck by the multitude of persons who filled the nave. Men, women, and children, all, so far as I observed, in mourning, and very many giving proof that they were real mourners by their sighs and their tears. These I understood to be the hearers and parishioners of Mr. Simeon, who had been permitted to attend; and through this sorrowing crowd the procession moved on into the choir. The stall which I occupied allowed me a full view of the interior, and it was indeed a solemn sight: nor was it the least interesting circumstance, on an occasion where all was interesting, to see the young men of the University, as they stood during the service between the coffin and the Communion rails, all in mourning; and all, in appearance at least, feeling deeply the loss which had brought us together and the solemnity of the service. The vault, in which the body was deposited, is near the west door of the building. Here of course the service concluded. The Provost read most impressively; and, taking under review all the circumstances and accompaniments of the funeral—the affectionate respect for the departed, himself the Luther of Cambridge—the sorrowing multitudes, including several hundreds of University men—the tones of the organ, more solemn than ever I heard them—the magnificence of the building—I should think that no person who was present would ever fail, so long as he remembers anything, to carry with him a powerful remembrance of that day.... Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honoured at his death! His very enemies, if any of them lived so long, seemed now to be at peace with him."

The funeral Sermon at Trinity Church on the Sunday Morning was preached by Dr. Dealtry, the Chancellor of Winchester*, from a text which had received a remarkable illustration in the events of the

* Now Archdeacon of Surrey.

preceding day, '*Them that honour me, I will honour.*' 1 Sam. ii. 30. In the Evening the Archdeacon of Stafford, the Ven. G. Hodson, preached in the same Church on a subject no less appropriate to the occasion—'Elisha at the waters of Jordan.' 2 Kings ii. 9—14. On the same day other marked testimonies of affectionate respect were delivered from various pulpits in Cambridge; and more particularly from that of St. Mary's by two distinguished members of the University, who had formerly been associated with Mr. Simeon in the Ministry at Trinity Church. The Sermon in the Morning was preached by the Rev. W. Mandell, Fellow of Queens' College, from Heb. vi. 12: and that in the Afternoon, from 2 Kings ii. 9—12, entitled, 'A zealous Ministry the safeguard of a Nation,' was most impressively delivered to a crowded and deeply-attentive audience by the select preacher for the month, the Rev. J. Scholefield, Regius Professor of Greek.

The RECOLLECTIONS of the Bishop of Calcutta subjoined to this Narrative, render any observations here on the life and character of Mr. Simeon entirely superfluous. We cannot however refrain from inserting the following weighty and instructive remarks from the Sermon of Dr. Dealtry. After adverting to the manner in which Mr. Simeon honoured God, he observes:—

"We would utterly disclaim all intention or desire to exalt the creature. Whatever there was of good in him, we ascribe to that power, which St. Paul himself, when declaring that he had laboured more abundantly than all the Apostles, mentions, as the great and all-mighty agent—*not I, but the grace of God which was with me.* Hence that *faith* which shone forth so brightly in the entire course of [Mr. Simeon], and which enabled him *to overcome the world:* hence that *love* which was the grand constraining principle

in his mind; hence that *work of faith and labour of love*, in which he was habitually employed, and which ceased only with the pulse of life. Our motive in dwelling on such subjects is not to exalt the man, but that we may learn wisdom by the lessons which they teach. In thus placing before our eyes the characters of those who were renowned in their generation as the servants of Christ, we have visible evidence of the reality and power of religion; we see what a treasure may be contained in these earthen vessels, and are disposed to thank God for this manifestation of His goodness, and are encouraged to repair to the fountain of grace, that we may ourselves be enabled to follow their good example.

"To detach from their names while living the respect to which they are so eminently entitled, or to withhold from their memories the feelings of affectionate veneration, would be a thing neither desirable in itself, nor practicable if attempted. We are bound to *esteem them very highly in love for their works' sake;* and bearing in mind that it was *God who wrought in them both to will and to do of his good pleasure*, our contemplations will lead us with increased devotion and confidence to Him, who is the *author of every good and perfect gift. We glorify God in them.*"

After enumerating various instances in which God was pleased to put remarkable honour on Mr. Simeon, Dr. Dealtry proceeds:—

"His known piety and most disinterested and generous disposition led others to join with him in good works, which the zeal of an individual could never have accomplished: God gave to him remarkably the hearts of those who had the means of beneficence—and the provision which he was thus enabled to make for the propagation of religion, both in this country and in the farthest regions of the globe, may justly be held out as a signal fulfilment of the declaration, *Them that honour me I will honour.*

"His old age was greatly honoured; his *hoary head* was in every respect a *crown of glory.* The sort of hostility which met him in his earlier years had gradually subsided and died away; his great labours, his valuable publications,

and his known benevolence, converted the adversary himself into a friend; so admirably was fulfilled to him the statement of Solomon, '*When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*' Viewing him in the latter period of his life, when his '*praise was in all the churches*,' when he was respected, and honoured, and beloved, in a degree rarely equalled; recollecting also the respect shewn to him by the highest authorities in the University, in appointing him, notwithstanding his great age, to testify to them from their own pulpit, as on many former occasions so during this very month, and on this very day, the '*Gospel of the grace of God;*'—how little, even at the commencement of the present century, could we have anticipated such tokens of regard! Whence then this astonishing change, as compared with the history of his early days? *He honoured God*, and therefore *God honoured him;* honoured him before men—honoured him in the very scene of his arduous labours—honoured him by the public testimony of those, whose testimony is above all impeachment.

"In adverting finally to that event, which especially brings to the test the strength and purity of Christian principle, when *the flesh and the heart are failing*, here also was he eminently honoured, being able to shew that God was now *the strength of his heart*, and to look forward in the certain hope that He would *be his portion for ever.* The narrative of his last illness exhibits the same deep humility, the same strong faith, the same gentleness and patience and entire devotedness to the will of God, the same simplicity of religious character, and the same love for others, which were all so conspicuous iu his previous life. We observe here not only the death-bed of a *Christian*, but of this *individual* Christian; the setting of that great light with whose beams we have been so long and so well acquainted."

We must now bring our narrative to a close. For many years previous to this period*, Mr. Simeon

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* See page 327.

had been desirous of leaving to his parishioners some token of his regard, which might 'benefit them after his death.' A Memorandum to the following effect was found in his Will:—

"It is my desire that an edition of the Sermon which I preached before the University, on that text, 1 Cor. ii. 2, be printed; and that a copy of it be presented to every family in Trinity Parish, as a memorial of my pastoral regards, and as the means of impressing their minds with the importance of the doctrine which I preached to them during the whole course of my Ministry."

His monument, which is placed in the chancel of Trinity Church, directly opposite to the tablets of his beloved *Martyn* and *Thomason*, was erected by the congregation; and bears this short but expressive inscription, suggested by himself:

IN MEMORY OF
THE REV. CHARLES SIMEON, M.A.,
SENIOR FELLOW OF KING'S COLLEGE,
AND FIFTY-FOUR YEARS VICAR OF THIS PARISH;
WHO,
WHETHER AS THE GROUND OF HIS OWN HOPES,
OR AS THE SUBJECT OF ALL HIS MINISTRATIONS,
DETERMINED
TO KNOW NOTHING BUT
'JESUS CHRIST, AND HIM CRUCIFIED.'
1 COR. II. 2.
BORN SEPT. 24, 1759. DIED NOV. 13, 1836.

RECOLLECTIONS

OF THE

REV. CHARLES SIMEON,

BY THE RIGHT REV. DANIEL WILSON, D.D.,
LORD BISHOP OF CALCUTTA.

"Calcutta, 1837.

"THERE is no name that will continue more deeply infixed on the memory and heart of the writer of the following lines till the last moment of life, than that of CHARLES SIMEON.

Amongst the many holy and distinguished Ministers of the Gospel of Christ whom he has known, and for whose advice and example he will have to give account at the last great day, Mr. Simeon was in many respects the most remarkable. A more entirely devoted servant of Christ has not often appeared in the Church, nor one whose course of service was more extended in point of time, more important, more consistent, more energetic, more opportune for the circumstances of the Church, and by the Divine blessing more useful."

After a rapid sketch of his Life and Works, the Bishop proceeds:—

"Surely this outline of his history gives at once the impression of *a most devoted and disinterested Minister*. Here is a man who labours for nothing—for absolutely no emolument whatever, for more than half a century. Here is a man who passes by and refuses all the Livings in his College which in succession were offered to his choice, and some one of which every other person almost that could be named would have accepted as a matter of course. Here is a man who, in order to retain his Fellowship and his moneyless station at Trinity Church, persuades his elder brother not to leave him the property which would compel him to vacate it. The

same man remains unmarried during life. Nor does he employ the large profit arising from the sale of his writings to any other purpose. It must be admitted, even by the enemies of his principles, that he was a person of exalted disinterestedness*.

What those principles were is the next thing to be carefully noticed. They were no other than the broad, tangible, undoubted doctrines of the New Testament, as held by the Church of England, and exhibited in the writings of her Reformers, and the Articles, Homilies, and Liturgy which they authoritatively composed. The difference between his sentiments and those of others, whether

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* Dr. Dealtry in his Funeral Sermon records the following remarkable instance of his disinterestedness:—

"In speaking particularly of the dedication of his property to the glory of God, we are abundantly borne out by facts, with which you are all acquainted. But it is not so generally known that this was a principle all-powerful in his mind from an early period, probably from the time when he first cordially gave himself to the work of an Evangelist. In proof of this assertion, I would mention a circumstance which occurred between forty and fifty years ago. At that time a Living of great importance became vacant, which by the appointment of the Patron, as expressed in his Will, was to be offered to two particular Clergymen in succession, both of them personal friends of your late Minister. Conceiving that the Clergyman who was to have the second offer was pre-eminently qualified for the situation, whilst the other was better fitted for a different sphere, he wrote to the latter, stating his opinion, and solemnly putting it to his conscience, whether the cause of Christ would not be best promoted by his declining the Living; adding at the same time, that since the sacrifice would be great in regard to temporal prospects, he would himself engage to compensate him from his own private fortune. It is right to add, that the individual thus addressed responded nobly to the letter by stating his intention to refuse the Living, but absolutely declining at the same time all compensation: neither ought it to be omitted, that the Clergyman, for whom the Living was thus obtained, although he survived his appointment for twenty years, was never apprized of the circumstance, nor was it divulged till sometime after his death."

ministers or people, in the same communion, lay in the strength with which he held them, the prominence he gave to them, and the holy spiritual use to which they were applied. A Clergyman may, and in fact does, and must hold the same doctrines of the Fall and Recovery of Man—of the Atonement of Christ, and the operations of the Spirit—of justification by faith, and regeneration and progressive sanctification by grace—of holy love to God and man, and of all good works as the fruit of faith, and following after justification. The difference between one Minister and another, lies in the manner in which he holds these truths—whether they reach and change the heart; whether they sink into the habits and inmost soul; whether they are accompanied with internal penitence, contrition, prayer, devotion; whether they express themselves and prove their genuineness by those affections and that conduct with which they are ever attended when spiritual life is really implanted; and without which they constitute only a 'name to live,' only a 'form of godliness,' a creed, a notion, a scheme theoretic and inoperative.

The case is the same as to the prominence given to these doctrines in our Ministry. If they are only occasionally referred to—if they are indistinctly stated—feebly developed—insufficiently applied to the conscience, they lose all their virtue, and all the Divine blessing which would otherwise rest upon them. We must 'know' and make known, 'nothing but Jesus Christ, and Him crucified.'

Nor is it different if we advert to the holy, spiritual use to which these divine truths are to be applied—to the awakening the souls of men—to the convincing them of sin—to the bringing them to a divine and heavenly life—to the mortifying in them, by the grace of God's blessed Spirit, the love of the world and all its vanities; to the leading them, in short, to 'put off concerning their former conversation the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.'

These then were Mr. Simeon's principles—not narrowly and minutely cramped by too systematic an arrangement—not harshly and stiffly inculcated as parts of a mere body of

theology—not tamely and coldly assented to whilst the mass of the instruction was given to secondary matters—but strongly and deeply imbibed, penetrating his whole soul—the effect and expression of a divine teaching, of a divine life, of a divine experience; and therefore prominently inculcated, in order to be the seed of eternal life in others—and entirely directed to the production and nourishment of that spiritual, and retired, and contrite, and humble, and benevolent conduct which distinguishes the genuine fruit of the Gospel.

With these principles he *united great practical wisdom.* The ardour indeed of his mind was remarkable. He conceived everything strongly, and expressed himself in a most energetic manner. He would have been liable therefore, as to natural tendency, to the danger of excessive and even enthusiastical statements. But what was the fact? He was full of moderation on doubtful and abstruse questions connected with the commanding truths just adverted to. He was as wise as he was fervent. This was a distinguishing feature in his character. Had he been ardent merely, he never could have acquired the influence he gradually gained, nor have left the impression he has done upon his age. His fervor was always checked by a close and adequate study of the Scriptures—by much communion with his own heart—by importunate prayer to Almighty God—by friendly intercourse with his brethren in the Ministry—by observation on the history of the Church in all ages—and by tracing the mischievous effects of the least deflections from the simplicity of the faith in the course of his own long experience.

The principles of this eminent person—the great, commanding truths of the Gospel—were thus continually accompanied with good sense, and a wise and scriptural discretion.

That those principles were *misrepresented and opposed during a considerable portion of his life*, will be no matter of surprise to those who know their own heart, and the fallen state of man. The more prominent the station, and the more energetic the character of any Christian, the more vivid will be the opposition excited to the truth of the Gospel. Man in his fallen state loves sin, hates the light,

shuns conviction, chooses teachers after his own lusts. To reconcile a life of worldliness with the hopes of Christianity, is the object of the natural man. He resists disturbance—he argues—he calumniates—he persecutes if he can, or despises if he cannot, the faithful Minister. This has ever been the case. When Christianity first burst upon a heathen and Jewish world, it was received with a resistance which it took centuries to overcome. And in proportion to the errors prevalent in every age, however nominally Christian that period may be, will be the opposition to the simple doctrines of the Gospel. The principles of that Gospel are, indeed, so adapted to the state and wants of man, that they fail not at length to assert their divine origin: but the time for accomplishing this is often long. Nor can a Protestant Church, nor Articles Evangelical as ours confessedly are, nor a Liturgy and Book of Homilies which allow of no subterfuge, succeed of themselves in changing man. He evades still, explains away, admits such parts of them as he happens to approve, and dismisses the rest to neglect and indifference. All this has been in every age seen in the Christian Church. It is by numbers, by clamour, by a fashionable standard of doctrine, by a conventional interpretation of authorized formularies, and by charges of a party spirit, of fanaticism, and weakness of judgment, alleged against the most devoted, and fervent, and laborious Ministers, that the body of men in the visible Protestant Churches keep themselves in countenance against the obvious import of the New Testament Revelation. All that can be hoped for, then, is that by a patient continuance in well-doing, truth may at length be recognized and honoured. The time for accomplishing this varies with a thousand varying circumstances. It was Mr. Simeon's peculiar happiness to live long enough to see the prejudices which assailed him in his earlier Ministry, changed throughout almost the whole University to respect and veneration.

Contrast the commencement and the close of his course. He stood for many years alone—he was long opposed, ridiculed, shunned—his doctrines were misrepresented—his little peculiarities of voice and manner were satirized—disturbances were frequently raised in his Church—he was

a person not taken into account, nor considered in the light of a regular Clergyman of the Church. Such was the beginning of things. But mark the close. For the last portion of his Ministry all was rapidly changing. He was invited repeatedly to take courses of Sermons before the University. The same great principles that he preached were avowed from almost every pulpit in Cambridge. His Church was crowded with young Students. When the new Chancellor of the University placed a Chaplainship at the disposal of the Vice-Chancellor in 1833, Mr. Simeon was the person applied to to make the nomination. In 1835, the University went up to present an Address to the King. The Vice-Chancellor wished him to attend: and when the Members of the Senate were assembled, made a public inquiry whether Mr. Simeon was present, that he might be presented to His Majesty, as one of the Deputation—and expressed much regret when it was found he had been incapacitated by illness from attending. The writer of these lines can never forget the impression made on his mind by the appearance of the Church, when Mr. Simeon delivered one of his Sermons on the Holy Spirit before that learned University about six years since *. The vast edifice was literally crowded in every part. The Heads of Houses, the Doctors, the Masters of Arts, the Bachelors, the Undergraduates, the Congregation from the Town, seemed to vie with each other in eagerness to hear the aged and venerable man. His figure is now before me. His fixed countenance, his bold and yet respectful manner of address, his admirable delivery of a well-prepared discourse, his pointed appeal to the different classes of his auditory, the mute attention with which they hung upon his lips, all composed the most solemn scene he had ever witnessed. And at his death when did either of our Universities pay such a marked honour to a private individual?

It will not be unprofitable to inquire what may have been the causes, under the Divine blessing, of this remarkable change—what produced the striking difference between the first years and the last of his Ministry.

* Nov. 13, 1831.

Circumstances, over which he had little or no control, contributed no doubt to the great result—family, station in society, liberal fortune, manners, vigour of health. These we may put out of the present question—they were simply providential gifts.

1. The first cause that may perhaps be assigned is, His *occupying diligently with his appropriate talents.* He seems to have applied himself from the first to make the most of the particular opportunities afforded him. He wished for no change of station: he was deterred by no difficulties: he was seduced by no offers of a more easy or more congenial post. But where he was placed by a good Providence, there he resolved, if possible, to labour for his Master's glory. After he discovered the immense capabilities of his position in the University, he strove to acquire the knowledge and experience necessary for the best discharge of his duties. With this principle he began; and fifty-four years only added more and more to his faculties of usefulness. His talents multiplied beyond his own expectations, or those of his friends. A steady Ministry is likely to be a successful one. Changes rarely answer.

2. *Consistency and decision of character* as a Minister of Christ may next be mentioned. Confidence is generated by degrees. When once a character for sincerity, spirituality, consistency, boldness in the Gospel, is established, influence is rapidly acquired. Petty errors are overlooked—peculiarities, failures of temper, defects in judgment—all are lost, after a number of years, in the general and well-known excellency of the life. Reports are no longer believed, prejudices are softened, accusations of enthusiasm and party-spirit are examined before they are credited. The body and substance of consistent godliness stand forth, and the shadowy forms of objections disappear. No man upon earth was more open than Mr. Simeon to misrepresentations; but after a course of years almost every one estimated them at their true value. He lived for more than half a century in the eye of the same University. He was the companion and instructor of thirteen or fourteen generations of young Students. He saw the disciples of his early days, the Governors and Professors of the

University in his latter. He was known never to have had but one object, never to have preached but one doctrine. First his friends; then his College; then the University; then the large body of the Clergy with whom he had been associated; lastly, almost the whole country understood him. They did not all agree with him; but they understood him. And as a general revival of the power of true religion in the Church of England was going on during almost the entire period of his Ministry, (to which by God's mercy and grace he himself largely contributed) his influence widened inconceivably towards the close of his lengthened life.

3. *Moderation on contested and doubtful points of Theology* contributed to his ultimate success—not moderation in the sense of tameness as to the great vital truths of the Gospel—not moderation as implying conformity to the world's judgment of Christian Doctrine—but the true scriptural moderation arising from a sense of man's profound ignorance, and of the danger of attempting to proceed one step beyond the fair and obvious import of Divine Revelation. In this sense he was moderate. A reverential adherence to the letter of inspired Truth was the characteristic of his preaching. He never ventured to push conclusions from Scripture into metaphysical refinement. Unless the conclusions themselves, as well as the premises, were expressly revealed, he was fearful and cautious in the extreme. He conceived early in life the design of forming a school of *Biblicism*, if the term may be employed. Instead of detaching certain passages from the Bible, deducing propositions from these passages, and then making these propositions the starting posts of his preaching, he kept the Bible as his perpetual standard; and used articles of Theology for the end for which they were intended, not to supersede the Bible, but to be a centre of unity, a safeguard against heresy and error, and a means of discipline and order in the Church. He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great Apostle's doctrine in its place and bearing, and for the ends for which each part was evidently employed by its inspired

author. Here shone forth that wisdom in Mr. Simeon's character to which we have already adverted—the wisdom of bowing before the infinite understanding of the Almighty, and not venturing to speculate on matters placed far above human comprehension. As Lord Bacon in Natural Philosophy considered not theories, but facts; not what agreed with principles, but principles themselves; not hidden matters, but phenomena; not speculation, but practice, as the points of greatest moment; so every word of Holy Scripture was in Mr. Simeon's view a fact, a principle, a phenomenon, a practical point of the utmost consequence. And it was from the aggregation of these that he aimed at constituting his *Biblicism*, or Scriptural Divinity.

4. His eminently *devotional spirit* must next be mentioned. No man perhaps in these latter ages has been more a man of prayer than Mr. Simeon. It is believed that he not unfrequently spent whole nights in prayer to God. He has more than once promised particular friends to devote a week to intercession on their behalf. This spirit of prayer counteracted the natural roughness of his temper, reconciled those who had taken offence, gave a certain charm to his conversation, moderated contentions, led to continual self-knowledge and growth in grace, and laid a foundation of wide influence. In his afflictions, prayer was his refuge. There was an intenseness of desire, a prostration of soul, a brokenness of heart before God, a holy filial breathing after spiritual blessings, which can scarcely be conceived by those who only saw him occasionally. This habit of mind not only contributed to his general success by bringing down the grace of the Holy Spirit, but also by giving a certain softened tone to his whole character which generated confidence; and which being joined with the occupation of his appropriate talent, his consistency and his moderation on doubtful matters, shed a sort of unction over his conversation and Ministry, which in spiritual things is the secret of real influence over others.

5. *The labour he bestowed on the preparation of his Sermons* must by all means be noticed. Few cost him less than twelve hours of study—many twice that time: and some several days. He once told the writer that he had re-

composed the plan of one discourse nearly thirty times. He gave the utmost attention to the rules for the composition of discourses. His chief source of thought was the Holy Bible itself, on which he meditated, it may be truly said, day and night. When he had fixed on his text, he endeavoured first to ascertain the simple, obvious meaning of the words, which he frequently reduced to a categorical proposition. He then aimed at catching the spirit of the passage, whether consolatory, alarming, cautionary, or instructive. After this, his object was to give the full scope to the particular truth before him, making it of course really harmonious with the analogy of faith, but not over studious to display a systematic agreement. In Divine Revelation, he considered himself too ignorant and feeble to attempt to reconcile to his finite understanding all the parts of a redemption as yet only in part developed. 'I am like a man,' he used to say, 'swimming in the Atlantic; and I have no fear of striking one hand against Europe and the other against America.' The writer of these lines has a deep conviction of the immense importance of Ministers studying thoroughly their discourses, in order to abiding usefulness. Original composition will become easy, if it be habitual. Better the feeblest beginnings in one's own way, than the most finished sermons of others. Nothing is to be done without pains. The living Minister, and messenger, and watchman, and steward of the mysteries of Christ is dumb and unfaithful, if he transfer to others what he is by all the highest obligations called on to perform himself—the using all means for touching of his people's hearts—for awakening of the dead in sin—consoling of the penitent—directing the enquirer—raising the fallen. Nor is any one destitute of the means of engaging the attention of others, if he will but take pains early, and be persevering in the use of the natural means of acquiring the faculty of teaching with effect. Every man can be plain, and intelligible, and interesting, when his own heart is engaged on other subjects, and why not in religion?

6. Mr. Simeon's admirable care in *conciliating the affections and aiding the studies of the young men at the University* had again a large share in the remarkable suc-

cess which attended him. In every part of the kingdom he had children, as it were, in the Gospel, who had derived benefit from his unwearied labours during a long life. Multitudes had first been led to serious religion under his energetic ministry, or had been awakened to greater earnestness. These recommended others when going into residence, to seek his acquaintance. In various ways did he labour for the highest welfare of all who were thus brought within his influence. His public Ministry was directed very much to their edification—an evening party each week was known to be open to any who wished for his counsel—and he delivered, twice in a year, a course of lectures upon preaching to such as had passed the earlier division of their College course. Thus he drew around him a constant succession of pious youth, whose minds he imbued with his own sound and laborious views of Ministerial diligence. The last day alone will reveal the aggregate of good he thus accomplished. If we take only four or five cases now before the world—David Brown—Henry Martyn—John Sargent—Thomas Thomason—and Bishop Corrie—we may judge by them, as by a specimen, of the hundreds of somewhat similar ones which occurred during the fifty-four years of his labours. There was an energy and sincerity in his manner, which, as he himself advanced in life, gave him a more than fatherly authority over the young men, as they came up year after year. He was perpetually engaged in finding for those who were of age for Orders suitable Curacies. He proffered to others Chaplaincies in India when he conceived their cast of mind was suitable. He watched over those newly ordained, and gave the most valuable suggestions, as to voice, manner, and disposal of time. In another respect, also, his influence was of the most salutary character. He urged all his young friends to pursue diligently the appropriate studies of the University—he protested against idleness and caprice and disobedience to the College Tutor, under the shallow pretence of following more spiritual and congenial reading. The consequence was, that Mr. Simeon was more and more respected by the Senior part of the University—learning was observed not to be incompatible with his views of Scriptural piety—and many who were far from espousing those

views themselves, were yet filled with respect for his consistent and striking character.

7. A different source, but a most copious one, of legitimate influence *was the interest he took in the great Religious Societies for Diffusing the Knowledge of the Gospel.* Besides the old and venerable institutions in our Church, he was amongst the first and warmest supporters of the Church Missionary Society, the British and Foreign Bible Society, the Jews' Conversion Society, the Prayer-Book and Homily Society, and others.

To the Society, however, for the Conversion of the Jews, Mr. Simeon was pre-eminently attached. In truth, he was almost from the commencement the chief stay of that great cause. The simple but affecting address which he dictated on his dying bed on this subject is before the world. Some of his finest Sermons in his *Horæ* are on subjects connected with their wonderful history.

His unwearied zeal in these more popular institutions, united with his academical character to raise his general influence. One of these two branches of labour suffices for most men. Indeed excellence in one commonly unfits for success in the other. But such was the energy of Mr. Simeon's mind, the fervour of his piety, and his habits of preparation, that he excelled almost equally in both.

8. *His enlightened and firm attachment to our Protestant Episcopal Church* further added, in a degree it is difficult to measure, to his weight of character in the country. Confidence never follows instability. A feeble unsettled man is apt to be betrayed into inconsistencies, which no after good conduct can redeem. Mr. Simeon never varied throughout a long life, in ardent, marked, and avowed attachment to the doctrine and discipline of our Apostolical Church. Indeed, his own Discourses on the Liturgy, and the whole tenor of his Ministry and labours, placed his judgment on these questions out of all doubt. Nor did any man lament or oppose more than himself the novelties, and follies, and fanaticisms, which sprung up during the period of his Ministry. He had no reserve on these occasions. The advocates of tongues and miracles and voices and of the personal reign of our Lord found no support in him; any more than the high Calvinism

on the one hand, or the Arminianism on the other which at different times threatened divisions in the Church. The moderation and comprehension of the Church of England was his joy—as it is of all her best members. A thousand—ten thousand opinions on difficult or subordinate questions are all equally compatible with a conscientious obedience to her rules of discipline and form of sound words. Mr. Simeon neither verged towards the great error of over magnifying the Ecclesiastical Polity of the Church and placing it in the stead of Christ and Salvation; nor towards the opposite mistake of undervaluing the Sacraments and the authority of an Apostolical Episcopacy. The temptations of the great adversary are directed to each of these extremes at different times.

Mr. Simeon pursued through all changes the even tenor of his way; and it is truly observed by Dr. Dealtry in his 'Funeral Discourse,' that if from any ill-regulated zeal, or a feeling of disappointment at the want of countenance from others, he had been induced to take extravagant steps, or to quit the Communion of the Church, he never would have been the means of producing anything like the amount of good, or of doing anything like so much toward diffusing in future generations the light of holy truth, as he has now done.

9. Another point may here be noticed—*His manner of bearing opposition as it arose, and his victories over himself throughout life*, contributed not a little to that remarkable success and authority which he at length acquired. Two-thirds perhaps of his Ministry were passed under very considerable discouragement. Had he complained loudly, had he resisted peevishly, had he deserted his post of duty rashly, the Church and the world could have been but little benefited comparatively by his labours. But he endured as seeing Him who is invisible. He meekly bore for Christ's sake the cross imposed upon him. He returned good for evil. He subdued the old man within him. He looked above creatures and instruments to the hand which sent them. He endeavoured to follow Apostles and Prophets in the road of suffering, and in the spirit which they manifested. What was the result? His character and influence were more and more recognized.

Particular opposition died away, as it commonly does; but the spiritual fruit which it yields remained. Thus every trial contributed to his solid advance and growth in grace. Each victory over himself tended to his own purification and his subsequent success. Vanity, conceit, self-dependence, highness of countenance (the faults of the energetic and commanding) were thus checked. Constitutional failings were corrected. He was prepared to bear aright that respect which was to follow him at the close of life, and which but for this counterbalance would have marred the humility and simplicity of his mind. And so, after years of difficulty and coldness and resistance, he bursts forth into the full influence and recognized honour of the aged servant of the Lord during the closing twelve or fifteen years. His previous trials have now their blessed effect;—his internal habits of humility are now put to their appropriate effort. He goes down to the grave full of honour, surrounded by the disciples whom he had trained, acknowledged as a true son of the Church of England, as well as a beloved child of the Lord of all, and regarded as a just object of imitation for the Ministers of each succeeding age.

10. And the result, be it observed, was, that by these and similar causes, that is, *the mere force of evangelical truth and holiness thus exhibited during fifty or sixty years, and not by great talents, or extraordinary powers of judgment, or particular attainments in academical learning*, God gave him this wide and blessed influence over the age in which he lived. So far from being the man whom we should at first abstractedly have selected for the delicate and difficult post of an University, we should have perhaps considered him peculiarly unfitted for it:—we should have thought him too energetic, too fervent, too peculiar in his habits, too bold, too incautious; and we should have preferred some refined, and elegant, and accomplished scholar, some person of mathematical fame, some ardent student of philosophical discovery. And yet, behold, how God honours simplicity and devotedness of heart in His servants—behold, how a man of no extraordinary endowments, yet occupying with his talents, consistent, moderate, with a spirit of prayer, laborious, consulting the good of the young, joining in all pious designs,

attached firmly to his Church, and learning in the school of painful discipline, rises above obstacles, is stretched beyond his apparent capabilities, adapts himself to a situation of extreme difficulty, acquires the faculty of meeting its demands, and ends by compassing infinitely greater good than a less energetic and decisive character, however talented, would have accomplished.

To have been free from a thousand peculiarities and petty faults (which no one pretends to conceal in the case of Mr. Simeon) would have been easy; but to rise to his height of love to Christ, to feel his compassion for souls, to stand boldly and courageously forward in the face of difficulty, to live down misapprehensions, to be a burning and a shining light in his generation, to lift up a standard of truth when the enemy had come in like a flood—this was the difficult task—and for this we glorify God in our departed friend. Nor does anything more clearly show the effect of grace—of real, solid, interior grace—in his character, than that all through life he should have been uniting the natural fervour and ardour of his constitutional temperament, in his manner of grasping the truth of the Gospel, with the perpetual check and correctives which we have been adverting to. Had he been merely fervent, he would have fallen into some plausible errors, or have been betrayed into some breaches of ecclesiastical order. Had he, on the contrary, been merely prudent, consistent, moderate, &c., without a fundamental warmth of mind, he would never have risen to be a light of the Church. The union of the two classes of qualifications—of those on the side of energy with those springing from wisdom, made him what he was; and in this union he is eminently to be regarded as an object of imitation by the Clergy in every part of the world.

The mind indeed is astonished at the amount of this remarkable man's ultimate usefulness. As a Preacher, he was unquestionably one of the first of his age—as a Divine, one of the most truly scriptural—as a Resident in the University, the most useful person beyond all doubt which these latter times have known—as a Writer he began early in life, and accomplished, after forty years persevering labour,

a most extensive and valuable collection of Discourses on every part of Scripture for the guidance of Divinity Students—as a Churchman, he devoted all his property to perpetuate in numerous populous parishes the selection of devoted and able Ministers—as a Man and a Christian, he eminently lived to the glory, and died in the peace of Christ his Lord."

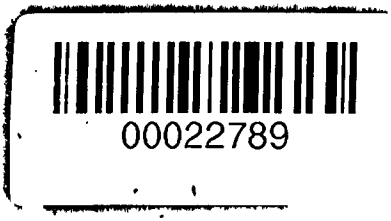
Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
οἵτινές ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ·
ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς,
μιμεῖσθε τὴν πίστιν.

ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ,

ΧΘΕΣ ΚΑΙ ΣΗΜΕΡΟΝ Ο ΑΥΤΟΣ, ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

Heb. xiii. 7, 8.

THE END.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